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1862.



THE
EXPLANATORY
BIBLE ATLAS

AND
SCRIPTURE GAZETTEER;

GEOGRAPHICAL, TOPOGRAPHICAL AND HISTORICAL:

CONTAINING

MAPS OF ALL THE COUNTRIES AND PLACES

MENTIONED IN THE

OLD AND NEW TESTAMENTS,

DRAWN FROM THE LATEST AND BEST AUTHORITIES, AND ENGRAVED EXPRESSLY FOR THE WORK,

WITH ILLUSTRATIVE ESSAYS FOR EACH MAP,

AND ACCURATE LOCAL DESCRIPTIONS IN THE GAZETTEER:

A COLORED MISSIONARY MAP OF THE WORLD;

A DICTIONARY OF THE NATURAL HISTORY OF THE BIBLE, WITH ENGRAVINGS;

AND

TABLES OF TIME, WEIGHTS, MEASURES AND COINS, TABULAR VIEWS, ETC.

BY THE REV. WILLIAM JENKS, D. D.

EDITOR OF THE COMPREHENSIVE COMMENTARY ON THE BIBLE, A VICE PRESIDENT OF THE AMERICAN ORIENTAL SOCIETY, ETC. ETC.

FOR THE USE OF FAMILIES—CLERGYMEN—TEACHERS OF BIBLE CLASSES, OF SABBATH AND OTHER SCHOOLS—
THEOLOGICAL STUDENTS—AND BIBLICAL READERS GENERALLY.

(FOURTH EDITION.)

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P R E F A C E .

It is a subject of mutual congratulation among all who regard with interest the civilization, moral progress, and eternal welfare of their fellow-men, that Biblical knowledge is becoming more and more widely diffused. The facilities for understanding many of the allusions in the Scriptures to scenes, events and manners familiar to ancient times, and therefore to the writers themselves, though naturally strange to us, have been multiplying rapidly. And the greater is the cause for gratitude to Him, who is "good to all." For, as He has graciously promised the ultimate result,¹ so He is visibly preparing the means to effect it.

Very readily is it granted, that the grand object of the Bible is, to use the impressive language of MILTON, "that we may regain to know GOD aright, and out of that knowledge to love, serve and resemble Him."² Hence the value of its doctrines. Hence the permanent importance of the solemn motives it presents. And its exhortations, instructions, warnings and injunctions are, acknowledgedly, of the highest consequence and worth.

To bring these representations near; to impress the imagination vividly with their reality, and their personal application to the race now conversant with life and its occupations—it would seem necessary to attain, in some good measure, clear views of the condition and circumstances of those who were successively addressed, by their Maker and Friend, and the prophets authorized to bear the divine message, and by the apostles, whom the Saviour commissioned to instruct men in the way of life.

The EXPLANATORY BIBLE ATLAS AND GAZETTEER places before the eye, and brings home at once to the mind, the countries mentioned in Holy Writ, with their geographical position, topography, and ancient and modern names, more clearly and completely than any work of the kind has yet done; and illustrated, as it is by letter-press, explanatory of the manners, customs, and present condition of the inhabitants, its necessity as well as convenience, to whoever reads the Bible, is evident.

It supplies a want that is felt at each step of progress by persons desirous of reading the Scriptures understandingly, and by those who engage in elucidating and expounding them to younger minds, in the family, and at the Bible Class and Sabbath School, and in the Pulpit; and combining, as it does,

the results of the labors and researches of the best, as well as the most recent travellers and geographers, its accuracy and value may with confidence be relied upon.

As it regards the literary portion of the work, and the correctness of the Maps as to names, localities, &c., I trust that long familiarity with studies connected with and elucidating the Sacred volume, will be a satisfactory guarantee for the endeavor for all the exactness possible. The recent investigations which, in the providence of God, I was called to make in the preparation of the Comprehensive Commentary, induce the humble belief that the illustrative letter-press will contain much new matter, of peculiar importance and interest, fresh from the richest and highest sources, which, free from all sectarian bias, will be valuable to the students and general readers of the Bible, of all Christian denominations.

The information connected with the Holy Scriptures, contained in this work, is now scattered through many expensive volumes, some of which are not to be obtained in this country, and the most of them are found only in costly libraries; and it is the intention to present this to the reader in a condensed and convenient, yet popular and economical form—thus conveying for the sum paid, knowledge and information illustrative of the Geography, Topography, History, &c., of the Bible, that could not now be obtained, if obtained at all, without the expenditure of upwards of seventy dollars, at the smallest computation, and the purchase of nearly half as many volumes. A perusal of the Table of Contents, will be sufficient illustration of this statement.

No exertions or reasonable expense have been spared to make the volume as correct as practicable. The maps are drawn expressly for it from the latest and best authorities, and the engraving of them, as well as the stereotyping of the letter-press, is done in the best style.

So far as I know, there is no other work that occupies precisely the ground which this is intended to cover; since it embraces, virtually, topography, historical disquisition, natural history, etymological and genealogical research, and statistical elements, in reference to the Sacred Scriptures. The preparation of it I have found a benefit to my own studies, and believe it will be found such by many others.

The name of "Father of History" belongs to MOSES; and, instead of giving this title to one who lived a thousand years later,³ it should be restored to its rightful proprietor. By him,

¹ Num. xiv. 21; Ps. xxii. 27; Isa. xi. 9; Dan. vii. 14; Zech. xiv. 9.

² Tractate of Education.

³ Herodotus.

so far as can be discerned through the light diffused from all other available sources, the history of our race has been placed on its true foundation.

In modern researches it has not been uncommon to regard the great masses of mankind, who have been, by various circumstances, congregated into nations, as attaining certain degrees of progress, or arriving at certain stages of civilization, which have been variously though strongly marked in the elements composing their distinctive character. These periods are noted.

Thus the ancient empires of Assyria and Egypt, Persia, Greece and Rome, connected as they were with the Hebrews, demand a distinct attention. Their respective "civilizations,"¹ a term but recently introduced, form an instructive page of history, and are specially regarded in the present work. And it is ever to be kept in view, that the grand civilization of mankind is that which arises from the development and enjoyment of the provisions of divine revelation, in all their reforming, healing, life-giving influences. Nor can we conceive a purer, higher, better state of human society, than that to which the Gospel, justly understood and applied, prompts and conducts men.

The first political coalition after the flood was exhibited at Babel. From the period of its frustration and destruction, and of the division of the descendants of NOAH, in the days of PELEG, and their subsequent dispersion, we have no general account of them, except in Scripture, where they are named, in great measure, incidentally; but are obliged to resort to the traditions and histories of individual nations.

Dr. PRICHARD's valuable work is a most important contribution to ethnography—a science cultivated by increasing numbers, and promising to reward their labors, the advances of which are favorably presented in BALBI's instructive tables. Our own country, in its recent "exploring expedition," has aided, and that materially, the progress of this science.

Large and comprehensive views of the human race are, indeed, becoming familiar. And the more we take such views, the greater will be the value attached to the Sacred Scriptures; for they provide for, anticipate and require them—since they develop, from the earliest period, and from beginnings which, in several respects, are the smallest, the magnificent designs of GOD in regard to the human family.

The present work was undertaken before even the design of Dr. ROBINSON to visit Palestine for "Biblical Research" was made public; but his invaluable volumes have been made a text-book, and his peculiarly excellent maps a guide, wherever they extend. And, with express permission of the

author, which I here acknowledge most gratefully, two especially of the maps in this volume are adjusted according to his discoveries and observations; that of Jerusalem and its vicinity, and that of Palestine, as digested by HUGHES, and published also by the Society for diffusing useful knowledge.

It is proper to mention, that the excavations in the neighborhood of Nineveh, alluded to in the account of that capital, as conducted by M. BOTTA, by direction and at the expense of the French government, have been continued; and the results, as communicated to M. MOHL, of Paris, and by him reported to the Asiatic Society of France, have been seen to the year 1844, in the *Journal Asiatique*. *The discoveries, so far as made at that time, are not of great consequence. They show a progress in arts much like that of the Egyptians; and M. BOTTA had hardly determined whether the ancient building into which he dug was a palace or a tomb. It is to be hoped that something may be elicited at length which shall assist in illustrating, at least, the arrow-headed characters of old Assyria, which have so long eluded the studious investigation of oriental scholars. Further light, too, may be anticipated from the inquiries in Egypt conducted by Dr. LEPSIUS of Berlin, when the result of his researches shall be published.

I was indebted to my late lamented friend, the Hon. JOHN PICKERING, LL. D., for a perusal of Dr. PRICHARD's work, sent him by the author; and my thanks are due to my obliging friend and neighbor, Rev. Dr. PARKMAN, for opportunity to consult the Bipont edition of DIODORUS SICULUS; and to J. E. WORCESTER, Esq., for the loan of ARROWSMITH's Atlas of Ancient and Modern Geography. Other volumes, not in my own library, were procured, for consultation, in those of the University at Cambridge, the Athenæum, and Historical Society in this city, and American Board of Commissioners for Foreign Missions.

My chief helper in this work has been my son, Jos. WM. JENKS, M. A., whose laborious accuracy the *Gazetteer* and *Nat. Hist. exhibit*, and who was my efficient aid in the preparation of the *Comprehensive Commentary on the Bible*.

In the conclusion of these prefatory remarks, I would express the fervent hope, that the work may, under the blessing of GOD, which I implore upon it, subserve the great object of advancing His kingdom, by rendering the Bible more familiar to heads of families, superintendents and teachers of Bible-classes and Sabbath-schools—interesting the general reader in the sacred narrative by connecting it with other portions of general history, and fostering the efforts now making to enlighten and save mankind.

Boston, March 24, 1847.

WILLIAM JENKS.

¹ Note of Rev. Dr. Henry on Guizot, page 18.

CONTENTS.

N. B.—Every place named in the Bible, or in this work, the locality of which is known, will be found on some one of the maps, either ancient or modern, or by reference to the Gazetteer.

FRONTISPIECE. VIEWS OF JERUSALEM AND PATMOS, AND THE SITES OF THE SEVEN APOCALYPTIC CHURCHES, 2

Scene of vision at Patmos. Ephesus. Smyrna. Pergamos. Thyatira. Sardis. Philadelphia. Laodicea.

PREFACE.

The universal demand for Biblical knowledge—its indispensableness to every one, male and female—labor and expense heretofore necessary to obtain it—the want, on this subject, felt throughout the United States—the complete supply of this want, both in correct and thorough explanation, and in economy of money and time, in the present work—authorities and acknowledgments, 5, 6

FULL TABLE OF CONTENTS, 7, 8

Descriptions of the Views of the Frontispiece. Allegorical character of those seven churches, 9, 10

MAP I. (p. 13.) MOSAIC GEOGRAPHY; ILLUSTRATING THE PERIOD SUCCEEDING THE FLOOD, AND THE DISPERSION OF NOAH'S POSTERITY FROM BABEL, 11—18

Notice of Gen. x. Sir W. Jones' remark. Discussions relative to the location of Eden. Antediluvian Geography, according to Rosenmüller. Mt. Ararat. Diversities of opinion as to its locality. Hindoo traditions; Mt. Meru. Supposed discovery of Sir W. Jones, that three distinct families may be traced, corresponding to the posterities of Shem, Ham, and Japheth. Early branches of these families. History of nations descending from Shem, and settling W. and S. Asia, Arabia and part of Africa. Lamartine's remark. Nations who derived themselves from Ham settling N. and E. of Africa, and S. and E. of Asia, and being the first rebels, idolaters and conquerors. History of Cushite idolatry, Sabaism, naval enterprise, conquest, colonies. Posterity of Japheth, in Central and N. Asia, in Europe, Welsh, Germans, Greeks, and the Isles of the Gentiles, and N. America. Prophecy respecting them. Inquiry respecting China and Japan. Their antiquity, singularity, numbers and history. Call and history of Abraham. Condition of society then. Connection of the history with that of the Eastern world. Hagarenes. Ishmaelites.

TABLE, (p. 18,) SHOWING THE PARTITION OF THE WORLD BY GOD, IN THE DAYS OF PELEG, GREAT-GRANDSON OF SHEM.

MAP II. (p. 20.) EGYPT AND EDOM, 19—29

Remote civilization of Egypt. History, character, and splendor, as gathered from the Scriptures, and the remaining monuments, pyramids and tombs. Effect of the Exodus of the Israelites. Travelling masons, Cyclopean architects, settlement and civilization from Egypt of Athens, Palestine, &c. Agriculture, arts like those of modern advancement, sciences, laws, manners, and their all-regulating religion. Thebes, Noph, Provinces. Their idolatry, hieroglyphics, colleges of priests which were civilizers and official guardians of commerce and trade. Natural history of Egypt, its agriculture, climate, geology, inundations, numerous cities, &c. Exodus or Journey of the Israelites from Egypt, with Laborde's account of the Sinaitic region, including Idumæa, and discoveries there, and Professor Robinson's eloquent description of their route. Notices of Nabathæan history from M. Quatremère, and that of Arabia before Islam, or Mahometanism, from the Journal Asiatique and Baron de Sacy. Posterity of Esau; Edomites. Their connection with the Phœnicians. Reference to Clarke's Maritime Discoveries. Commerce of the Ælanitic gulf. History of Jethro and Midian. Present Hadj or Mahometan pilgrim route, same as Israelites. New interest in this vicinity, in reference to railroads and steam-engines. Highway between Britain and India. Permission of Mahomet Ali (1846) to erect a Christian church.

TABLE, (p. 29,) SHOWING THE JOURNEYINGS AND STATIONS OF THE HEBREWS FROM EGYPT TO CANAAN.

MAP III. (p. 31.) PALESTINA, OR PALI-STHAN, BEFORE THE HEBREWS OCCUPIED IT IN PATRIARCHAL TIMES, 30—32

Notices of the Canaanites, Hivites, Hittites, Girgashites, Perizzites, Jebusites, Amorites and Philistines. Kingdom of Og of Bashan. Dead Sea, its formation and history, much lower than the Mediterranean and Red Seas. Posterity of Lot, the Moabites and Ammonites; their history.

MAP IV. (p. 34.) CANAAN DIVIDED TO THE TWELVE TRIBES, 33—35

Progressive subjugation, apportionment and settlement. Rich and ready cultivated soil, and fine cities already built and emptied for them. Tribe of Levi; its allotments. Cities of Refuge. Rivalry; civil war. History of the Judges, and establishment of monarchy. Saul's reign.

MAP V. (p. 39.) KINGDOM OF DAVID AND SOLOMON, 36—42

David's power—Solomon's glory and magnificence. Notices of Tyre, Sidon and Phœnician history, colonization and trade, wealth and splendor, after Heeren and Gesenius. Ethiopia, Abyssinia, Carthage, Tarshish. Commerce, history, &c. Solomon the personation of contemporary human thought and knowledge. Discussion respecting Sheba, Tarshish and Ophir. Periplus or coasting of W. Africa by Hanno. Erythræan or S. of Asia navigation. Contemporary history noticed; Syria, Edom, Egypt, the Greeks, Hindoos, Chinese. Note on history of China from Dr. Morrison.

MAP VI. (p. 44.) KINGDOMS OF JUDAH AND ISRAEL; THE CAPTIVITIES; THE HAURAN. ALL THE TRIBES SET DOWN ON THE MAP, 43—51

Revolt from Rehoboam. Difficulty of this period of Hebrew history and its adjustment. 1. Judah; succession of its kings; extent of territory; power; tributaries. 2. Israel; succession of kings; corruption; different captivities. Samaria, population, history to present time. Burckhardt's account of the modern Hauran, formerly the abode of Moabites, Ammonites, &c. Reuben, Gad, and the half tribe of Manasse located near. Nomadic character and employment; early and extensive in the East. Assyrian and Syrian inroads. Geographical account of the country. Present state of it. The Bedouins or modern wandering Arabs successors of the enemies of the Hebrews, their manners and customs in their tents and camps.

MAP VII. (p. 55.) ANCIENT AND MODERN JERUSALEM AND ITS ENVIRONS, 52—56

Account of the region, description of the city and history of Jerusalem, through all its wonderful destinies, its glory, woes and desolation, under Greeks, Romans, Christians, and Turks. Place of wailing of the Jews on Friday. Petty quarrels of the different modern sects for the occupation of chapels in the church of the Holy Sepulchre.

MAP VIII. (p. 58.) ASIATIC EMPIRES UNDER DARIUS HYSTASPIS, AFTER THE HERODOTEAN GEOGRAPHY, TO ILLUSTRATE THE SACRED PROPHETS, 57—68

Notice of the Geography. Central Asia the first and best land that emerged from the deluge for the support of man. Different views of the earliest recorded empires. Assyrian empire. Nineveh. Empire of Babylon, its power. Sublime and beautiful poetry of Habakkuk describing the fierce Chaldeans. Antiquity of the Zend, or Sanscrit, and Pehlvi or Chaldean literature. Medes and Persians. Persian satrapies under Darius Hystaspis. Succession of kings of Medes and Persians. Notices of the "Medes, Parthians, Elamites, and dwellers in Mesopotamia."

TWO TABLES (pp. 62, 63, 64, 65) OF ABOVE-NAMED SATRAPIES OR PROVINCES.

MAP IX. (p. 67.) MIDDLE ASIA, ANCIENT AND MODERN, 57—68

Alexander and his successors in Asia. Chronological lists of Asiatic Empires, as connected with Jewish history, down to the time of the Romans.

MAP X. (pp. 70 and 71.) PALESTINE, OR THE HOLY LAND, WITH ANCIENT AND MODERN NAMES, 69—75

The most correct map of this country ever published in the United States, being Robinson's, Smith's, and Hughes'. Its geography. Application of prophecies; Gibbon; Josephus. Jewish history after the return from Babylon. God-government of the Hebrew nation. Captivity of Israel. The Maccabees; Asmonæan family. Greek and Roman conquests in Syria and Egypt. Herod the Great, his character and family. The tetrarchies. Prophecies respecting the Messiah from Jacob to Malachi, alluded to.

TABLE (p. 75) OF THE FAMILY OF HEROD.

MAP XI. (p. 78.) GREECE AND IONIA; SHOWING THE POSITION OF THE SEVEN CHURCHES ADDRESSED IN THE APOCALYPSE, &c., 76—81

Greece of the Old Testament and of the New. Early civilization of Greece from Egypt and Phœnicia. Priests, idolatries. Biblical designation. Periods of its history. First, to siege of Troy, 1184 B. C.; second, 600 B. C.; third, Alexander the Great, 336 B. C. Its ancient states and colonies; genius of the people; arts, arms, commerce, wealth, laws. Refuge it gave to learning. Literature it carried to Rome and France. Wonderful preparation for the introduction and spread of the Christian Religion, by the conquests of Rome, and through the universal Greek language. History after embracing the Gospel; crusaders; Turks. Present resuscitation and state. Missions there. Connection of Bible history with Greece.

MAP XII. (p. 83.) THE MEDITERRANEAN; ILLUSTRATING THE APOSTLE PAUL'S TRAVELS AND VOYAGES, AND PRESENT STATE OF PLACES AND COUNTRIES WHERE HE FOUNDED CHURCHES, 82—86

Travels of the Apostle Paul. The complete missionary. Worship of Jewish synagogues. Paul's preaching; persecutions. Traces at the present day. Paul's martyrdom at Rome. Paul's voyages. Frequency of such navigation in old times. Ancient marts from the Atlantic Ocean and British isles to the Indian and Pacific Ocean, by sea and land, and the distribution of commodities by the Mediterranean. Ancient navigation compared with the present. Efforts for seamen and their great success—Bethel flag—Bible and Temperance.

TABLE (p. 86) OF THE ITINERARY OF THE JOURNEYS OF OUR LORD, WITH THE PLACES OF THE MIRACLES AND INCIDENTS OF HIS LIFE, AND REFERENCE TO MAP 10.

MAP XIII. (p. 88.) MODERN SYRIA, 87—96

The map derived from Volney, but enriched with additions from Rev. Mr. Bird and Burckhardt. Interesting coast and territory. Theatre of every pregnant event of the ancientest history of our race. History briefly noticed. Saracenic conquest. The crusades. Turkish dominion. Pachalics of Maronites and Druses of Mt. Lebanon. Syrian mission. Asaad esh Shidiak. Speculations on the residence and influence of Ibrahim, son of the Pasha of Egypt. Attempt to navigate the Euphrates by steam. Hopes from the resuscitation and advancement of Arabian civilization.

MAP XIV. (p. 93.) MERCATORIAN PROJECTION OF THE WORLD; WITH THE MISSIONARY STATIONS DELINEATING IN COLORS THE RELIGIOUS CONDITION OF MANKIND, 91—96

Present state of progress in the nations viewed historically and genealogically. Suppositions of various races noticed. Descent of mankind from Noah. General and striking traditions of a deluge, and proofs

of it. Missionary stations now, and progress of education, bearing on the resuscitation and advancement of civilization. Catholic missions. Protestant missions. Eliot the apostle of our Indians. Roger Williams. Histories of missions. American Missions.

TABLE (p. 96) OF UNIVERSAL ETHNOGRAPHY, OR CLASSIFICATION OF ALL LANGUAGES AND THEIR PEOPLE.

MAP XV. (p. 98.) DISTANCES AND DIRECTION OF SCRIPTURE PLACES FROM WASHINGTON. POSITION AND DUTY OF AMERICANS TO THE WORLD, 97—101

TABLE (pp. 100, 101) OF LANGUAGES AND DIALECTS IN WHICH THE HOLY SCRIPTURES, OR PARTS OF THEM, HAVE BEEN WRITTEN OR FIRST TRANSLATED, WITH THE SUCCESSIVE DATES. DOINGS OF BIBLE SOCIETIES, AND MISSIONARY BOARDS. TRANSLATIONS INTO TWO HUNDRED LANGUAGES.

MAP XVI. (p. 103.) ROMAN EMPIRE; AND WORLD, AS KNOWN TO THE ANCIENTS, 102—104

Origin; successive changes of government. Rise; decline. Extent; that extent, and its military roads, and strong yet peaceful laws, facilitated the progress and the spread of the Gospel. Character in prophecy. Influence on modern civilization. Labors of the apostles in the empire, their martyrdom and deaths. Progress of Christianity till this empire, the civilized world, became Christian.

MAP XVII. (p. 114.) GROUND PLANS OF NINEVEH, BABYLON, THEBES, PERSEPOLIS, PETRA, ATHENS, AND ROME; RESPECTIVELY THE CENTRES OF ANCIENT CIVILIZATION, 105—118

Descriptions and historical notices of each of these cities. Their origin, progress and decay; their grandeur and beauty; their ruins and present state. Egyptian temples were books of science, morality, art. Scripture allusions to Thebes, &c. Excavations going on in 1846 at Nineveh. Athens as connected with Bible topography. Paul, the orator of Mars Hill; his position there; his disputants and auditory. Episcopalian mission still there in 1846. Rome and its ruins preserved by the Christian religion. Its Christian martyrs.

TABLE (p. 118) OF THE FAMILY OF THE CÆSARS, AS ILLUSTRATING PORTIONS OF THE NEW TESTAMENT.

TABLE (p. 120) OF TIME, MONEY, WEIGHTS, LENGTH AND CAPACITY, MENTIONED IN THE BIBLE, 119—120

Authors on these subjects. Explanation of names of Jewish months, and description of their coins.

XVIII. ENGRAVINGS OF THE PRINCIPAL SCRIPTURE PLANTS; NUMBERED, 121

AN EXPLANATORY INDEX TO THE NATURAL HISTORY OF THE BIBLE, 122—131

A complete list, exegetical, scientific, and descriptive, of the animals, plants, gems, &c., mentioned in the Scriptures.

XIX. ENGRAVINGS OF THE PRINCIPAL ANIMALS MENTIONED IN THE SCRIPTURES; NUMBERED, 130

INDEX TO PLATES OF SCRIPTURE PLANTS AND ANIMALS, 131

LIST OF WORKS ON JERUSALEM, PALESTINE, AND ITS VICINITY, 132

NEW GENERAL GAZETTEER OF THE BIBLE, GEOGRAPHICAL, TOPOGRAPHICAL AND HISTORICAL, PREPARED FROM THE LATEST AND BEST AUTHORITIES; FULL AND COMPLETE, 133—155

COPIOUS INDEX OF THE SUBJECTS, &c., MENTIONED IN THIS WORK, 156, 157

FRONTISPIECE.

JERUSALEM, PATMOS, AND THE SITES OF THE SEVEN APOCALYPTIC CHURCHES.

JERUSALEM.

THE point of view whence modern Jerusalem is seen in the engraving, affords a better prospect of the city, on the whole, than any other. It is at the plantation of olives, between the garden of Gethsemane, to the north, and the Tombs of the Prophets to the south, and near the path leading across the mount of Olives to Bethany, on the east of the city. In front is the walled platform of mount Moriah, now occupied by the court of the Mosk of OMAR, which is seen in the centre of the picture, and stands on the site of the ancient temple of JEHOVAH. On its left is the dome of another mosk, el-Aksa, once a church, also on the platform; and on its right, the minaret of another mosk, at the north-west corner of the platform. The deep valley of JEHOSEPHAT lies between the observer and the holy city, whose east wall rises from its brow. The walls of the city, indeed, though weak before modern artillery, are twenty to fifty feet high, and built of hewn stone, the former materials being used again by SULEIMAN, sultan of Syria and Egypt, in 1542. They still present 'quite a stately and imposing appearance,' with their towers and their battlements crowning a breast-work with loop-holes, which protects a broad walk along the top of the wall, within, accessible by flights of steps at intervals. The Church of the Holy Sepulchre lies in the distance, nearly on a line with and behind the Mosk of OMAR. The Mosk of DAVID, upon Zion, is seen on the extreme left.

PATMOS.

'THE desolate and secluded character of this little island induced the Roman emperors to select it as a place of exile for offenders; and the writer of the Revelation seems to have been banished hither by the emperor DOMITIAN. Patmos, as it is now sometimes called, is an elevated rock, with no great depth of soil, ten miles long, by five broad. Its hills are of considerable height, and shelve down precipitously into the sea; the whole having the appearance of volcanic origin. It has good harbors, of which the chief is La Seala. The two divisions of the island are separated by a narrow isthmus, whereon stood the ancient Acropolis, remains of which have lately been discovered. They exhibit the appearance of a fortress of a triangular form, surrounded by great quantities of ruins and fragments of ancient pottery.

'On the summit of one of the highest hills stands the town, with an extensive monastery,' (occupying the centre of the engraving,) 'dedicated to St. JOHN, so encompassed by walls, bastions, and towers, as rather to resemble a military stronghold than an ecclesiastical establishment; in fact, it was designed for both by its builder, the emperor ALEXIS COMNENES.

'At no great distance from the town is the hermitage of St. JOHN, where, as is pretended, he wrote the Apocalypse. It is attained by a rude pathway, and consists of a small cave annually enlarged by the chippings of stones for relics, and protected in front by a building.'

THE SEVEN CHURCHES.

'THROUGH Ephesus, CHRIST speaks to all churches verging towards apostasy—through Smyrna, to those under persecution—through Pergamos, to such as, under false guides, have relaxed their discipline—through Thyatira, to all that, amid an orthodox profession and much godliness, have yet suffered idolatry and immorality to exist among them—through Sar-

dis, to such as are in a state of worldliness and progressive deterioration—through Philadelphia, to those that, amid poverty, humiliation, and affliction, yet abound in faith, zeal, and love—through Laodicea, to all content with a state of inward leanness and outward abundance.'

EPHESUS.

THE view is, apparently, from the north side of mount Prion, amid the ruins of the ancient stadium and theatre, (Acts xix. 29,) which latter would contain 30,000 people. Ruins of the wall of the Greek city are found at some distance in the rear, enclosing the mount, and a portion of mount Corissus, of which mount Prion was a prominence. In front, to the north, is the plain, closed at the east by mount Paetyas, and extending westward to the sea, upon which the land, by deposits of the Cayster river, has gained several miles, filling up the ancient harbor. Along the north of the plain runs mount Galesus. On a marsh of this plain was founded the world-renowned temple of Diana, of which no certain vestige remains, though a collection of massive ruins are by some travellers conjectured to belong to it. North-east is a neglected castle, large and inelegant, erected probably by the Turks in the thirteenth century. Nearly south, a little east, of this castle is a deserted mosk, with its partly fallen minaret, and four beautiful columns of white and brown porphyry, supposed from Diana's temple; and south by east of this mosk is the nearly deserted village of Aisaluk, built of ruins, by the Turks, and consisting of many small stone thatched houses, nearly uninhabited. East of Aisaluk, under the bluff, are Mohammedan buildings in ruins, evidently connected with the remains of the Roman city. West of the theatre, in a recess of the plain, backed by mount Corissus, are ruins also of the Roman city; and on their west, upon a projection of Corissus, is a Greek tower, where tradition says PAUL was confined, but it was probably a watch-tower of the city wall, as it commands a view of the plain and considerable sea-coast. West, a little south, of the town, and on the high ground, are foundations of houses apparently Greek.

SMYRNA.

THE view of this famous and very ancient city, the metropolis of Asia Minor, is from the water. The site of a stadium, of which obscure vestiges remain, is pointed out on the slope of the mountain (mount Pagus,) above the city; and tradition regards it as the place of martyrdom of POLYCARP, who in early life had enjoyed personal intercourse with the apostle JOHN, and was here burned to death as a Christian in the reign of the Roman emperor, MARCUS AURELIUS. The ground-plot, a kind of hollow, or shallow ravine, is stripped of its marble seats and decorations, and its area is cultivated. The ruined castle of St. JOHN, on the summit of the hill, may have been built by the Greek emperor, JOHN ANGELUS COMNENES, in the thirteenth century, after its desolation by the Turks in the eleventh; and it was taken and renamed by the knights of St. JOHN. From the summit of Pagus the city gradually slid, as it were, down to the harbor, leaving indistinct ruins on the hill-top. Of the city of classical times few remains exist; these are, ruins of an old wall on the castle hill, with the aqueducts and amphitheatre beneath. The fragments of antiquity have been employed in building the new towns successively. The paved causeway over the hills

to Ephesus has almost wholly disappeared; no vestiges of HOMER's temple are left, but the boasted Meles preserves its ancient course. Several pleasure villages contain the country residences of the wealthier people, to which they resort during the joyous seasons, when the hyacinth, ranunculus, and anemone tint the open fields. Near the southern entrance of the city, poplar-like cypresses, almost black to the distant eye, erect themselves, a grove of swarthy sentinels, above the flower-planted tomb-yard, while the mourner is soothed by the pensive cooings of innumerable doves, which nestle and rear their young amid the perennial verdure.

PERGAMOS.

THIS metropolis of the Attalian kings lay near the sea on the Caius stream, at the foot of an elevated hill, commanding an extensive plain. The present town has some fifteen hundred Greeks. The Acropolis, two hundred feet above the plain, majestic in its ruins, was probably built by ALEXANDER's general, LYSIMACHUS. This stronghold was altered in the times of the Lower Empire. From the ruins it would seem that the ancient city was on the top of the hill, where broken, prostrate columns, bored for cannon, mark the site of a splendid temple, probably of Minerva, whence are seen the blue mountains of Mitylene, and the purple waters of the Ægean. The only church lies on the ascent of the hill, and is a poor shed, covered with earth. The ruins of a magnificent church of St. John are lower down; and on the banks of the Selinus are those of another ancient church, used as a mosk.

THYATIRA.

THYATIRA is indebted for its preservation (under the name of Ak-hissar) and comparatively flourishing state, to its trade and situation. The extensive plain, in whose centre it lies, is still as much celebrated for its fertility, as it was when ANTIOCHUS mustered his host upon it, for the fatal encounter with SCIPIO; and travellers have remarked, that its dyes are still as famous as when LYDIA sold its purple in Philippi.¹ Its crystalline waters are cool, sweet, and light, its air is wholesome, and the country rich and delightful.

Ak-hissar has nine mosks, one Greek church, four or five Greek priests, and one Armenian. The relics of the temples of heathenism, and the churches of the primitive era, have either been buried under accumulated rubbish, or destroyed by Turkish caprice, or incorporated in modern buildings.¹

SARDIS.

THIS once luxurious capital, the residence of a long line of wealthy monarchs, is now the habitation of oxen and buffalos, with the exception of a few mud huts, which, under the name of Sart, shelter some Turkish herdsmen. About thirty years ago, a few Christians, prevented by the governor of the country from erecting a church at Sardis, built it three miles off, within view of the ruins, at a spot now called Taturkeny, where its congregation now musters a hundred souls, a 'few names' still in Sardis. Two columns, probably of Cybele's temple, and belonging to the magnificent architecture of Lydian antiquity, stand on the banks of the Pactolus, a short distance from Sart. The walls of two large and lofty rooms, still standing, are conjectured to be the palace of CRÆSUS. One of these rooms, semi-circular at both ends, was one hundred and fifty-six feet long by forty-two and a half wide; and the walls, celebrated by VITRUVIUS and PLINY for the durability of their brick, were ten feet and a half thick. The

riches which were the boast and wonder of antiquity, have disappeared; the citadel which resisted the forces of ANTIOCHUS, and only yielded to stratagem, has been smitten to the dust; the structures which once echoed with the poems of paganism, and the hosannas of a victorious faith, have scarcely any remains to be recognised; the tens of thousands who thronged the streets of the city, are buried beneath the ruins of their own erections; and the only relics of the ancient days which have escaped destruction, are the monuments of death, the colossal barrows of the Lydian kings.²

PHILADELPHIA.

A short distance east of the city commences the volcanic region called 'katakekaumene,' or 'burned,' sixty-two miles by fifty in area; hence the frequent earthquakes which rendered Philadelphia unsafe. The place was important among the eastern churches till the decline of the Greek empire, and it appears to have stemmed the Turkish invasion during eighty years. The highly cultivated gardens and vineyards which adorn the declivities of mount Tmolus, still make delightful the 'City of God,' (Allah Shehr,) as it is called; many remnants of its walls are left, and ruins of twenty-four of its churches; of the five still used, the principal is consecrated to the Virgin Mary. The diocese of the archbishop here, in 1820, included Sardis and Laodicea, and contained from 600 to 700 Greek houses.

LAODICEA.

LAODICEA, on its six or seven hills, of mount Messogias, once the 'mother church of sixteen bishoprics, has now neither church, altar, nor inhabitant; and a miserable village, Eski Hissar, "old castle," near its site, shelters some fifty people, of whom two are Christians, the scanty wreck of its once numerous population. Its hill is one tumulus of ruins; arches, pillars, and remnants of magnificent buildings are strewn around its base.'

'To the north and north-east runs the Lycus, a mile and a half off; nearer, two streams, Asopus and Caper, one west, the other south-east, water it, passing into the Lycus, which soon enters the Mæander. Ruins of a massive aqueduct wind, with their many arches, across the ravines. Of its three ruined theatres and circuses, that whose entrance is to the north-east might contain twenty or thirty thousand men; its bottom is thirty yards across, and it has fifty steps around, each a yard broad, and a foot and a half high. A second opens to the west; a third, the odeum or music theatre, to the south. The circus is entered from the east, has about twenty-two steps, now firm and entire, and is over three hundred and forty paces long, above a handsome arched cave. At its end an inscription purports that it was twelve years in building, and was completed A. D. 82. North of the east end of the circus are the ruins of a most ample edifice, among which are many piers and arches of stone, with pedestals and marble fragments; perhaps in it were the repository of the laws, the senate house, the money exchange, and the public offices. Beyond the odeum, which is all of marble, with its seats in the side of the hill, are some marble arches standing with pieces of massive wall, the ruin probably of a gymnasium. Westward, are three marble arches crossing a dry valley as a bridge. Many traces of the city wall are seen, with broken columns and pieces of marble used in its later repairs. Within, the whole surface is strewn with pedestals and fragments.'²

¹ Rev. T. MILNER, Hist. of the Seven Churches. London, 1832.

² See CHANDLER, ARUNDEL, J. A. LATROBE, &c.

MAP I. MOSAIC GEOGRAPHY.

PERIOD SUCCEEDING THE FLOOD.

THE tenth chapter of Genesis has been not unaptly styled 'an introduction to universal history.'¹ So was it regarded by that eminent orientalist and elegant scholar, Sir WILLIAM JONES, who observes, that 'it is of more value in fixing the descent and genealogy of ancient nations, than any single document we possess besides.'² The same opinion, it is more than probable, was held by MICHAELIS, if we may judge from his making it the text of the whole first part, and even more, of his work on the foreign geography of the Hebrews, in which he professes to follow BOCHART, and complete his design; regarding none as his superior, or even equal, in this research, and modestly proposing to 'glean' after him.³

But the labors of BOCHART, deep and extensive as was his learning, were pursued under the necessary disadvantages of the age in which he lived, when, as yet, the East had been in a great degree unexplored, except, indeed, by those whose designs were only for conquest; and he was, therefore, obliged to recur to the ancient Greek and Latin writers, whose notices of Hebrew concerns were but few and partial, as being foreign to their purpose. To these authorities he devoted himself; and if there were any of modern date, he is considered by MICHAELIS as but too ready to overlook and pass them by, in his fondness for ancient etymologies. A different course, happily, has been since followed. The observations of travellers have been collected with care and discrimination; and these being made, in very many instances, by persons of much learning and scrupulous fidelity, the present, or rather modern state of countries named in the Scriptures can be rendered familiar to the student of biblical geography.

Of the antediluvian world our notices are but few, and for these we are mostly, if not solely, indebted to the Sacred Record. Efforts have indeed been made to interweave with them the fables of antiquity, whether of Phœnician or Hindoo origin; and the scattered fragments of tradition preserved in these sources, respectively, demand, as they have received, the attention of men of learning. Yet, although the research is interesting, and will probably be further pursued, as new materials shall present themselves in the progress of oriental archæology, we shall not be delayed in following them further in this place.

The first and most interesting subject of inquiry is the site of Eden and Paradise. Many different hypotheses have been adopted by different inquirers. Four, especially, remain, as deserving present notice.

One of these, maintained by Bishop PATRICK, as it had been by HUET, assigns the country of Eden to that part of ancient Assyria which lies on both sides of the Euphrates and Tigris, and not far from their junction. The garden itself it places on the east of the united stream, which is supposed, after leaving the garden, to have separated again into two branches. Of these, the western branch, as lying nearest the country where MOSES wrote, was first named, and called Pison; the eastern branch, entering the Persian gulf in that direction, formed the Gihon. The third river, Hiddekel, is accounted the Tigris; and the fourth still retains the name of Frat, or Euphrates. The 'four heads,' therefore, of MOSES are regarded as the openings into the several streams above and below the garden: it being asserted, that 'all divisions from the main stream admit, in law, of being called "heads."'⁴ The country denominated Cush, or Ethiopia, and afterward Susiana, through which the eastern branch is supposed to have run, after leaving the garden, is now termed Kuzistan.

The second hypothesis is that of Major WILFORD, who places it near the mountains anciently bearing the name of Imaus, and now distinguished as the Hindoo Koosh, or Indian Caucasus. A branch of the Indus is regarded as the Pison: Gihon is the Hirmend, flowing through a country anciently called Cusha; Hiddekel, the river Bahlae, probably that on which Balkh is situated, the former Bactra, and called, from its great antiquity, 'the mother of cities;' and the fourth stream, Frat, or Euphrates, it supposes to be the Cundaz. This hypothesis is maintained by arguments drawn from the sources of Hindoo literature and tradition. The writer states,⁵ that in the tract of country which is represented by the Hindoos as the original seat of the parents of mankind, the mountainous region extending from Balkh and Candahar to the Ganges, a spot is found minutely answering the description of MOSES. 'A winding brook forms a small lake, out of which issue four streams,'—which have just been mentioned. But it is to be remembered, that, at that time, the country had not been explored by Europeans; and no maps of it, since it has been visited, give such an origin to any four of its considerable streams. We must, therefore, assign these representations to the same class with those of HERDER, who imagines the vale of Cashmere to have been the favored spot.

A third view of the subject is that which has recently been given by Professor BUSH, of New York,⁶ who considers the territory denominated Eden to be even more extensive than the ancient country of Iran, since he looks for the second boundary in the Egyptian Nile. Discarding the idea of a single fountain, or source, which, after watering the garden, separated into four channels, (as our translation might most naturally suggest,) he considers the original word, rendered *river*, 'as a collective singular for the plural,' implying the four rivers specified afterward; these, as he concludes, are represented by MOSES as originating in the tract of Eden, *rising or springing* out of the ground, and affording abundant means of irrigation. The term rendered 'from thence,' he regards as indicative of *time* rather than *place*, and only as informing us, that, since the period of our first progenitors, when countries were not geographically specified, 'the extensive tract was divided into minor portions, and the rivers "parted," or *assigned in geographical reckoning* to particular districts or territories of the original whole.' Hence the fertilizing waters of the region 'became into four heads,' or 'were known as four capital streams.' The first of these, named Pison, from its volume, or quantity of water, alluded to in Ecclesiasticus xxiv. 25, he considers, with the Targum of JONATHAN, to be the Indus, environing, or rather passing by, the land of Havilah, a name retained in great measure in the ancient Cabul, a city and territory lying near this celebrated stream.⁷ 'Bdellium' he would consider as designating the pearl, for which production the Indus is famed. The Gihon, connected with the land of Cush, he is disposed, with GESENIUS, to regard as the Nile, which in some part of its course is said still to bear this name.⁸ But it is submitted whether, provided this hypothesis be in general allowed, the Oxus, or Jihoon, which may be regarded as bounding the Cusha Dwipa of

³ See Asiatic Researches, Vol. VI., pp. 485—489, 4to ed.

⁴ In his 'Notes, critical and practical, on the Book of Genesis,' pp. 57—61, Vol. I.

⁵ 'Eighty thousand cubic feet in a second may be taken as a fair rate of discharge of the Indus, in the month of April. Hence it will be seen, that the Indus exceeds by four times the size of the Ganges in the dry season, and nearly equals the great American river, the Mississippi.'—Burnes's 'Travels into Bokhara,' Am. ed., p. 138, Vol. I.

⁶ Robinson's Calmet, p. 702.

¹ Scott, on the chapter.

² Spicilegium Geogr. Hebr. ext.

the Hindoos, since it is acknowledged to have formed the limit between the civilized and uncivilized inhabitants of middle Asia, the Iran and Turan of FERDOUSI and others, might not be, with far greater propriety than the Nile, assumed as the Gihon of MOSES. The Tigris is the third river, named in Hebrew Hiddekel, indicative of its swiftness; and the fourth, the well-known Euphrates, or Frāt.

The fourth and last hypothesis to be mentioned here, which is adopted by ROSENMÜLLER, with others, and has the high authority of RELAND, makes the Pison, or Plison, to be the river Phasis, flowing through the Georgian mountains westwardly into the Euxine or Black sea. It thus visits the region of Colehis, noted in ancient history for its gold, and connected with the Argonautic enterprise on this account, deriving its name, according to RELAND, from Havilah, as we have found others identify Caubul with the same sound. The order in which these rivers succeed each other, from north to south, is maintained to be that which MOSES adopts. For the Araxes is assumed as the second river by Professor STUART, it being still called the Jihoon by the Persians: while ROSENMÜLLER adopts the Oxus, which anciently flowed into the opposite side of the Caspian sea, as it now is supposed to lose its waters in the lake Aral. To establish his own conclusion, PR. STUART appeals to the Armenian geographer, MOSES of Khoren, who 'includes all the country east of the Tigris, from the Caspian lake down to the Persian gulf, under the name of Cush.'¹ The happy citation of this authority renders it easy to admit an oriental Ethiopia as well as one of southern location, and allows a wider scope for conjecture: that name having been in general confined previously to countries lying south, and hence supposed by GESSENIUS and ROSENMÜLLER to indicate the torrid zone, or country inhabited by people of color. But the Armenian geographer calls Media by the name of Cushi Capeoch, and hence the Araxes may be said to 'encompass' Cush. Of the other rivers, Hiddekel is regarded as the Tigris of the Greeks and Romans, and the Euphrates, or 'great river' of the Hebrews, is the last.

According, therefore, to this scheme, the garden in which our first parents dwelt must have been in the country of Armenia, parts of which are represented as exceedingly fertile and of mild temperature, and not far from the supposed commencement of the re-peopling of the earth after the desolations of the deluge. Mohammedan writers have indeed much to relate in favor of the region near Balkh and Bokhara,² and their traditions assign this as the favored spot. But, except the whole country of Iran, in its most ancient and widest extent, is identical with 'the land of Eden,' this locality can hardly be admitted. Such an hypothesis seemed probable to our late learned countryman, Judge WINTHROP, who considered Eden to be 'the whole tract of country bounded westerly by the Euphrates, and easterly by the present channel of the Indus.'³

The geography of the world previous to the deluge is, of necessity, very meagre, and confined, almost solely, if not

entirely, to the account given by MOSES. For, as has been hinted before in regard to other sources of information, they are but of suspicious fidelity; and, even with this abatement, very few. Traditions there are, indeed, in India⁴ and in China,⁵ which may be referred to the antediluvian period; but they are far from being definite, and capable of historical discussion and proof. Fables, in relation to the period, have abounded; and perhaps the only attempt at continuous narration which in the least deserves our notice is that of the Phœnician SANCHONIATHO, for the remaining fragments of whose work we are indebted to the ecclesiastical historian, EUSEBIUS.⁶ Yet these refer not to geography, but to descents of men, and to the mythology of idolatry. Assyria is named by MOSES, but evidently with reference to a subsequent period.⁷ 'The land of Nod,' respecting which we only know its eastern direction from Eden, is, probably, but that of *the fugitive*, as the name imports; and the city of Enoch is never mentioned but in connection with the son of the first murderer. Cush is a term of postdiluvian origin, as is Havilah; but Eden, a name significant of satisfaction or delight, appears to have descended from primeval times, and to have survived the deluge for a future use.⁸ And when these names, connected with the several rivers we have been noticing, are reviewed, we have all of antediluvian date which authentic history affords. Within these limits, therefore, the geography of that period is included by ROSENMÜLLER, who does not undertake to recite the traditions or fictions of Mohammedan or pagan writers, although, in regard to both, no small portion of curious historical or mythological matter must, as respects its references, be assigned to the ages before the flood.

After that catastrophe, the subject of geographical interest which most demands attention is, the country where the second progenitor of our race found himself again returned to the bosom of the earth. The general opinion has but recently been questioned by any Christian writers. This opinion directs us to the celebrated mountain of Armenia which bears the name assigned in Scripture to the resting-place of the ark. The natives call it Macis, and the Turks, Agridagh, from its peculiar shape: 'but all unite,' says that interesting traveller, Sir R. K. PORTER, 'in revering it as the haven of the great ship which preserved the father of mankind from the waters of the deluge.'

The decision with which this assertion is made is corroborated by our own missionaries. But the English editor of CALMET was induced, in following principally the guidance of Major WILFORD, to look for the Ararat further in the east. It is, as ELPHINSTONE⁹ found in his journey through the country, a local tradition of the Mohammedan inhabitants, that the mountain bearing the name of 'Takht-i-Suleiman, or Solomon's throne, lying west of the Indus and south of Caubul and Ghizni, is entitled to this claim. An additional reason for adopting the hypothesis was, with Mr. TAYLOR,¹⁰ that it solves the difficulty, which else appeared insurmountable to him, of the journeying 'from the east' mentioned in Gen. xi. 2. But a different and satisfactory solution is offered by Rev. Mr. SMITH, which shall be subsequently mentioned.

¹ The Phasis of antiquity, now the Riou, is judged by Sir R. K. Porter to have possessed, with the Kur, a 'more extensive navigable channel than at present,' since Pliny (b. vi. c. 4) asserts, that from the head of navigation on the one side to that on the other was but five days' journey, whereas it is now reckoned sixteen. This was anciently the route by which the productions of India were conducted through Bactra, now Balkh, and across the Caspian to the Black sea, and thus into Europe.—Travels, Vol. II., pp. 112, 113. And see Stuart's Hebrew Chrestomathy, p. 125.

² The governor of Balkh, which is called in the East 'the mother of cities,' told the missionary Wolff, that this city was built by one of Adam's sons.—Researches, p. 216. Some have stated, that the remains of Cabool or Cain, the son of Adam, are at Caubul.—Burnes's Travels into Bokhara, Vol. II., p. 22.

³ Lit. Miscellany, I., p. 107, published at Cambridge, Mass., 1805.

⁴ See Maurice's Indian Antiquities.

⁵ Morrison's 'View of China, for philological purposes,' 4to.

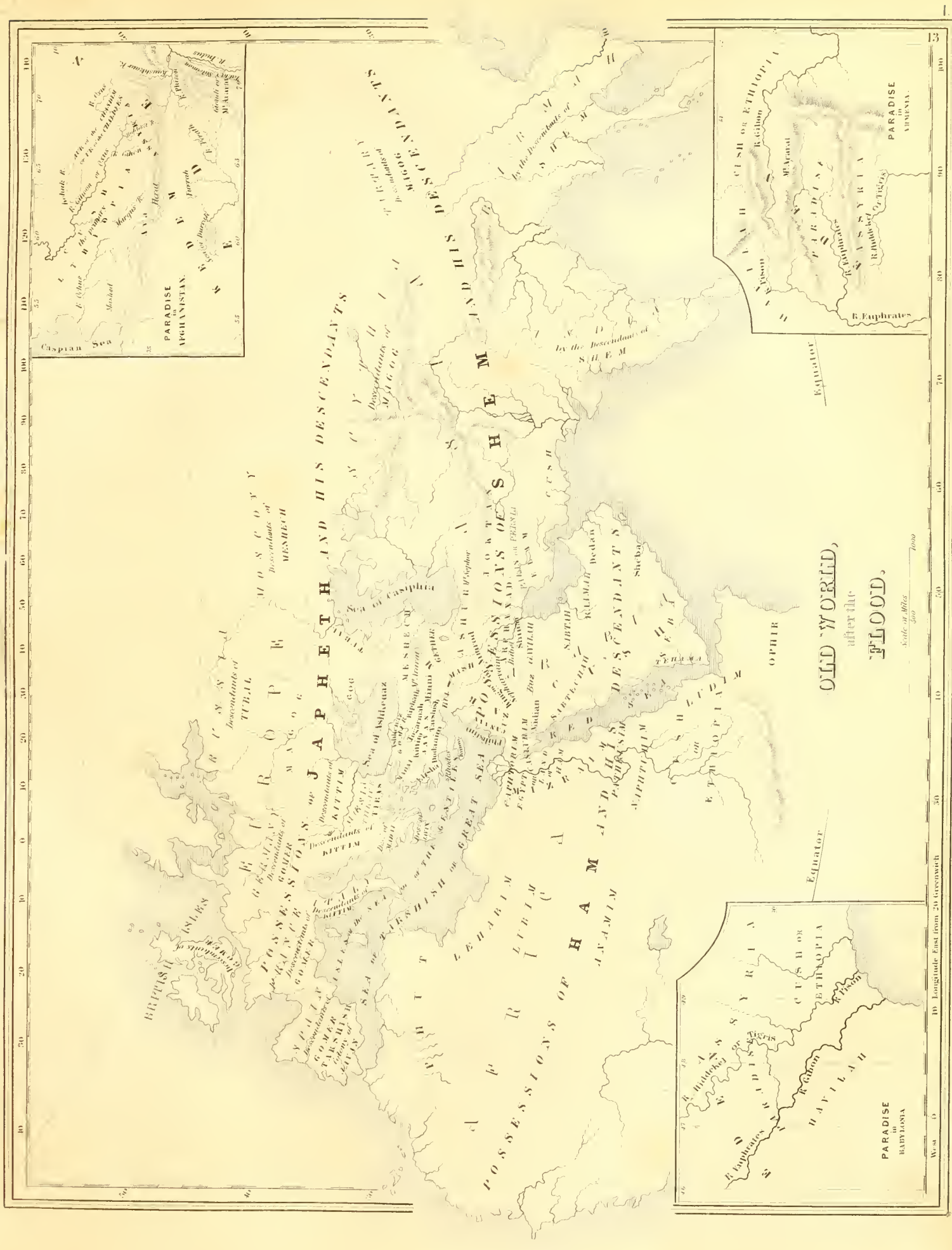
⁶ These are exhibited at one view by Cory, in his 'Ancient Fragments,' 8vo, Lond. 1832.

⁷ Compare Genesis ii. 14, with x. 11, margin, and v. 22.

⁸ Isaiah xxxvii. 12, Ezekiel xxvii. 23, &c.

⁹ 'Account of Caubul,' Vol. I., p. 50. See also Wilford, on Mount Caucasus, As. Res., Vol. III., p. 520, &c., 4to ed.

¹⁰ See art. 517 of Geogr. Excursions appended to Calmet.



OLD WORLD,
after the
FLOOD.

Scale of Miles
500

10 20 30 40 50 60 70 80 90 100 110 120 130 140 150 160 170 180 190 200 210 220 230 240 250 260 270 280 290 300 310 320 330 340 350 360 370 380 390 400 410 420 430 440 450 460 470 480 490 500 510 520 530 540 550 560 570 580 590 600 610 620 630 640 650 660 670 680 690 700 710 720 730 740 750 760 770 780 790 800 810 820 830 840 850 860 870 880 890 900 910 920 930 940 950 960 970 980 990 1000

Much occurs in Hindoo mythology referring to a sacred mountain. It is placed uniformly in the north; and this is the position, in regard to Hindostan of both the Takht-i-Suleiman and the Hindoo Koosh, or Paropamisan range. The sacred mount alluded to has the designation of Meru,¹ and is regarded as the abode of gods. There seems little ground to question the traditional descent of this adumbration from the true history of the ark, so celebrated in the heathen mysteries, and involving so great a display of Divine mercy to man. But, whatever claims have thus far been presented, those of the Armenian mountain seem still entitled to rank paramount to all other. There is, indeed, an air of religious mystery thrown around the region of Bamiyan,² in ancient oriental narrations and allusions, which might almost tempt us to surrender this conviction; yet, nevertheless, it appears tenable. We return to the account given by the travellers referred to.

Sir R. K. PORTER expresses thus his feelings as he beheld the venerable mountain: 'My whole attention became absorbed in the view before me. A vast plain peopled with countless villages; the towers and spires of the churches of Eitch-mai-adzen arising from amidst them; the glittering waters of the Araxes flowing through the fresh green of the vale; and the subordinate range of mountains skirting the base of the awful monument of the antediluvian world, it seemed to stand a stupendous link in the history of man, uniting the two races of men before and after the flood. But it was not until we had arrived upon the flat plain that I beheld Ararat in all its amplitude of grandeur. From the spot on which I stood, it appeared as if the hugest mountains in the world had been piled upon each other, to form this one sublime immensity of earth, and rock, and snow. The icy peaks of its double heads rose majestically into the clear and cloudless heavens; the sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns. This point of view united the utmost grandeur of plain and height; but the feelings I experienced while looking on the mountain are hardly to be described. My eye, not able to rest for any length of time on the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their vast lines in the mists of the horizon; when an inexpressible impulse, immediately carrying my eye upwards again, refixed my gaze on the awful glare of Ararat: and this bewildered sensibility of sight being answered by a similar feeling in the mind, for some moments I was lost in a strange suspension of the powers of thought.'³

Similar, in great measure, to these views was the impression made on the mind of our countryman, the Rev. E. SMITH, as detailed in a letter to Prof. STUART. 'I gave myself up,' says he, 'to the feeling, that on its summit were once congregated all the inhabitants of the earth, and that while in the valley of the Araxes, I was paying a visit to the second cradle of the human race.' He afterward presents the argument in favor of his opinion which has been premised, elucidating the phraseology employed by Moses in describing the approach to Shinar. His language is: 'Not to urge the names of places around mount Masis in favor of its claims, as I think in the case of Nakhchewan might be done with some force, there is one passage of Scripture of some importance, which I do not recollect to have ever seen ap-

plied to elucidate this subject. In Gen. xi. 2, where the movements of the descendants of Noah are first alluded to, it is said that they journeyed *from the east* and came into the land of Shinar. Now had the ark rested upon the mountains of Kurdistan,' (as the Syrians say,) 'they would naturally have issued at once into Mesopotamia, and have made their way down to Babylon from the north; nor would they have been obliged to go so far to find a *plain*. But in migrating from the valley of the Araxes, they would of course keep on the eastern side of the Median mountains until they almost reached the parallel of Babylon, before they would find a convenient place for crossing them. Such is now the daily route of caravans going from Tebreez to Bagdad. They go south as far as Kermanshah, and then, making almost a right angle, take a western direction to Bagdad: thus making their journey some ten or twelve days longer than it would be, were they to take the more mountainous and difficult road by Soleymania.'⁴

It seems hardly necessary to carry our caution so far, as to question traditions which have uniformly been rife in the regions around Ararat. True, 'mountains' are mentioned in the text,⁵ and Ararat is almost solitary. But the two noted peaks may have suggested the phraseology used; or if not, 'it is connected,' says the last mentioned traveller, 'with a chain of mountains running off to the N. W. and W., which, though high, are not of sufficient elevation to detract at all from the lonely dignity of this stupendous mass.' And it appears that the ark must have rested on very high ground, inconvenient though it may seem to have been for the animals to leave it and descend. In this view there is great reason for adopting the hypothesis of Sir R. K. PORTER, and to believe that the place of rest was not one of the heads of Ararat, but the valley between them.

Central Asia has been ever regarded as 'the cradle' of the renewed human family; and the traditions preserved among the elder nations have pointed to it as a common fountain whence all the streams of population have issued. Even apart from the Sacred Record, the researches of philology have led to this conclusion. The conviction was deeply impressed on the mind of Sir W. JONES, that, tracing the progress of languages, or, more properly, tracing the oriental languages back to their probable original, three distinct families of them might be ascertained, corresponding to the scriptural division of the family of NOAH. Several of his interesting and valuable discourses, delivered to the Asiatic Society as its president, are occupied in pursuing, maintaining, and elucidating this theory, which seems so far established, as the present state of knowledge with respect to oriental languages permits.

So exceedingly brief are the notices given by MOSES of the migrations of the various communities and families, at their dispersion, that, although when compared with the destitution of other sources of information they are invaluable, yet much room is left for diversity of opinion in regard to many interesting questions. Thus, it is doubted by many, whether the confusion of tongues at Babel affected only a part of the human family, or the whole. PARSONS, in his 'Remains of Japhet,' argues for the former; and hence maintains, that only the followers of Nimrod and descendants of Ham were implicated and punished. But the generally received opinion has been that, which, on the simple reading of the Sacred Record, strikes the eye and understanding; and this is surely the latter view, admitting, at least, the idea, that 'the bulk

¹ 'The Hindoo paradise,' says Müller, 'is on mount Meru, which is on the confines of Cashmere and Thibet.'—Univ. Hist., Vol. I., p. 18. See As. Ress., Vol. VI., p. 488, &c., 4to ed.

² Asiat. Ress., Vol. VI., p. 463, &c., 4to ed.

³ Travels, Vol. I., p. 182.

⁴ Biblical Repos., Vol. II., pp. 203, 204.

⁵ Gen. viii. 4.

of mankind' assembled in the plain of Shinar, where their enterprise was frustrated, and themselves scattered abroad.¹

We may then pursue these primitive migratory races, in part at least, to their various settlements, by the mingled light of sacred and profane history. True it is, this light does not always shine clearly, and much has been left to conjecture. Indeed, one of the most recent and best informed inquirers into this subject has not hesitated to say, that 'it seems vain to attempt, by means of historical or philological researches, to lift up the veil which conceals the original condition of nations, and the revolutions of human society, in the first ages of the world.'² 'But,' as is afterward remarked by the same writer, 'the minds of most persons are so constituted as, in the impossibility of arriving at certain truth, to prefer a probable hypothesis to the alternative of acquiescing in absolute ignorance.' Hence, unquestionably, the way has been prepared for many unfounded assumptions, and a great variety of opinions. We may, however, rejoice in the progress of the spirit of inquiry, and the investigations it has originated; and the believer of his Bible is gratified to observe, that the farther these researches are pursued, the greater evidence is continually found of its truth. 'No monument, whether historical or astronomical,' observes M. BALBEL,³ 'has as yet contradicted the books of MOSES. So far from it, all the results obtained by the most skilful philologists, and men most profoundly versed in mathematical science, agree with them in a surprising manner.'

The sacred historian, intent upon his main design of exhibiting the providence of God toward the people of His choice, describes, in greater detail than either family of the three sons of NOAH, the posterity of SHEM; despatching however the account of descendants from the other brothers, JAPHET and HAM, and then recurring to the peculiarly favored stock.

The priority of birth is indeed assigned to JAPHET by general consent of writers;⁴ but we first notice the family of SHEM, as in a subsequent age the depository of Divine revelation. Of this family, with little exception, it may be said, with BALBEL, we know from MOSES that, as 'Chaldeans, Assyrians, Arabs, Hebrews and others,' they 'have always inhabited the western part of Asia.' The exception is made in reference to a portion of the population dwelling south of the territory comprised in the monarchy of Egypt, the Abyssinian languages being found to bear affinity with those which are distinctively 'Semitic'—a designation which, 'of all ethnographic families, has a right to fix our attention, since it embraces the languages of those among whom we must place the cradle of the arts and of civilization.'⁵

ELAM, ASSHUR, ARPHAXAD, LUD and ARAM were the children of SHEM. The name of Elam is assigned in Dan. viii. 2, to a province of Persia. It is employed, Jerem. xlix. 34—39, as the designation of a people against whom judgments were denounced, but mingled with promises of future mercy: and in the Acts (ii. 9,) we read of Elamites, in connexion with 'Parthians, Medes, and dwellers in Mesopotamia,' being present at Jerusalem. MOSES relates, in Gen. xiv., a state of things, which evinces the establishment of a considerable government, at that early period, under CHEDORLAOMER, king of Elam; who, for twelve years, held in subjection the princes, reguli, or kings of the territory now chiefly submerged

by the Dead Sea, and receiving the waters of the Jordan. This indicates extensive influence, notwithstanding the subsequent defeat effected by a small band. Yet the victory of ABRAHAM, v. 15, was gained expressly by stratagem.

The descendants of ELAM were the Elymaei of antiquity. In the opinion of MICHAELIS, these and the Persæ were distinct although neighboring nations. But KLAPROTH remarks, that 'the country of the Persians is the province which bears still the name of Farsistan (country of the Fars, or Persians.) It is called Elam in the Old Testament, and Elymais by Greek authors. The ancient Persians were of *Semitic* origin, as well as their language, which differed wholly from the present Persian, or the idiom prevailing between the Elwend and the Indus.'⁶ In Daniel we are told that Shushan, the capital, or palace, was in the province of Elam; and it is plain that the name is taken sometimes in a wider and at others in a more restricted sense, as was observed by BOCHART long ago, and more recently by WINTLE.

ASSHUR is ranked next among the sons of SHEM, in following, probably, the situation of territories occupied by his descendants, beginning with that which lay most eastward. This is the name so long and so well known as pertaining to an ancient and extensive empire, that of Assyria. Founded by him whose name it bore, and who, probably in consequence of the growing dominion and encroaching ambition of his kinsman NIMROD, went out of Shinar, ascending the river Tigris, on whose banks he builded Nineveh, adding to it the cities Rehoboth, Calah and Resen, it became under his successors exceedingly powerful.⁷ But its history is little known, for centuries. The first of its monarchs mentioned in Scripture is PUL, who probably reigned in the time of JONAH, the prophet. Its territory was originally of small extent, being bounded by Susiana and Mesopotamia on the south, Media on the east, and Armenia on the north and west, occupying a part of the region now known as Kurdistan, and was named Adiabene by the Greeks.

ARPHAXAD follows in the catalogue, and is the ancestor of the family of ABRAHAM, his descendant in the eighth degree. His name, which was supposed by BOCHART to be retained in that of the region termed by him Arphaxitis, but by PROLEMY Arrapachitis, lying in Assyria toward Armenia, is thought by MICHAELIS to be derived from the position of his posterity among the Chaldeans; and to have been assigned at a period subsequent to his life.⁸ For neither does he or BOCHART admit, with JOSEPHUS and EUSEBIUS, that the Chaldeans themselves descended of ARPHAXAD; although he asserts, of course, that the ancestors of ABRAHAM were seated at 'Ur of the Chaldees,' supposing this celebrated nation to be divided into two parts, the one of which remained more northwardly, where the Chalybes were afterward found by XENOPHON, and are considered the same people, while the other part inhabited the fertile region of the south, of which Babylon was the capital. Their descent from CHESED, ABRAHAM's nephew, he rejects.

LUD is next named; and, following the opinion of JOSEPHUS, and the evidence of etymology, is assigned to the Lydians of Asia the less, as their ancestor. It is true, that by HERODOTUS and other historians it is asserted that the Lydians, bearing anciently the name of Mæonians, were called Lydians after one of their kings. But this should not be regarded as a cu-

¹ See the narration, Gen. xi.

² See the very valuable 'Researches into the Physical History of Mankind,' by Dr. J. C. Prichard, for the perusal of a part of whose work in its 3d ed. the compiler is indebted to the kindness of his friend, the Hon. J. Pickering.

³ 'Atlas Ethnographique,' Tabl. g  n. du globe.

⁴ See the argument, at large, in Wells, and in Taylor's Calmet.

⁵ Atlas, &c. Tabl. III.

⁶ 'Tableaux Hist. de l'Asie,' p. 23.

⁷ Many contend that Nineveh and the other cities here mentioned by MOSES were built by NIMROD, 'who went into Assyria,' as our translators have rendered in the margin. But, had this been intended, a different phraseology, it is believed, would have been used. Yet great names are attached to the opinion.

⁸ See his elaborate discussion in Spicil. Geogr. Hebr. ext., T. II., p. 73, &c.

mulative argument for the negative, since that very king might have acquired his own name from his remote ancestor. MICHAELIS expresses doubts on the subject, and would prefer a reading that might introduce the Hindoos;¹ but the generality of writers, distinguishing, as he does, between the Ludim who are noticed by some of the prophets in connection with Egyptians and other populations of Africa, agree in considering the Asiatic nation, which bears the name, as descendants of LUD, son of SHEM.

ARAM is the last of his sons enumerated by MOSES; but the parallel account in I Chron. i. 17,² adds as sons those four, who are by MOSES described as grandsons of SHEM. That there is an omission, however, in the latter passage, is generally admitted, and that the true reading is retained in Genesis.³ ARAM left his name to the country commonly called Syria; yet the extent of that name is by no means the true Syrian boundary; for, beyond the Euphrates, Aram Naharaim was the Hebrew name of Mesopotamia, as Aram Zobah is supposed⁴ to include the Sophene of STRABO, now called Zoph. Damascus, Beth-rehob, and Maachah have the same name prefixed, and even Armenia is believed to be derived from it. Add to this, that by ancient writers Syria and Assyria are not always distinguished from each other, but often used interchangeably.⁵

Of the four children of ARAM, Uz has been supposed to have settled in the region of Trachonitis, subsequently and at present known as the Haouran, and to have built the city of Damascus, leaving the name of 'the land of Uz'⁶ to a portion of what is now the northern part of the Arabian desert: but others maintain that this appellation belongs to a country of Idumea, on the south of Palestine, agreeably to Lam. iv. 21.⁷ HUL, or GHUL, is assigned to Armenia, in one of the provinces of which his name appears to be preserved. GETHER is presumed to be commemorated in the city Getarë and the river Getras, of ancient Albania, mentioned by PROLEMY. And the name of Mash, or Mesech, is believed to be retained in the range of mountains called Masius, the population adjoining to which are termed by STEPHANUS of Byzantium, Masiëni. Masca was the name of a river noticed by XENOPHON, and the Moscheni are mentioned by PLINY, as in that vicinity. But the diversity of opinions proves the difficulty, if not impracticability, of determining their positions respectively.

The several nations descending from SHEM appear to have spread themselves through the larger part of western Asia, including, at a subsequent period indeed, no small part of Arabia, and some portion of even Africa, if it be admitted that the Abyssinians were of this race. In fact, there is much that countenances the opinion, which extends them through the greater part of southern Asia also.⁸ But the vicinity of the Euphrates presents them most forcibly to our minds, and Syria, within her ample limits, enfolds the themes of most touching interest to the family of man. 'To adopt the language of LAMARTINE,⁹ in reference to that portion of it which chiefly occupies the pages of the Bible, 'this spot is the scene of the greatest revolutions of the human mind. It

is a spot from which the Spirit of the Most High has powerfully shaken the social system of the world, and from which the renovating blessings of Christianity first started to traverse the earth.⁷

But before we attempt in imagination to tread on the soil which Revelation has rendered so interesting and even sacred, we must pursue the genealogical deduction that has now been commenced, and proceed with the patriarchal record in its remaining disclosures.

HAM, whom his posterity, in their idolatrous predilections, have probably transmitted to the knowledge of mankind under the character of Jupiter Ammon, was the father of a bold and adventurous progeny. To the nations descending from him are ascribed the most energetic movements, irregular and disorderly as they were, in which any of the renewed human race engaged. With them appears to have commenced the first attempt to coerce the multitude under the sway of one; and NIMROD, whose name is indicative of 'rebellion,' is supposed, not without considerable show of probability, to have introduced the first system of idolatry; in order, by drawing off the minds of men from allegiance to God, to render his own ambitious views more successful. Hence, says Dr. HALES, 'NIMROD, that arch-rebel who first subverted the patriarchal government, introduced also the *Zabian* idolatry, or worship of the heavenly host; and after his death was deified by his subjects, and supposed to be translated into the constellation of *Orion*, attended by his hounds *Sirius* and *Canicula*, and still pursuing his favorite game, the *Great Bear*, near the north pole, as admirably described by Homer.'¹⁰ 'He was also called *Baul*, *Bel* or *Belus*, signifying "Lord," or "Master," by the Phœnicians, Assyrians and Greeks, and *Bala Rama* by the Hindus; or *Bala*, the son of *Rama*,' indicating his descent, which Dr. HALES supposed to be from CUSH, son of HAM, not immediately, but through RAMAH and SHEBA, agreeing in number of generations with the descent of PELEG from SHEM, in the line of ARPHAXAD.¹¹

Zabaism, or Sabaism, was, apparently, the first form of idolatry. And it is surprising to what extent it has prevailed, and what a hold it has possessed upon the human mind. The ancient book of JOB indicates no other erroneous worship beside this;¹² giving in this circumstance one of the most effective proofs of its own antiquity. In 2 Kings xxiii. 5, we have an exhibition of the progress of this worship, in the zeal manifested against it by the pious JOSIAH, proving, in connection with Jer. vii. 17—20, and ch. xlv., what provocations were offered to JEHOVAH by His degenerate people copying the manners prevalent in the nations around them, and ripening thus for condign punishment. They 'burnt incense unto Baal, and to the sun, and to the moon, and to the planets, and to all the host of heaven.' This last phrase is used in many other passages,¹³ and is supposed to have characterized the worship by its name.

Although the origin of idolatry may be ascribed to the posterity of HAM, and peculiarly to NIMROD, it is not to be imagined that they were alone in the defection. But the vigor and violence of character displayed in early enterprises, the conquests begun and extended by the first of tyrants, must have had an influence on other families. At the confusion of tongues, and the consequent dispersion of mankind, colonies were successively led out, whether, as some suppose, by Divine appointment, or by the promptings of an adventurous

¹ Spicil. Geogr. Hebr. ext., T. II., p. 116.

² One of Kennicott's MSS. gives the passage as in Genesis; and see *De Rossi* in 1.

³ Mich. ubi supra.

⁴ See an article by the late M. Jacquet in the *Journal Asiat.*, Vol. VI., new series, pp. 387—399.

⁵ Mich. Spicil. Hebr., voce Aramæi, etc.

⁶ Bochart tells us that 'Uz is the valley of Damascus.'

⁷ See the subject largely discussed by Dr. Goode, in a Diss. prefixed to his transl. of *Job*. But see also *Hales*, Anal. of Sac. Chron., Vol. II., p. 52, &c.

⁸ See the accompanying map, constructed on the ordinary authorities.

⁹ Pilgrimage to the Holy Land, Vol. I., p. 198, Am. ed.

¹⁰ Anal. of Sac. Chron., Vol. II., pp. 48, 49, ed. 8vo.

¹¹ Id., p. 47.

¹² *Job* xxxi. 26—28.

¹³ As in ch. xvii. 16, and in *Jer.* viii. 2, particularly.

spirit; and then, commencing probably from the eastern coast of the Mediterranean, where the numerous descendants of CANAAN diffused themselves, and Sidon and Tyre became distinguished for navigation and commerce, spread westwardly. Nor is it improbable that a way to the sea was early found and frequented through the Persian gulf, affording access to eastern Arabia and western India. Nay, a large portion of the family of SHEM, by JOKTAN, whom the Arabs called KAHTAN, are judged to have settled in this vicinity;¹ the names of his descendants, as given by MOSES, occurring subsequently there. Babylon, with its immense erections, continued a seat of empire; but new empires gradually arose. Egypt was peopled, and retains the name of MISRAIM; CUSH is recognised in many an oriental region and tradition, the north of India being denominated in the Sanscrit geography *Cusha-Ducepa*, or the continent of CUSH;² and PHUT is traced to the western part of Africa.

To JAPHET, who is regarded as the eldest son of NOAH, appear to have been assigned, or to have fallen, the western and northern regions of the eastern continent. The Cymry, or ancient Britons, a relic of whose race is found in modern Wales, and the French province of Bretagne, claim a descent from GOMER, his first-born. The Celts, whose numerous tribes have spread over Gaul and Spain, and yet subsist in the native Irish, and Highland Scots, are assigned by some³ to MAGOG, another member of his wide-spread family; but whose posterity are supposed chiefly to have inhabited the elevated steppes of central and northern Asia. MADAI is variously assigned, some claiming him as ancestor of the Medes, and others, of the Macedonians. Of JAVAN, it is generally believed, the Greeks descend.⁴ Their colonies, mingled as themselves were with other nations, and especially the Pelasgi, spread along the coast of Asia the less, in subsequent ages. ELISHAI, his son, though claimed by Silesians in Germany,⁵ is recognised by the name of Elis in the Peloponnesus; and recalled by the prophet EZEKIEL,⁶ in his enumeration of the merchandise of Tyre. Tarshish is often mentioned in the Scriptures, and will recur to us again in another division of this work. KITTIM is acknowledged by many authors as peopling the isle of Cyprus,⁷ while others assign his name and posterity to Italy and to Macedonia. 'Ships from the coast of Chittim' are prophesied of by BALAAM,⁸ and by DANIEL.⁹ Of DODANIM it is conjectured, either that Dodona is indicated, or that, as some manuscripts read, Rhodanim should appear instead of this name, and point out Rhodes; since by the posterity of JAPHETH 'the isles of the Gentiles were divided in their lands.'

TUBAL, MESHECH and TIRAS, the remaining sons of JAPHETH, are respectively found by BOCHART in the ancient Tibareni,¹⁰ Moschi, and Thracians; while the Georgians and Armenians look to TOGARMAH, 'of the north quarters,' for their origin, which some assign to them in common with the Cappadocians, and old inhabitants of Phrygia. RIPHATH is supposed to have left his name to the Riphæan mountains, and ASH-KENAZ to be retained in the name Ascanius, and designation of the Black or Euxine Sea.¹¹ But many of these customary

derivations are hardly to be taken as such; and, as a living writer has judiciously hinted,¹² the progress of comparative philology, which has already cleared up many difficulties, must be far more advanced, before entire satisfaction can be obtained.

The name of JAPHETH is expressive of 'enlargement;' and a vast portion of the earth, especially if, in addition to northern Asia and Europe, we assign to them the northern part of America, as seems proper, was peopled by his descendants. 'GOD,' says the prophecy concerning him pronounced by NOAH,¹³ 'shall enlarge' *the enlarger*; or, as some render, shall 'persuade' him, 'and he shall dwell in the tents of SHEM;' intimating, as many suppose, not merely the progress of empire or conquest, but the embracing of the revelation intrusted originally to SHEM; if it do not rather predict, as ONKELOS explains, the advent of MESSIAH.

These various migrations are supposed to have occupied a long period. It was the opinion of Sir W. JONES that four centuries at least were thus consumed. But the Scriptures give us no definite information, except in the name of PELEG, and its reason.¹⁴ That more time must have elapsed for the foundation of kingdoms, and effective settlements, than is allowed by the shorter Jewish reckoning, which forms our present Bible chronology, as sanctioned by Abp. USHER, seems exceedingly probable; and the partiality of Dr. HALES for the numbers authorized by the Septuagint version, and more especially by JOSEPHUS, is on highly plausible grounds.¹⁵ It would greatly facilitate the reconciling of the scanty fragments of profane history, as it is termed, with the Hebrew annals, as well as allow time for such an increase of the human family as the respective accounts indicate.

Our acquaintance with the early condition of populous China and Japan, the insular inhabitants of the vast Pacific, and those of the American continent,¹⁶ is as yet so superficial and imperfect, that, although the former two are ancient states, we can with difficulty assign their origin—a difficulty great, peculiarly in regard to China. For it seems evident that a population existed, in the portion now included in China proper, before the historical Chinese themselves; a population the relics of which are found in the Miao Sze of the present day.¹⁷ These appear, indeed, of the Tibetan stock, and, as yet, can be traced no further. But tradition indubitably shows, that the Chinese entered their country from the west,¹⁸ and that at no great length of time after the general dispersion of mankind.

The call of ABRAHAM opened a new scene.¹⁹ The nomadic life was the prevalent state in many countries, and the patriarch led it. But cities and kingdoms then existed, and were successively visited by the princely sojourner. Yet still 'the friend of GOD abode in tents,' as did his sons, ISAAC and ISHMAEL, and his grandson JACOB. These resembled the modern sheiks of Arabia, while the habits of Esau partook more of the wild, and roving, and warlike mode of life which characterises the Tartar and Mongol, the Turkoman and Koord. We have thus in modern Asia the exemplification of ancient patriarchal manners; and the Arab, as well as the Jew, looks back to 'the father of the faithful' as being, through the son of HAGAR, his renowned and venerated ancestor.

¹ See *Sab's* Prel. Diss. *Bryant*, and *Bochart's* Phaleg et Canaan.

² *Taylor's Calcutt*, Ro., Vol. V., p. 208. *Bryant's* Ant. Mythol. passim.

³ See *Parsons's* Remains of Japheth. But see also *Prichard* on the Eastern origin of the Celtic nations, 8vo., 1831.

⁴ *Daniel*, ch. xi. 2, calls Greece Japan.

⁵ See letters of Hon. J. Q. Adams, written from Germany.

⁶ *Ezek.* xxvii. 7.

⁷ So *Josephus*, and after him *Gesenius*.

⁸ *Num.* xxiv. 21.

⁹ *Dan.* xi. 30.

¹⁰ *Hales*, however, finds *Tubal* in Tobolski.

¹¹ See *Hales*, Vol. I.

¹² *Prichard*, on the Celtic nations, p. 23.

¹³ *Gen.* ix. 27.

¹⁴ *Gen.* x. 25.

¹⁵ See Dr. *Hales's* ample account, Vol. I., p. 101, and 293—303, 8vo. ed.

¹⁶ See Mr. *Gallatin's* Synopsis of Ind. tribes, Vol. II. Coll. Am. Antiq. Soc.

¹⁷ *Morrison's* View of China, *Klaproth*, Tabl. Hist. de l'Asie, and *Grosier*, Deser. de la Chine.

¹⁸ *Klaproth*, Tableaux, p. 29.

¹⁹ *Gen.* xii.

PARTITION OF THE OLD WORLD,

in PELEG's days. — Comp. Deut. 32 : 8, with Gen. 10 : 25. See Gen. ch. 10. — [From *Rosenm.*]

“Remember the days of old, * * * when the Most High divided to the nations their inheritance, when He separated the sons of Adam ; He set the bounds of the people.” * * *

JAPHET, OR EUROPE, AND N. W. ASIA.

- I. GOMER, the Cimmerians, of the Northern coast of the Black Sea, from whom were :
 1. Ashkenaz, an unknown people, perhaps between Armenia and the Black Sea.
 2. Riphath, the dwellers in the Riphæan mountains.
 3. Togarmah, the Armenians.
- II. MAGOG, the indwellers of Caucasus, and their neighborhood, Scythians.
- III. MADAI, the Medes.
- IV. JAVAN, the Ionians, Greeks, from whom were :
 1. Elishah, the Hellenes, in the narrowest sense.
 2. Tarshish, Tartessus, in Southern Spain.
 3. Kittim, the indwellers of Cyprus, and other Greek islands, with the Macedonians.
 4. Dodanim, the Dodones in Epirus.
- V. TUBAL, the Tibareni, in Pontus. N. HEEREN places Tubal and Meshech between the Black and Caspian seas.
- VI. MESHECH, the Moschi of the Moschian mountains, between Iberia, Armenia and Colchis.
- VII. TIRAS, the Thracians, or the dwellers on the river Tiras, (Dniester.)

HAM, OR AFRICA, AND S. W. ASIA.

- I. CUSH, the Æthiopians and South Arabians, from whom were :
 1. Nimrod, the first king of Shinar, i. e. Babylonia and Mesopotamia, whence he settled the cities Babel ; Erech, i. e. Aracca, in the limits of Babylonia and Susiana ; Calneh, i. e. Ctesiphon, and Accad.
 2. Seba, Meroe, in the Nile valley, S. E. of Egypt.
 3. Havilah, the Chaulotæ, in Southern Arabia.
 4. Sabtah, Sabota, in Southern Arabia.
 5. Raamah, Rhegma, in Southeastern Arabia, on the Persian Gulf ; whence other colonies :
 - a. *Sheba*, probably a people of Southern Arabia.
 - b. *Dedan*, Daden, an island in the Persian Gulf.
 6. Sabtecha, the dwellers on the eastern coast of Æthiopia.
- II. MIZRAIM, the Egyptians ; whence are :
 1. Ludim, { probably African peoples.
 2. Anamim, }
 3. Lehiabim, or Lubim, the Lybians.
 4. Naphtulim, the dwellers in the district Nephtys, on the Serbonian Gulf, on the limits of Asia and Africa.
 5. Pathrusim, the dwellers in the Egyptian canton Pathros.
 6. Casluhim (the Colchians?) ; whence were colonies :
 - a. *Philistim*, the Philistines, on the southern coast of Palestine.
 - b. *Caphtorim*, the Cretans.
- III. PAUT, the Mauritauians.
- IV. CANAAN, the dwellers in the district between the Mediterranean and the Jordan, from Sidon, as far as the southern end of the Dead Sea ; from whom were :

1. The Sidonians, on the northern border of Canaan, or Phenicians.
2. The Hittites, in the region of Hebron, south of Jerusalem.
3. The Jebusites, in and around Jerusalem.
4. The Amorites, on the eastern and western sides of the Dead Sea.
5. The Girgashites.
6. The Hivites, at the foot of Hermon, and in the vales of Lebanon.
7. The Arkites, at the foot of Lebanon.
8. The Sinites, in the region of Lebanon.
9. The Arvadites, on the Phenician island Aradus, and the coasts near.
10. The Zemarites, the dwellers in the Phenician city Simyra.
11. The Hamathites, the indwellers of the Syrian city Epiphania, on the Orontes.

SHEM, OR ASIA, PARTICULARLY MIDDLE ASIA.

- I. ELAM, the dwellers in the district Elymais in Persia.
- II. ASHUR, Assyrians, whence were settled Nineveh, Rehoboth, Calah and Resen.
- III. ARPHAXAD, dwellers in the northern part of Assyria, (Arrapachitis ;) hence were :

Salah, from whom was
Eber, ancestor of the Hebrews, and from whom were

 - a. *Peleg*, and
 - b. *Joktan*, called Kakhtan by the Arabs, ancestors of the following Arab races :
 - a. Almodad.
 - b. Sheleph, the Selapenes in Nedjed (‘table-land’) or Tehama, in Southern Arabia.
 - c. Hazarmaveth, the dwellers in the Arabian district Hadramaut.
 - d. Jerah, the dwellers on the Moon mountains, (Djebel el Kamr,) in Hadramaut.
 - e. Hadoram, unknown.
 - f. Uzal, the dwellers in the region of Sanaa, in Southern Arabia.
 - g. Diklah.
 - h. Obal.
 - i. Abimael.
 - j. Sheba, the Sabeans, in Southern Arabia.
 - k. Ophir, the indwellers of el-Ophir, in the Arabian district Oman.
 - l. Havilah, the dwellers in the district of Chaulan, in Southern Arabia.
 - m. Jobab, the Jobabites, on the gulf, between Hadramaut and Oman.
- IV. LUD, probably an Æthiopian people.
- V. ARAM, the dwellers in Syria and Mesopotamia ; whence were :
 1. Uz, inhabiting a district in the northern part of the Arabian Desert.
 2. Hul, probably the Cælosyrians, (of Hollow-Syria, the valley between Libanus and Antilibanus.)
 3. Gether, unknown.
 4. Mash, the dwellers in a part of the Gordiæan mountains, (mount Masius,) north of Nisibis.

MAP II. EGYPT AND EDOM.¹

EGYPT presents at a very early period an advanced state of civilization. Whence it came, is variously reported by different authors. Some make it to have been indigenons; others assert it to have come from the higher courses of the Nile; and a third and fourth class suppose it to have come from India, or from Arabia. All accord it an antiquity beyond the reach of any other authentic history than that which the Bible affords.

HEEREN argues, that elementary institutions, similar to the primeval cradles of the Egyptian civilization, may still be seen on the upper courses of the Nile, where a priesthood still rules, and its temple is at once the centre and protector of an immemorial caravan trade; the attendance of a priest in the caravan assuring its safety among robbers who respect nothing else. He supposes that priests, from a similar central temple at Meroë, (lat. 17° N. long. 5½ E.) passed gradually along the Nile and into Lower Egypt, founding similar temples, civilizing the several barbarian tribes, and adopting their gods and rites for the temple. Thus various foci of civil and social culture were formed, which became the heads of kingdoms, and afterwards the capitals of the nomes or provinces of a consolidated empire.

The first notice history gives us of Egypt is obscure. We know that Egypt is now called Misr, and in Scripture is so called, and also Mizraim, who is named as a son of HAM, NOAH's son. Hence MIZRAIM is thought to have been the first ruler of Egypt; but it is not determined whether it meant a person, or, as the Hebrew word has the plural form, a certain tribe, who took this name from a common ancestor. In either case we perceive the family was prolific in tribes; and as NOAH himself, to adopt a modern phrase, possessed a high civilization, there is no reason for denying it to his immediate descendants—nor any difficulty in supposing that Egypt, as a political state, was founded, as possibly was China, by a grandson of NOAH, with all the knowledge and light acquired by the experience of ages before the flood, ages which themselves by no means began with savageism, but with men in as full possession of the highest faculties for improvement as ourselves. Thus we are not driven to suppose that in Egypt civil, political and social institutions crept slowly up from brute barbarism.

It is also uncertain what particular region is meant by Egypt, when it is first mentioned by a distinct name; (as in Gen. xii. 10—20;) whether it was, as some contend, only the region between the Mediterranean and Red Seas, or, as others, Lower Egypt alone, or, as others still, Egypt proper, from the cataracts of the Nile to its mouth. Whatever its extent, we find it mentioned as a country not afflicted with famine, and hence conclude that it was favorable to agriculture; and that this science, the basis of civilization, was better understood in Egypt than elsewhere. A PHARAOH, belonging to a line of settled kings, of similar name or title, is noted, also princes, officers, and in fine an extensive royal establishment, a seraglio, a silver and gold circulating medium,² and apparently an autocratic power over the person if not property of the subject; though the king seems to have had a sense of moral and religious principle. The date of this visit of ABRAHAM is variously placed by chronologers, by

some as low as the 18th, by others as remote as the 22d century, B. C. The chronology of our common Bible makes it in the 20th. The next historical notice of Egypt is in the account of JOSEPH, who went thither, as is with some variation of years supposed, in the 18th century, B. C. Then, after the account of the exodus, or departure of the Israelites, at the close of the 15th century, B. C., from the country, recorded history speaks no more of Egypt³ until the time of SOLOMON, in the 11th century, B. C.

In the absence of books, we turn to Egyptian monuments. But we are lost in their variety, and in the conflicting mass of opinions debated concerning them; many archaeologists asserting that nothing is determinately known from them previous to the age of SOLOMON; others finding lists of dynasties and kings which they variously reconcile with the Bible and profane history; while yet others deduce from these monuments a whole circle of facts, giving not only the history, but the civil, social, and even domestic economy of this ancient and wonderful people.

CHAMPOLLION, after remarking that all the monuments of the primeval civilization were destroyed by an irruption of barbarians, who tyrannized for two centuries and a half, still dates back the culminating point of the succeeding civilization to the 19th century, B. C. Wherever we place it in these remote ages, the history of JOSEPH shows us a high advance in civil and social progress, placing Egypt at the head of nations in his day.

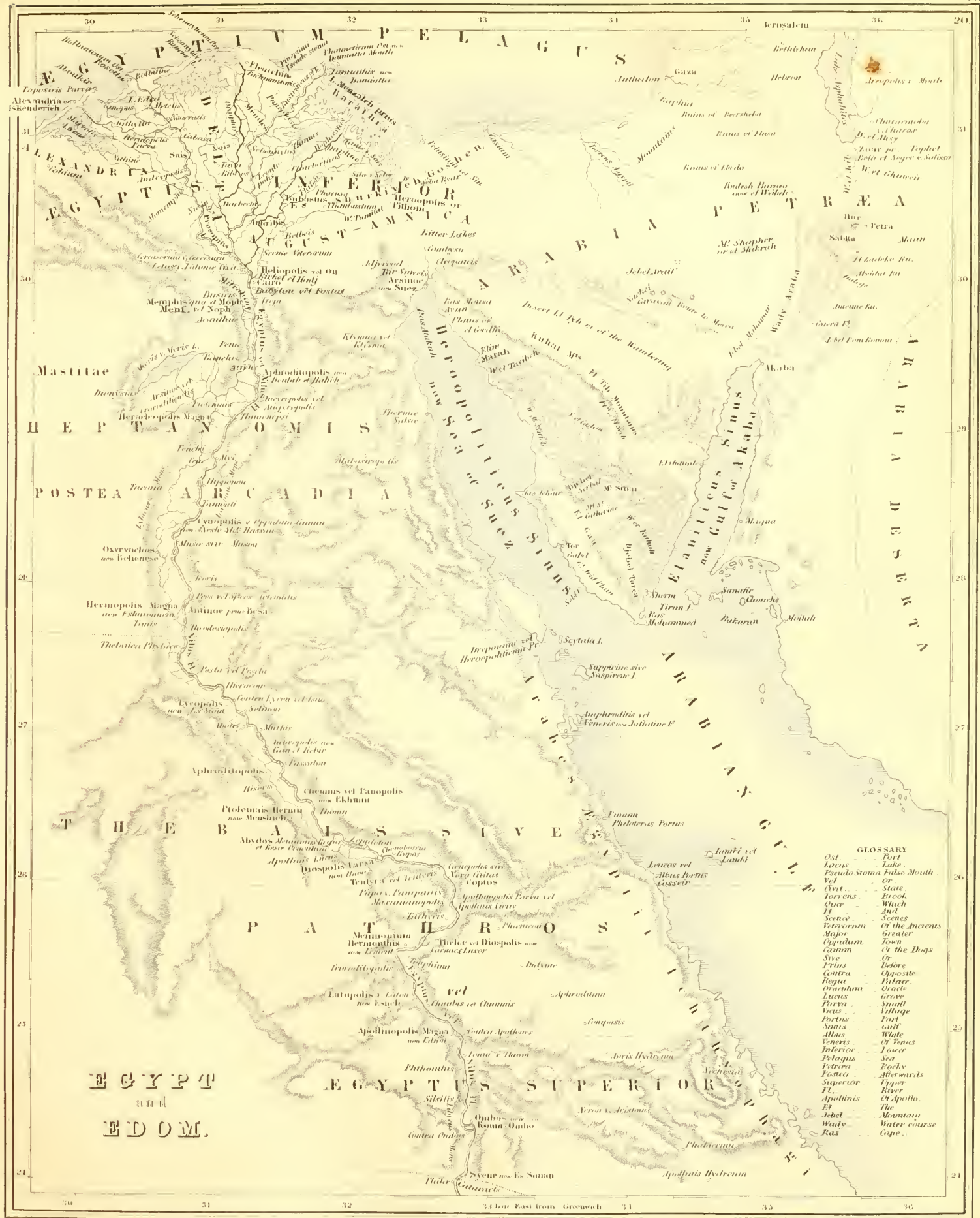
CHAMPOLLION supposes the primeval inhabitants to have been nomades, and like some of the modern Nubians; that they gradually collected into villages, which became cities; that they spread from Sennaar into Middle, and afterwards into Lower Egypt, which last became habitable only by human labor; that each canton was administered by priests, under a general high priest; that priests, the military, and people, the latter alone engaging in labor, formed the three orders; that, tired of the abuse of this power, a military chief, MENES, raised himself to a throne, (according to *his* peculiar chronology, about 5100 B. C. :) that the government now became more mild and enlightened, the priests being reduced to their proper sphere as teachers; that, though Thebes remained the capital, MENES and his successors founded Memphis, making it a strong city, and their second capital; that their successors built the pyramids of Dahschour and Sakkhara, the most ancient monuments of the world, also those of Gizeh; that civilization gradually developed itself, till about 2200 B. C., when Egypt was entirely ruined by barbarians, under the fourth of whose chiefs JOSEPH became prime minister; and that, after a few centuries, the ancient race of kings threw off the yoke, chased the oppressors from Egypt, and founded the eighteenth dynasty, who extended their empire from east Persia to the interior of Africa, and bound it together by an active commerce.

Though much diversity of opinion exists as to the chronological place of individual kings, yet all accord to this eighteenth dynasty the glory of having attained the highest point of advancement which Egypt ever reached. It seems to have had a code of laws; an internal police; four castes, namely, the Sacerdotal, the Military, the Agricultural, and the Industrial; an immense revenue; an export trade of grain, cattle, horses, and the finest fabrics of linen and cotton, and every manufactured article, in fine, of war, luxury or economy, even to glass, enamel and paper; a currency of

¹The principal authors consulted in the preparation of this section are Heeren, Wilkinson, Champollion, Laborde, Robinson, and the great French work on Egypt, beside the ancient authorities of Strabo and Diodorus Siculus.

²The jewels of silver and jewels of gold given by Eleazar as a betrothing present from Isaac to Rebekah (Gen. xxiv. 53) were probably obtained by Abraham during his visit to Egypt, for we find no mention made of goldsmiths and silversmiths in Syria until a much later period.—Taylor's Illustrations of the Bible from the Monuments of Egypt, p. 85.

³The circumstances mentioned 1 Chron. vii. 20—24, &c. relate to Israelites, living in a frontier province of Egypt, and are the sole record of their affairs between the death of Joseph and the birth of Moses.



gold and silver rings, of a fixed size, weight and denomination; a navy of large galleys, though its factors were probably Phœnicians; 'indeed,' says CHAMPOLLION, 'the monuments show, that this people had all the comforts and luxuries of life; and no nation has gone further in the grandeur and costliness of buildings, taste and refinement in furniture, utensils, costume and decoration.'

The chief difficulties of the Egyptian early history concern the reconciliation with the monuments of what written history tells us of JOSEPH, MOSES and SESOSTRIS:—we would rather say, that, of the various ways of explanation discovered, the learned are not yet absolutely agreed upon any to such an extent, that it may be adopted as indubitable history; but the discussion of them would lead us further than our limits warrant. Let it be remarked, however, that the phrases, (in Gen. xliii. 32, xlii. 31,) 'to eat bread with Hebrews is an abomination to Egyptians,' and 'every shepherd is an abomination to the Egyptians,' prove that neither the people in general nor the rulers of Egypt were nomades or shepherds in JOSEPH's time, though some of the tributary nomes were pastoral, as ABRAHAM received from PHARAOH cattle, sheep, &c.; and in Gen. xlvii. 6, the king proposes to JOSEPH to make some of his brethren, if qualified, keepers of the royal herds. The assertion also, in Ex. i. 8, 'now there arose a new king over Egypt which knew not JOSEPH,' would seem to indicate the appearance of a new dynasty, perhaps a conquering one, at least in Lower Egypt; and that the conquerors were not numerous, is rendered probable by the fact, stated in the next verse, 'the children of ISRAEL are more and mightier than we.' CHAMPOLLION gives five to seven millions as the population of Egypt proper in its highest prosperity; in which case, the two to three millions of Hebrews would make a formidable majority, or, at least, a very dangerous minority. But the fertility of Egypt was, doubtless, the cause of frequent attacks from hungry nomades around, and they probably more than once possessed themselves of at least its lower and more defenceless part.

As to the silence of the Bible concerning SESOSTRIS, of whom Greek history tells such marvels, not only may it be supposed that he made his conquests (weakening the Syrian tribes for JOSHUA's future subjugation,) while the Israelites were in the wilderness, out of his way, but it is also remarked, that, evidently, the Greeks and Egyptians have ascribed to one individual the dimly known exploits of several of the same name, (RAMSES,) who lived at epochs quite remote from each other.

Perhaps the exodus of the Israelites under MOSES, removing the barrier between Egypt and the warlike tribes of Syria, at the same time that it destroyed the Egyptian army, gave on the one hand inducement to invasion from the north, while the enfeebling of the usurpers in Lower Egypt encouraged the ancient kingly race to a counter invasion in the south. If so, the immediate results of the confirmation of the ancient power, in Lower Egypt, strengthened as it was by the spoils of the vanquished, and inured at last to war, may have been compulsory emigration, and the Sesostrian invasion of Asia.

However these things were, the age of the Exodus appears to have been remarkably distinguished as the Colonization Age. An eloquent writer observes, 'It was during this dynasty, (the 18th,) that three peculiar classes of colonization took place throughout the world: 1st. By the expulsion of the Shepherds, whether called Titans, Cyclopeans, Pelasgians, or "Wandering Architects" in the Old, and perhaps Tultiques, or "Wandering Masons" in the New World; thus spreading everywhere their republican forms of government, generally embracing a community of goods; and also their

favorite architecture, as pyramids, gateways, triangular or graduated arches without the keystone, cellular cairns, unsculptured initiatory caverns, irregular courses of colossal masonry, cylindrical columns, and rock-built fortresses. 2d. By them the Hebrew nation were expelled, also, and began their task of unfolding the long, unfinished roll of their own and the earth's destinies. 3d. By their expulsion of the Ar-give family, or the voluntary expatriation of the Athenian, Greece was now colonized' by Egyptian civilizers; and thus, as Greece civilized Europe, and Europe America, we have to thank Egypt for the germs of our own civilization.

As to the science of Egypt, we can trace it only in the deference paid to it by all antiquity, and in the arts and trades pictured profusely on the monuments, which give proof of the remarkable advancement of practical science. In *Agriculture*, made, as in China, the basis of their whole economy as a people, we find them early adepts, as well as in *Horticulture*, and *Culture of the Vine*. Owing their crops to the periodical overflowing of the Nile, they were careful observers of times and seasons; and thus *Astronomy* became an art, if not a science, as did *Geometry*, from the fact, that landmarks were obliterated by the overflows, and must often be settled by scientific processes. *Hunting, Fowling, Fishing*, as well as all the other arts we mention, are depicted on the monuments, which introduce us to all the occupations of a busy and highly civilized population. *Spinning* and *Weaving* were carried to such perfection, that their products, as well as all her other manufactures, were eagerly sought from Egypt by the rest of the world, and CHAMPOLLION says 'her fabrics vie with the best of India or Europe.' *Brickmaking* and *Pottery*, arts carried still to high perfection in the East, early put forth products emulous of modern art. *Glassblowing*, and the *Manufacture of Jewelry*, were skilfully carried on, as well as the *Working in Metals*, especially copper, gold and silver. Their *Tanneries* and *Works in Leather* added to the mechanical productions with which Egypt supplied the world: also *Carpentry* and *Cabinet Ware*, in which they had obtained high skill and elegance. As to *Architecture*, and *Statuary*, they were unrivalled in sublimity, but not in beauty. Their *Military Art*, combining discipline with simplicity of equipment, and attention to minutiae as well as effective organization and movement of large masses, enabled them to conquer half the world; while their *Navy* was not contemptible, and seems to have been successful at sea, though their naval architecture was principally occupied with river craft. With chariots of war, weapons, armor, and military engines they were well supplied. *Music* had its votaries too, and the variety and excellence of their harps and other instruments, attest a great advance in this delightful science and art, where progress is a sure criterion of civilization.

The *Laws* of Egypt seem to have been eminently just and mild, and were early reduced, so CHAMPOLLION contends, to codes. They were in the keeping of the priests, who enforced them. The use of the stick was the most common of their punishments, as it is in Egypt and China now. The institutions were theocratic, and the death-judgment seemed to extend the power of the priest into the unseen world.

The *Manners* of the Egyptians appear to have been in general refined, though some of the female plays and feasts are an exception. Monogamy was practised, and females were not, as now in oriental countries, removed from the society of men, or veiled in their presence. Shaving was universally practised, and the aristocracy, that is, the priesthood, were chiefly distinguished by the cleanliness of their persons and dress. Shaving of the whole body was not unfrequent. The monuments show them to have been an

amiable, orderly, and happy people. Everything in manners was connected with religion.

The chief capitals of Egypt were Thebes, or No Amon, and Momp, or Noph, or Memphis. Tanis, Sais, and Alexandria have also been capitals, like them, either of the whole country, or of separate kingdoms.

I. *No Amon*, that is, 'house of the establisher,' or 'part or possession of the god Amun.' This was the oldest Egyptian city, and as Amun ('light-giver,' 'sun,' &c.) became the supreme god of Egypt, the Greeks called the city Diospolis, or Jupiter's city, Zeus, or Jove, or Jupiter being their supreme deity. The other Greek name, Thebes, is from the Egyptian 'Tape, that is, 'head,' as being the capital of all the land. So ancient was the city, that the priests could not fix its origin, but sometimes ascribed it to Osiris, and sometimes to one of their earliest kings. It was first built on the east bank of the Nile, and then extended over the west bank. Hence, and because, perhaps, it had defensive canals around it, NARUM (iii. 8) speaks of its 'rampart' of waters. It was the most magnificent city of the ancients, and had a vast extent; but accounts differ. Perhaps HOMER's 'hundred gates,' &c. are a poetic exaggeration; but some refer them to the propylons, or huge entrances to the temples. Its houses were of four and five stories in height. Its temples were stupendous, four of them especially, the chief of which was thirteen stadia in circuit; and the wealth of the city and temples, in gold, silver, gems and ivory, was inestimable. See the plan of Thebes in the ichnographical plate.

II. *Noph*, or *Moph*; in Egyptian, *Memphi*, (meaning, so PLUTARCH, 'harbor of the good,' or pious;) in Greek, *Memphis*. *Menf* and *Mitraheny* are the Arabic names found in places near its site, which was in a narrow valley on the west bank of the Nile, where it flows hard by the Libyan chain of mountains. MENES is said to have founded it, and DIODORUS gives it one hundred and fifty stadia of circuit. Here was the vast and splendid temple of Phta, coeval with the city, in which were the stalls of the idol bull Apis, and amid the pompous columns of its court he was led about and shown to the people. The temple of Serapis, with its sphinx, was here, and that of Aphrodite, the palace, college, and seat of justice of the priests, who were supreme in judicial and religious matters. Most of the buildings were of granite, from Syene. It was ruinous even in STRABO's time, though used as a capital by the Persians and PTOLEMIES; and it was fully destroyed by the Arabs. Its immense ruins, mostly but rubbish heaps, are still seen, especially at Mitraheny.

From these renowned capitals went out conquerors who subjugated 'nations not a few.' CHAMPOLLION thinks the monuments (in the pictures and names of tribes bringing tribute) indicate an extent of empire which included,—1. Egypt; 2. All Nubia; 3. Abyssinia; 4. Sennaar; 5. Many countries of South Africa; 6. All the wandering hordes of the eastern and western sides of the Nile; 7. Syria; 8. Arabia; 9. The kingdoms of Babylon and Nineveh; 10. A great part of Asia Minor; 11. Cyprus, and several islands of the Archipelago; 12. Several kingdoms of what is now called Persia. TIRHAKAH also conquered to the straits of Gibraltar. Memphis was connected by a canal, and Thebes by a well-made road, to the Red Sea; and an active commerce was kept up between the Indian and Egyptian empires.

The other Egyptian names and regions mentioned in the Bible are,—1. *Shihor*, or *Sihor*, now Brook of Egypt, separating it from Syria. *Sihor* is also the Nile. See Gazetteer. 2. Desert of *Shur*, or 'the wall;' it being a wall of defence between Egypt and Syria. 3. *Sin*; in Egyptian, *Farami*; in Latin, *Pelusium*, (the Captor of Bp. CUMBERLAND;) in

modern Arabic, *Tineh*; all which names mean mud. Its marshy situation made it long impregnable. 4. *Goshen*, a country lying along the Pelusiac branch of the Nile, an old canal connecting it with the Red Sea, perhaps stretching into the Delta beyond the Pelusiac branch. 5. *Pithom*, *Patumos*, on the Pelusiac branch, where the canal begins. 6. *Rameses*; probably Heroöpolis, near the middle of the canal and west end of the Bitter Lakes. 7. *Baal Zephon*, *Migdol*, and *Pihahiroth*; perhaps Suez, Bir Suweis, and Adjerod. 8. *Pibeseth*; Pubasti, Bubastis; so called from an Egyptian goddess, whose temple was here: at whose yearly feast HERODOTUS says 700,000 assembled; now Tel Basta, on the left bank of the canal, seven leagues from the Nile. 9. *Ou*, south of Pibeseth; Heliopolis, or Sun-city, and, in Hebrew also, Beth Shems, sun's house; now, in Arabic, Ain Schams, or sun's spring: the ancient seat of the Egyptian sun-worship, and a college of priests, to whom all antiquity looked for learning. 10. *Tahpanhes*, southwest of Sin, a strong city and military station, afterwards called Daphne. 11. *Zoan*; in Greek, *Tanis*; now called Dshani, or San, on the Tanitic arm of the Nile, in the lowest part of Egypt. Many (from Psalm lxxviii. 12, 43) think this was the capital of the PHARAOH whom MOSES withstood; and perhaps the oblong area, traced by long lines of mounds, amid the ruins of this extensive city, was in front of the palace, and there was the forum, the place of public assemblies, military reviews and spectacles, the training-field, called by the Psalmist 'the field of Zoan,' where MOSES wrought his wonders in sight of all PHARAOH's pomp. 12. *Alexandria*, still so called, was very early a small town named Rhakotis. Its modern name, in Turkish, is Iskanderieh, from Iskander, or ALEXANDER the Great, its second founder. It was the Ptolemean capital of Egypt; and here the Septuagint translation of the Old Testament was made, a considerable time before the Christian era. 13. *Hanes*; in Egyptian, *Hnes* and *Chnes*, and now called Achnas by the Arabs. The Greeks called it Heracleopolis, and Anysis. It was in Middle Egypt, and perhaps in ISAIAH's time the seat of one of the royal families. See Is. xxx. 4. 14. *Syene*, now Essuan, or Aswan. Souen means limit, or key, or opening. This formed the southern, as Migdol did the northern limit point of Egypt; and therefore the prophet, to signify the whole of Egypt, used the expression, (which, however, does not appear in our authorized version,) 'from Migdol unto Syene, and even to Cush, (Ethiopia,) the land shall be desolate;' (Ez. xxix. 10. xxx. 6;) as it has been, and is. 15. *Pathuros*, that is, south land, meaning Southern Egypt. Athuros, in Egyptian, is south wind, south land. P is the masculine article prefixed, hence Pethures; while PTOLEMY puts the feminine article, T, and calls it Tathyres. This country was the Thebais of the Greeks. Its people are called Pathrusim, Gen. x. 14. EZEKIEL, xxix. 14, calls it 'the motherland' of Egypt, which, doubtless, it was.

The *Hieroglyphics* of Egypt, till lately an inexplicable riddle, are now deciphering; and by them we may, perhaps, one day be able to settle facts now doubtful as to many difficult parts of history. They were much connected with the strange idolatry which existed in Egypt. We have no record of the period when animal worship, or zoölatry, was introduced; but it prevailed so as to deify almost every animal, and even plants were worshipped.

Intimately connected with the external conquests, was, as we have seen, the peculiar civilization of Egypt, giving superiority in arts and arms; and this civilization extended its influence by commerce, under priestly patronage. For while the Aramæan countries, namely, those watered by the

Tigris and Euphrates, with Arabia and Syria, received a civilization more immediately, as is probable, from the second father of our race, the territory watered by the Nile seems to have spread its primeval solitudes of forest and marsh uninhabited, except in its upper course, and there by savage tribes, like those still met with in Nubia, between the Nile and the Red Sea.

As there elapsed more than five hundred, or even, as some argue, a thousand years between the deluge and Abraham's visit to Lower Egypt, when it presented a flourishing kingdom, there was ample time for rude descendants of ill-behaving (Gen. ix. 22) HAM to have deserted the high civilization NOAH had attained, and, as vagabond pioneers to the wilds of Egypt, to have degenerated till they sank into barbarism—whence they were again elevated by the descendants of SHEM, (as afterward by those of JAPHETH,) who ruled, as being the better race; fulfilling thus, in part at least, the prophecy of Gen. ix. 25—27.

And it would seem that the refinements of life, its arts, elegancies and luxuries, were slowly taught these aborigines by a superior race, whether from India or not is in dispute, who used knowledge and religion as a mean of reclaiming them to a happier existence, and exacted in return a willing homage and substantial privileges; establishing, in fact, those iron trammels of caste, which, while preventing the degeneracy of the better race by intermarriage with the inferior, secured the permanency of the body politic, but spell-bound one half the aspirations of humanity in icy fetters; and, in the course of ages, giving strength to the *state*, condemned the *individual* to imbecility.

The process with these priestly and highminded civilizers, as far as can be judged from well-grounded deductions gathered in the twilight of so remote a past, was, to protect by religious motives the rising trade, which afterwards passed from all corners of inner Africa out at the mouth of the Red Sea to Arabia and India, and down the Nile to Syria, Asia Minor and Europe. But at first, doubtless, among these barbarous tribes little else but the rudest wants were to be gratified, by the exchange with each other of the extremely diverse productions of their several territories. And to keep up even this feeble trade, people must go banded and armed in caravans, liable to be attacked and plundered by other rovers, whether merchants or robbers; for avarice was as careless of the character of its means then as now; and still, in those very countries, as in Arabia, the same scenes are exhibited of travel, trade or plunder, as opportunity offers; even as piracy was the infancy of maritime commerce.

The stranger sages, feeling that their 'knowledge' was 'power,' and that religion presented one of the strongest holds upon men, with a farsighted policy labored to secure and increase these exchanges, by promoting the increase of products, and giving permanency and system to this intercourse, and thus multiplying the wants of their people as fast as the means of gratifying them multiplied—the true philosophy of progressive life. They therefore established depots of commerce beneath the shadow of sanctuaries; and these sanctuaries were erected to the god most respected by the people in whose territory the sanctuary and depot stood. Thus, the property of the merchant being safe, there was room for all that increase in the number and value of exchanges which ever takes place exactly in proportion to this security. Indeed, one unarmed priest from the sanctuary proved a sufficient guard to a whole caravan, against the rapacity of even the most ferocious of the wandering tribes which infested, as they still infest, the frontiers of Egypt.

At Meroë is still seen the ruin of the trade-protecting tem-

ple; and a trade-protecting, priestly hierarchy is still traceable in the government of a tribe near its site. The temple of Ammon, in the Libyan desert, was but a counterpart of such an establishment. The ruins of Thebes still attest to what a height of wealth and glory these sages brought their empire; and the art unsparingly lavished on these monuments astonishes the traveller, and compels the acknowledgment of a degree of civilization, incredible to such as attribute all wisdom, religion, enterprise and science to these latter times, or our own race of people.

Axum, Adule, Meroë, Thebes, and the capitals of the various nomes of Egypt, became, successively, foci of civilization, whence colonies of priests, moulding to their high purposes the established religious feelings of their uncultivated subjects, shed around the light of knowledge and the love of order; directed to profitable ends (as do our missionaries among the North American Indians and elsewhere) the peculiar industry of their humble friends; blended their rude instincts into harmony; and, while availing themselves of all this newly-awakened energy, repaid the honor and comforts they enjoyed, by charging themselves with the laws, morals and religion of the community, if not always without selfishness, yet with a wisdom which long secured to Egypt the palm in legislation, and whatever has civilized mankind.

Such a result preceded the records of profane authentic history; for the Bible, as we have seen, exhibits an organized kingdom in that region of Egypt, which, all agree, was latest reclaimed and civilized. Vain, however, were the effort, without volumes of discussion, and a life of research, to disentangle the fact and fable of ancient Egyptian history. Suffice it to remark, that, in the chaos of conflicting opinions, disputants have been too glad of the light shed by the clear records of revelation not to acknowledge their superiority; too much convinced, by coincidences minute, unexpected, irrefragable, between the Egyptian monuments and inspired writings, to deny the mutual support they lend each other; so that, even now, the only effort is to blend their light, till the whole series of ages shall stand clearly out in truthful history.

A complete view of the physical geography, geology, natural history, agriculture and products of Egypt is given in the splendid work of the French commission of *savans* employed by NAPOLEON. The natural history of Egypt presents, probably, a greater variety in its objects than any other portion of the world of the same extent; a variety arising from its peculiar geographical and geological structure. The uniform succession of its natural phenomena, such as the overflow of the Nile at stated seasons; the entire dependence of agriculture on this overflow; the fertility thence induced, and the amenity of a climate which never balked this fertility, early made it a country where agriculture, astronomy and geometry united with religion and manners to form the granary of the East.

HEEREN observes: 'there is no other people of the ancient world whose form and fashion bear so strongly the impress of locality as the Egyptian; no one bound to his country by so many ties as its native inhabitant, or who so identified it with himself.

'Egypt,' he continues, 'taken in its widest extent, must be ranked among the countries of moderate size. Its superficial contents will not, probably, much exceed England, though an exact computation is impossible, from the unsettled state of the western boundaries. There is scarcely, however, any other country so limited, in which appears so much internal variety, or so wide and marked a difference in its separate parts. The highest fertility immediately

borders on the completely sterile and solitary desert; rich plains stretch between hills of sand and barren and rugged mountains. The images of life and of death continually floated before the eyes of the Egyptian in his country, and greatly influenced the whole range of his ideas.

'From the earliest antiquity Egypt has been called a gift of the Nile; and whatever hypothesis may be adopted, with regard to the formation and growth of its territory, it justly deserves to be considered as such, in reference to the fertility of its soil. Although Lower Egypt is not altogether without rain, yet this so rarely happens, as we retire from the sea, that, under the constantly serene sky of Thebes, the whole period of man's life may pass away without the earth being refreshed from above with more than a moist dew.¹ The irrigation and fertility of the soil, therefore, entirely depend upon the river, without which Egypt would have shared the fate of [a large moiety] of Africa, and have been partly a sandy waste, and partly a stony desert.'

'The constant rains,' observes ROSENMÜLLER, 'to which the districts of Upper Ethiopia are subject during the wet season from May to September, swell all its rivers, the whole of which pour their floods into the Nile, that consequently becomes the reservoir of this prodigious assemblage of waters. In the middle of June, about the time of the summer solstice, these begin to enter Egypt, and the river then begins to rise. It continues to increase till the end of July, though still confined within its channel; but in the first half of August it overflows its banks, inundates the neighbouring territory, and its waters continue, without intermission, to extend themselves till September. About this time, the torrents of rain in Ethiopia having ceased, the Nile begins gradually to fall, but so slowly, that the greater part of the territory of Egypt remains covered with its waters till the commencement of October; and it is not till towards the end of this month that they completely return into their bed.

'The period of inundation, therefore, continues from the middle of August to the end of October; and during this time all the fertile valley of Egypt has the appearance of one vast lake, in which its cities jut up like so many islands. The soil is fruitful so far as the water reaches, or can be made to reach by artificial means. The well-soaked earth, manured by a fat mud, or slime, requires only to be sowed; digging or ploughing being alike unnecessary, in general, though the plough has been sometimes used. Corn and pulse shoot up so quickly, that in some parts a double crop is grown every year.

'The numerous cities with which the plains of the Delta were once covered, of which it is enough for our purpose to mention Sais and Naucratis, sufficiently prove the high state of cultivation in which this portion of the country formerly existed. This, however, did not begin [but see note²] till long after Upper Egypt had been in a flourishing condition; and, perhaps, did not increase, to any extent, till the latter period of the Pharaohs; when Sais was the usual residence of the kings, and the foundation of Alexandria gave, and preserved to Lower Egypt, that superiority which Upper Egypt had previously enjoyed. But the vestiges of this splendour and

greatness, except in the few monuments of ancient Alexandria, are all nearly obliterated; and even the land itself, along the coast, has undergone many changes. Considerable portions of firm land, especially the districts so often mentioned under the name of fens, and inhabited by tribes who lived by tending cattle, are now become lakes, that are either supplied or enlarged by the stoppage of certain branches of the river. The ancient lake Serbonis,³ on the eastern boundary of Egypt, seems to be completely choked up with sand; on the other hand, the lake of Tanis, or present Menzaleh, into which three branches of the Nile—those of Pelusium, Tanis and Mendes—empty themselves, is now so much enlarged that it swallows up a fourth part of the whole northern coast; and the remains of the cities, which formerly stood on dry land, must now be sought for amidst its waters. The lake of Buto, or the present Bourlos, seems in a similar manner, by the flowing of the Sebennytic branch into it, to have much increased in size; but the land between it and the foregoing, where the ancient Bucolic mouth, under the name of Damietta, still discharges a principal branch of the river, preserves its ancient features. The coast on the west of the Delta, on the contrary, has been subject to the greatest changes. On the other side of the Bolbitine branch, or the present Rosetta mouth, the ancient branch of Canopus, which no longer reaches the sea, has formed the lake of Edeco. This is separated only by a narrow strip of land from lake Madiéh, behind Aboukir, which again is divided from lake Mareotis by a still narrower isthmus; this latter lake, however, has nothing near the extent it had in antiquity. Lower Egypt, thus, gives us a striking example of the great changes which may be made in the features of a country, not only by sudden and great physical convulsions, but by the mere decay of its culture. Where, indeed, was this more likely to happen than here, where the neglect of the canals and dams alone would be sufficient to cause such changes?'⁴

But our limits will allow the extension of these investigations no further. We must leave them to follow the Israelites in their journey from this celebrated country, where their location had been in its northeasterly province, near the region just described. From all parts of this province, called in Scripture Goshen, now Esh-Shurkiyeh, then, as now, the most fertile in Egypt, the Israelites rendezvoused at Rameses, near its centre. 'From the time when PHARAOH dismissed MOSES and AARON in the night of the 14th day of the month, (according to the Jewish reckoning,) until the morning of the 15th day, when the people set off, there was an interval of some thirty hours, during which these leaders could easily reach Rameses, whether this were at Memphis, or, as is more probable, at Zoan, or Tanis.'

Their first day's march brought them to Succoth, 'booths,' probably a mere station, now unknown; on the second day they reached Etham, now probably Adjerood, on the edge of the wilderness of Etham, or Shur. As the gulf evidently extended further north than it now does, and probably into the Bitter Lakes, they could not pass directly east. They therefore turned south, till they came to where Suez (perhaps once called Baalzephon) now stands. Here they had the mountain Ras Atakah barring their progress on the south, and the arm of the sea on the east and north, and PHARAOH's host behind, coming down the canal valley. They crossed

¹ The many thousands of palms, which the present viceroy has planted, are said to have made rain more frequent.

² Authors differ in relation to the comparative antiquity of these great cities. And while *Herzen*, *Rosenmüller*, so copiously quoted in the text, *Mannert* and others, appear to regard the Diospolis of the classics, or Thebes, (tapé, 'the head,' in Coptic,) as the original seat of empire, and origin of civilization, others, and most recently, Mr. *Gliddon*, whose highly valuable researches into Egyptian history have been made with every advantage, consider the progress of civilization to have been from north to south, and Memphis anterior in its establishment to Thebes itself, and to the constructions at Meroë.

³ ——— 'That Serbonian bog
'Betwixt Damietta and mount Casius old,
'Where armies whole have sunk?'

MILTON.

⁴ Translated from the *Alterthumskunde* of *Rosenmüller*.

at Suez, and sang their song of triumph on the opposite shore.¹

From Succoth to the Plains of Moab, inclusive, forty-two stations are mentioned in Exodus and Numbers. Some of these stations may be determined with certainty; but the expectation of thus determining them all is, of course, futile. Hence the attempt to exhibit the track of the journey on the map is not made. Succoth was the first. 2. Etham. 3. Pihahiroth, 'between Migdol and the sea, over against Baal Zephon,' or 'before Migdol.' 4. Passage through the sea, and three days' journey through the desert Schur, or Etham; having supplied themselves with water at the fountain Nâba, whence water is carried to Suez, and from the Seven Springs, now called 'Ayûn Mûsa. Sixteen and a half hours further, or thirty-three geographical miles, (a good three days' journey for such a multitude,) they came to, 5. Marah, now a fountain called Hawârah, still 'bitter' as of old. It 'lies on a large mound, composed of a whitish rocky substance, formed apparently by its deposits during the lapse of ages.' 'The basin is six or eight feet in diameter, and the water about two feet deep. Near it were two stunted palms, and around were many bushes of the Ghûrkûd, (*nitraria tridentata*,) a low, bushy, thorny shrub, producing a small red fruit which ripens in June, not unlike the barberry, very juicy and slightly acidulous;' perhaps, as BURCKHARDT suggests, the plant MOSES used to sweeten the water: yet Prof. ROBINSON found the natives wholly unacquainted with any such application. 6. Elim, with twelve springs and seventy palms, now Wady Ghûrûndel, where are still fountains with a running brook, which, however, ceases to run when rains fail for two or three years; but water is always to be found by digging a little below the surface. The wady, or valley, is a mile broad, full of bushes, tamarisks, and acacias, with a few small palm-trees; and is the chief station of travellers between Suez and Sinai. 7. From Ghûrûndel, it is judged, they must have passed inside of Jebel Hûmmâm to the head of Wady Tayibeh, and, after a long day's march, encamped on the plain at the mouth of the valley, near the shore of the Red Sea, where, next to Ghûrûndel, is the principal watering-place on this road. 8. Desert of Sin, now the plain El Kaa, extending north of Tûr. From this plain they might enter the mountains at various points; and little hope remains of identifying the indefinitely-mentioned stations of, 9. Dophka; 10. Ahush; and, perhaps, 11. Rephidim.

The twelfth station was the desert of Sinai. The approach to Sinai from the northward, and the plain (called Wady er-Râhah) where the Israelites received the Mosaic Law, are thus eloquently described by Prof. ROBINSON, who has thus far been our guide: ascending 'gradually on a course s. e. by s., we passed a spring of good water, beyond which the valley opens by degrees, and its bottom becomes less uneven. Here the interior and loftier peaks of the great circle of Sinai began to open upon us,—black, rugged, desolate summits; and as we advanced the dark and frowning front of Sinai itself (the present Horeb of the monks) began to appear. We were still gradually ascending, and the valley gradually opening; but as yet all was a naked desert. Afterwards a few shrubs were sprinkled round about, and a small encampment of black tents was seen on our right, with camels and goats browsing, and a few donkeys belonging to the convent. * * * As we advanced the valley still opened wider and wider with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges

with rugged, shattered peaks a thousand feet high, while the face of Horeb rose directly before us.² Both my companion³ and myself involuntarily exclaimed, "Here is room enough for a large encampment!" Reaching the top of the ascent, or water-shed, a fine broad plain (making, with its recesses, an area of two square miles) lay before us, sloping down gently toward the s. s. e., enclosed by rugged and venerable mountains of dark granite, stern, naked, splintered peaks and ridges, of indescribable grandeur; and terminated at the distance of more than a mile by the bold and awful front of Horeb, rising perpendicularly in frowning majesty, from twelve to fifteen hundred feet in height. * * * On the left of Horeb, a deep valley runs up s. s. e. between lofty walls of rock, as if in continuation of the plain, where, at the distance of nearly a mile, is the convent of St. Catharine; and on the s. w. corner of the plain another recess opens westward, whence a narrow valley runs up, in a s. s. e. direction, to the west of Horeb. * * * Still advancing, the front of Horeb rose like a wall before us; and one can approach quite to the foot and touch the mount.⁴ Compare Exod. 19: 12.

Decamping from Sinai before Horeb, the Israelites came to station 13. Taberah. 14. Kibroth-Hattaavah. 15. Hazeroth, now called el-Hûdhera, 18 hours northeasterly from Horeb, whence they probably went down to the gulf and up the Arabah valley⁵ to 15. Kadesh; now called Ain Weibeh. (Lat. 30° 45', long. 35° 22'.) This is the most frequented spring of the great valley, now, as formerly, (Deut. 1: 1. 2: 8,) called el-Arabah, i. e. the desert plain, or steppe, forming the southern part of that long and low tract of country stretching from the gulf of Akabah to the sea of Galilee, but divided by a ridge some 4 or 5 hours south of the Dead Sea, north of which ridge it is called el-Ghor. The only other practicable approach to southern Palestine is by a route much farther west, which leads, not to Kadesh, but to Beersheba. The deserts of Zin and Kadesh seem to have been in the northeastern part of the desert of Paran.

From Kadesh, in Zin or Paran, spies were sent into Palestine, up the mountain now seen at the n. w. of el-Weibeh, by the pass still called Sufah (Zephath) where the Israelites were defeated at Hormah. The people murmured at the report of the spies, and were condemned to pass forty years in the wilderness. They 'abode many days' in Kadesh; and then, turning back southward by the way of the Red Sea, they wandered thirty-eight years over the deserts westerly; though eighteen stations named in Num. 33: 18—35 (including stations 17 to 34) 'are probably only those headquarters where the tabernacle was pitched, and where Moses and the elders encamped, while the main body of the people were scattered in various directions.'⁶

At the station 35, (and also station 15 above,) we find them again, after their 38 years' wandering, at Kadesh Barnea, (el-Weibeh.) Here they could see Mount Hor towering almost in front, to the s. s. e. Directly opposite, to the e., lay the pass from the valley up to the table land of Edom, called 'the king's highway,' (now el-Ghuweir,) to go by which through Edom, had been their object in travelling up the Arabah from their 34th station at Ezion Geber, near the present castle of Aka-

¹ See all this proved by Prof. Robinson, in his *Biblical Researches*, vol. I., pp. 74—86.

² 'Neither the highest point of Sinai, now called Jebel Mûsa, nor the still loftier summit of St. Catharine, is visible from any part of the plain.' Robinson.

³ Rev. Eli Smith, Missionary in Syria from the American Board of Foreign Missions.

⁴ 'Biblical Researches,' vol. I., p. 130, &c.

⁵ 'Indeed, such is the nature of the country,' observes Dr. Robinson, 'that having once arrived at this fountain, they could not well have varied their course.' Id., pp. 223, 224.

⁶ Dr. Robinson.

balh. Denied a passage east, and opposed by the king of Edom, 'with a strong hand,' they 'turned away from him.'¹ Impassable mountains were behind them on the west, hostile Canaanites (Num. 21: 1.) on their left, hostile Edomites in front: and they had no other alternative than to retrace their way down the Arabah which bordered Edom on the west, back to Ezion Geber, and then take some of the passes leading eastward into Arabia, thus to 'compass,' or go round, the southern border of Edom. This they effected, passing north mostly by the present caravan route between Damascus and Mecca, leaving Edom on the left, and making their 54th station on the plains of Moab, the other side of Jordan, opposite Jericho.

The face of the country between Palestine, northern Arabia and Egypt is of so singular a character as to be very difficult to describe. The southern part of Palestine ends with broad grazing hills, or broad-backed mountains, and, beyond, stretches to the Red Sea a grassless desert, a 'great and terrible wilderness' of limestone, chalky and sandstone strata, here and there bristling with rocky heights, or channelled with depressions more or less divested of soil, shrubs and water, and more or less narrow and precipitous. Occasionally a sandy or gravelly plain, or table land, sometimes utterly naked of vegetation, opens at the foot of the mountains, or at the head of the bluffs which bound the ravines. Often pebbles of black flint strew the whitish earth, and sometimes the palm tree is seen by the sides of the springs—the acacia, tamarisk and broom plant (called 'juniper' in the Bible) are frequent; and many shrubs afford browsing for the goats, and even when too bitter for them or the asses, are eagerly devoured by the patient and stupid camel. On the west this tract ends in a gravelly and sandy desert, bounded only by the fertile meadows inundated by the Nile. On the east its limits are a broad valley (Arabah) stretching between the Dead Sea and the northern end of the eastern arm, or gulf of the Red Sea. Beyond, to the east, rise loftier mountains, and the more productive soil of ancient Edom, or Mount Seir. On the south the parallelogram is defined by a sandy valley more or less distinct, stretching from one of the arms of the Red Sea to the other. South of this valley is a triangular piece of country, which may be designated as the region of Sinai.

The Sinaitic region, called in Arabic el Tor, is inhabited, according to BURCKHARDT, by about four thousand poor and starveling Arabs, rather more intelligent than their northern and eastern neighbors, called Tawarah, (Tohrats, by LABORDE.) from their mountainous region, Tor. They live in tents of goats' or camels' hair; and their wealth consists in goats and feeble camels, which can glean but a scanty subsistence in this frightful wilderness; and their food is black bread, made from Egyptian grain, a few pulse or parched corn, occasionally a goat, a sheep, a cony, or a gazelle, and often only the grass, herbs and wild roots of their native rocks. The geological structure of Sinai is described by Professor ROBINSON, as 'chiefly porphyry and red granite, with an occasional vein of gray granite.' The rock is mostly of a coarse texture, much disintegrated, and often worn away by the weather, like sandstone. Not unfrequently thin perpendicular veins, apparently of grüstein or porphyry, are to be seen projecting above the granite, and running through the rocks in a straight line over mountains and valleys for miles, and presenting the appearance of low walls, reminding one strongly of the stone fences in New England.²

The valley or 'wady Arabah,' says LABORDE, 'is bordered

on both sides by the prolongation of Libanus; on the west, the mountain, which is here composed of chalk and limestone, pretty regular in its form, rises in a tabled shape to a level with the desert of Tih,³ which commands a great part of the valley. On the east, to the contrary, high rocks of granite, fractured into a thousand forms, extend from north to south, and exhibit a chain of from ten to twelve leagues in width, which separates Arabia Petræa from the great desert of sand. These rocks of granitic composition occupy, from Akabah as far almost as Wady Garandel, a space of about ten leagues; they are there covered with chalk and limestone, which extend five leagues to the north and northeast, and then disappear amidst rocks of sandstone veined with oxyde of iron, and presenting more fantastic shapes than any other part of the mountain. The most eastern continuation of this chain, which is clothed with vegetable earth, is characterized by a regular, firm, and an unbroken course. All this part of the mountain, the only tract covered with earth, bears every mark of ancient cultivation. Stones, which have been arranged to mark the limits of fields, as well as the ruins of separate habitations and villages scattered everywhere over this elevated country, still attest the industry of its former inhabitants.⁴

The Dead Sea is several hundred feet lower than the Mediterranean, or the Red Sea, and the country far south is drained into it, as the wadys prove. We shall recur to its characteristics in another place, only observing here that its southern bay occupies at different times more or less of the sandy and marshy plain el Ghôr, called 'the Valley of Salt' in Scripture, which is bounded on the south by a sweep of sandstone bluffs, from sixty to seventy feet high, supposed to be the ascent of Akrabbim,⁵ and therefore the southern boundary of Canaan.

Some have supposed that the Red Sea was once united to the Mediterranean by the Gulf of Suez, as the level of the sandy country between, and of the Bitter Lakes still existing in the same direction as the Gulf, is several feet below that of the present waters of the Gulf.

The rocks about Petra are described by Professor ROBINSON, as presenting 'not a dead mass of dull, monotonous red; but an endless variety of bright and living hues, from the deepest crimson to the softest pink, varying also sometimes to orange and yellow. These varying shades are often distinctly marked by waving lines, imparting to the surface of the rock a succession of brilliant and changing tints, like the hues of watered silk, and adding greatly to the imposing effect of the sculptured monuments.'⁶

The mountains of Seir, or Edom, are described also by the same traveller, as 'at the base, low hills of limestone or argillaceous rock; then the lofty masses of porphyry constituting the body of the mountain; above these, sandstone broken into irregular ridges and grotesque groups of cliffs; and again, further back and higher than all, long elevated ridges of limestone without precipices. East of all these, stretches off indefinitely the high plateau of the great eastern desert. We estimated the height of the porphyry cliffs at 2000, and the limestone ridges further back at 3000 feet above the Arabah. The tract is a third higher than that opposite, on the west of the Arabah, which is sterile and desert; while the eastern mountains appear to enjoy a sufficiency of rain, and are covered with herbs and occasional

² Dr. Robinson judged this plain 'to be about 1500 feet above the gulf and el-Akahah.' *Reiss.* I. 259, &c.

³ 'Journey through Arabia Petræa,' pp. 262, 263.

⁴ Josh. 15: 3.

⁵ Vol. II., p. 331.

¹ See Numbers 20: 21.

trees. The wadys too are full of trees and shrubs and flowers; while the eastern and higher parts are extensively cultivated and yield good crops. The soil is like that about Hebron. It is indeed the region described Gen. 27: 39, compared with vs. 27, 28.¹

The Fellahin, living partly in tents and partly in villages, cultivate the soil; and the country is also inhabited by the Haweitat Bedouins. Between Tor, or Sinai, and Palestine wander the Terabin, Tiyahah and Haweitat tribes.

The discovery lately made, at Wady Mousa, of the tombs, palaces and temples of a wealthy and splendid city, is well calculated to carry our thoughts back with interest to the character, condition and history of the people who erected such indestructible monuments of their riches, taste and power.

We find this people to have been principally the Nabatheans. These are most generally supposed to have descended from NEBALOTH, the eldest son of ISHMAEL, who is mentioned Gen. 25: 13, and alluded to in Isa. 60: 7; an opinion supported by the testimony of JOSEPHUS, followed by JEROME, and maintained by RELAND.² But MONS. QUATREMERE, rejecting this view, thinks they originally inhabited the country between the Euphrates and Tigris;³ and that those who fixed themselves at Petra were wanderers from the ancient people who built and ruled in Nineveh and Babylon; and that they probably came from Babylonia, and established themselves here, after the Jewish power had ceased over this region, and it fell under the dominion of REZIN, king of Damascus. 2 Kings 16: 6.⁴ As the Parthians held the Euphrates, the Roman trade to India (the chief subject of contention in ancient as well as modern times) passed by Damascus, and especially by Petra, across Arabia to the Persian Gulf. Thus Petra became the great entrepôt of the trade between Europe and Asia, conducted through the Nabatheans.⁵ On the long and dangerous route from Syria and Palestine to the Persian Gulf, through the vast deserts of Arabia, there needed to be at least two entrepôts, where the merchants could procure guides, camels, provisions, an asylum in case of accident, and a place of safe deposit, in case of need, for a part of their merchandise. The Syrian caravans found this at Tadmor, or Palmyra; those of Gaza and Rhinocolura, at Petra; and both these places thus arrived at that opulence, whose monuments astonish us at the present day, in the midst of arid deserts of sand, and frightful wildernesses of rocks. Gaza, on the Mediterranean, became the principal seaport of the route through Petra, and hence Tyre, in earlier and later times, received her India silks, and cottons, her pearls, aromatics, and other precious commodities.⁶

Edom is found in the northwestern part of that immense Peninsula, Arabia, a country extending 1800 miles in length, and 800 in breadth. The early history of the people of so vast a territory cannot but be interesting; yet in this we have little beside tradition to assist us; and it happens here, as in so many other cases, that the only way in which the principal settlement of Arabia is known to us is, by its connection

with the Bible history. According to this, a part of Arabia, apparently the southern and eastern, was settled by JOKTAN and his descendants; and a part, principally the northern, by the descendants of ABRAHAM, through ISHMAEL and ESAU, or EDM, ABRAHAM'S grandson. To these must be added the numerous progeny of ABRAHAM by KETURAH, who were settled by their provident father 'eastward, in the east country,' some of their names occurring frequently in the subsequent history. ISHMAEL may be regarded as the progenitor of the scenite, wandering or Bedaween tribes, and ESAU as the founder of that people who became cultivators of the territory of Mount Seir, or Edom, dwellers in its caverns or cities, and afterwards joint factors of its extended commerce, while pursued by the Nabatheans, or joint carriers with the Ishmaelites of merchandise between Europe and India. The name Idumea was extended also westward to the Mediterranean.

With regard to the early history of Arabia, DE SACY remarks, that genealogies, and odes, recounting the quarrels of murderous tribes, are its all, until the time of MAHOMET; and that as the conquests of Islamism brought the Arabs into contact with other nations, Arab writers first began to look into their traditions, for the purpose of explaining the allusions of the Koran: which is itself the most ancient and authentic of the written sources of Arabic history, except the Bible.⁷

It is commonly stated, that the Arabs themselves claim a derivation from KAHTAN, (JOKTAN,) descended of SHEM, through ARPHAXAD, SALAH and EBER; and from ISHMAEL, son of ABRAHAM. FRESNEL, in the *Journal Asiatique*, remarks,⁸ that nowhere can be found a collection of men speaking the same language, 'more complex, more heterogeneous, more rich in contrasts of manners, opinions and costumes, than the great family who people the Arabian peninsula;' and he finds not only two distinct languages,⁹ but traditions which assert that Arabs descended from SHEM through ARAM as well as ARPHAXAD; that ARPHAXAD'S descendant, YARUB, son of KAHTAN, who spoke Mesopotamian, learned Arabic in Arabia, and exchanged his mother-tongue for it.¹⁰ FRESNEL thinks that the idiom now spoken at Mirbat and Zhafar is a remnant of the language of CUSH, whose descendants (Gen. 10: 7.) occupied southern Arabia before the Joctanites.¹¹

The posterity of ESAU, or the Edomites, occupied, in the time of MOSES, from the brook Zered (now el-Ahsy) on their north, to Elath on the south; and from the valley-plains of Arabah and el-Ghaur, and the Dead Sea on the west, to the desert on the east. They appear to have been a bold, haughty, intelligent, and enterprising race, jealous of their territory, and more powerful than their neighbors, being able to resist successfully the thousands of Israel. Num. 20: 13—21; 21: 4. Deut. 2: 1—8.

'In later times,' observes Dr. ROBINSON, 'SAUL made war upon the Edomites; DAVID subdued the whole country; and SOLOMON made Ezion-geber a naval station, whence he despatched fleets to Ophir.'¹² After various struggles, this people succeeded, in the time of king JORAM, in making themselves again independent of Judah:¹³ for, although AMAZIAH made

¹ Id. pp. 551, 552.

² Reland mentions that some have derived the name of Nabathean from the Arabic *nabata*, a word denoting the growth or production of plants, and referring to eminence in agriculture; but observes: 'it is most simple, and best agrees with the custom of remote antiquity, that a country should be called from the name of him, who, either in person, or by his posterity, may have first dwelt in it, as "the land of Canaan, or of Mizraim," &c.' *Palæst. I.* 91, 94.

³ See *Journal Asiatique*, Feb. 1835, pp. 112, 127.

⁴ Id. p. 130.

⁵ Id. p. 24.

⁶ See more of Petra, in the description of the plan of that city.

⁷ *Hist. de l'Acad. des Inscriptions*, T. xlviii., pp. 484, 485.

⁸ June, 1838, p. 501.

⁹ Id. p. 511. In the region Mahraf, extending along the southern coast and 15 or 16 days into the interior.

¹⁰ Id. p. 532; comp. 531.

¹¹ Id. p. 533.

¹² 1 Sam. 14: 47. 2 Sam. 8: 14. 1 Chr. 18: 11—13. 1 Kings 11: 15. 1 Kings 9: 26. 2 Chron. 8: 17, 18.

¹³ 2 Kings 8: 20—22. 2 Chr. 21: 8—10.

war on them, and captured one of their chief cities, Sela, (Rock, Petra,) changing its name to Joktheel; and although UZZIAH, his successor, "built Elath and restored it to Judah;"¹ yet these appear but temporary conquests. Under AHAB, the Edomites made inroads upon Judea, and carried away captives; and, about the same time, REZIN, king of Syria, "drove the Jews from Elath;" of which the Edomites now took permanent possession.² All this time their metropolis appears to have been Bozrah.³

But although this nation prospered while Judah was in affliction, and rejoiced, as the prophet OBADIAH represents, when the divine judgments were executed in the captivity at Babylon; after their restoration, the Jews, in process of time, attacked and subdued them, compelling them to adopt Jewish customs and laws. The country was now Idumæa, and the Nabatheans possessed its southern parts. Yet in the person of HEROD, son of ANTIPATER, it even gave, by the favor of Rome, a king to Judea; he allying himself with the Asmonæan family, then in high popularity, and of regal and priestly eminence among the Jews.⁴

Some think the Edomites had carried on the commerce of the Elanitic gulf before the Tyrians or Phœnicians availed themselves of SOLOMON'S partnership to occupy this Arabian trade. There seems no sufficient ground to suppose that the Phœnicians descended from the Edomites, as appears to have been the opinion of CLARKE.⁵ But it is remarked by HEEREN, that SOLOMON and the Tyrian HIRAM probably only took possession of a maritime commerce already established on this gulf, and extending along the shores of Arabia to Yemen, and thence round to Oman in that of Persia. Thus Phœnicia prevented monopoly by providing three land routes, (viz. by Tadmor, by Petra, and by Yemen,) and one sea route, to India; the latter opening Ethiopia and the African shores of the Indian Ocean; while the interior trade of Africa she conducted through Memphis, and her caravans, to the vast central

regions of that singular continent. And thus the nomads of Arabia were carriers for Tyre, as those of Africa were for Carthage.

Among these nomads, we early find Midian and Ishmael mentioned together, and indiscriminately, as carriers, or 'merchantmen,' of the Syrian trade in caravans, or 'companies,' from Syria to Egypt. Gen. 37: 25—28. Comp. v. 36. The original seat of the Midianites appears to have been near Madian and about the Elanitic Gulf, where MOSES found JETHRO; and they seem to have extended themselves round eastward of Edom, and so to have come into the country north of the Edomites, and settled east of the Dead Sea, where was Midian, on the Arnon, their capital.

These ancient caravan paths are still trodden by traders, and the pilgrim or Hady route from Damascus to Mecca still pursues the old track, to the east of Edom, probably trodden in part by Israel in the exode from Egypt; while the ancient route from Suez to Acaba still forms that of the Mohammedan pilgrims from Africa and Egypt to Mecca.

A new interest is now called to these countries, and the current newspapers of the day regularly report to us the progress of European enterprise in these ancient seats of civilization. Britain, like Tyre and Babylon of old, is girdling the East with her power; and in seeking to connect London with Calcutta by a chain of fortified commercial entrepôts, has forced her steamers up the Euphrates to Belez, within fifty miles of Aleppo, the ancient Chalybon, which is itself but about fifty miles from Antioch, and navigation in the Mediterranean. By the Red Sea her mails are now conveyed from Calcutta to London in a little more than a month; steamers are plying between Bombay and Suez; one of iron is about to navigate the Nile, between Thebes and Memphis, or Cairo, and between Cairo and Atfeh, where a canal connects the Nile with Alexandria. May we expect, in our day, to see railroads, even between the Euphrates and the Mediterranean, and between the Red Sea and Nile, from Cosseir to Thebes, and from Suez to Cairo? Then might the trade of India and Europe resume its ancient channels; Syria and Palestine and Egypt become again the garden of the earth; western civilization with Christianity be diffused over the East, and its kingdoms gradually become 'the kingdoms of the LORD and of His CHRIST.'

¹ 2 Kings 14: 7. 2 Chron. 25: 11, 12, 14; 26: 2.

² 2 Chron. 28: 17. 2 Kings 16: 6, marg. reading of the Hebr. *Edomites* instead of *Syrians*; a reading Dr. Robinson prefers. See Bibl. Res. in Palestine, &c., vol. II., pp. 556, 557.

³ Is. 34: 6; 63: 1. Jere. 49: 13, 22. Amos 1: 12.

⁴ See more on this in Bibl. Res. ubi sup.

⁵ Progress of Maritime Discovery, p. 67. Introd. 4 to. This opinion was held by the learned Bryant; see art. 'Edomites' in his Analysis of Ancient Mythology.

NOTE.—While the progress of liberal opinions, and the exhibition of a tolerant spirit at Constantinople, have encouraged the hopes of philanthropy, a recent development of similar nature has shown that in Egypt a new day is dawning. Several British residents having manifested a desire to accommodate themselves with a place of worship, permission was granted, on their application to Mehemet Ali. Nay, more. He has assigned a favorable spot for the edifice, in an eligible part of Alexandria, and intimated that the proposed building must be of such appearance and size, as should comport well with the location,

and with the other public buildings of the city. The foundation has been accordingly laid, and the structure is now advancing to its completion; it not being doubted that the British government will grant its customary aid, especially since the established national forms of worship are to be observed. Aleppo, mentioned above, has recently been contemplated also as a promising field for Christian effort by the American missionaries, in connection with those of the London society.

JOURNEYINGS OF THE HEBREWS BETWEEN EGYPT AND CANAAN.

Historical notices in Exodus and Numbers.		List of Stations in Numbers, 33 : 3, &c.	Notes and Remarks.
Station.	Exodus 12 : 37. Departure from Rameses. " 15 : 17, 13. Through the Desert to the Gulf of Suez.	Station. Numbers 33 : 3. Departure from Rameses.	The list in Numbers 33, seems an original document, v. 1, compiled by the author of the Pentateuch. That it should contain more names than are given in the historical notices of the way, is natural, for these notices extend only to places where something remarkable occurred; nor can we expect that everything should be clear in a document pertaining to times and places so remote. Very few of the ancient names are now retained, although this country has never been, like many others, a general thoroughfare.
1. "	12 : 37. Succoth.	1. " v. 5. Succoth.	Moses' Springs (Ayun Moosa) are found, two German miles southeast of the place of passage at Suez; of these Burckhardt counted five, salt, except one, unstoned and but a foot deep, liable to be choked with sand, &c.; they flow a little way, and are lost in sand.
2. "	13 : 20. Etham, at the end of the Desert.	2. " v. 6. Etham, at end of Desert.	S. S. E., fifteen and a quarter hours over a barren, sandy and gravelly plain, and a hilly district, you come, a three days' journey for Israel, to Howarah, with bitter, undrinkable water, for which the Bedouins know no remedy.
3. "	14 : 2. Pi-Hahiroth, between Migdol and the sea, over against Baal-Zephon.	3. " v. 7. Pi-Hahiroth, over against Baal-Zephon, before Migdol.	Elim must be in Wady Ghorondel, three hours farther S., one English mile broad, full of date trees, tamarisks and acacias, with a stream, and copious spring; it is therefore now the chief station for travellers between Suez and Sinai.
4. "	14 : 22. Passage through the Sea, and " 15 : 22. Three days journey through the Desert Shur.	4. " v. 7. Passage through the Sea, and three days' journey through the Desert Etham.	Probably Sin Desert is the Wady-esh-Sheikh, three days to the S. E., a large valley, one of the best in the peninsula, much valued for its pasturage; as often as rain falls, a stream flows through this valley and Wady-Teiran, to the sea; in its southern part is a thick wood of evergreen tamarisks, or Turfa, nowhere so luxuriant, and producing manna, which exudes in drops upon the twigs and ground.
5. "	15 : 23. Marah.	5. " v. 8. Marah.	The way from Wady Ghorondel to Sinai, is by Wady Tayhe, Teiran and esh-Sheikh; also, one can go along the shore as did the Israelites.
6. "	15 : 27. Elim, 12 Springs and 70 Palm-trees.	6. " v. 9. Elim, 12 Springs and 70 Palm-trees.	Upper Sinai has many rich springs, a moderate, and at seasons delicious climate, and a soil supporting plants and animals; and here Israel staid nearly a year.
7. "		7. " v. 10. Camp on the (eastern) shore of the Sea.	Decampment from Horeb, towards the Great Desert, along the way towards the mountain of the Amorite, (or Edomite?) related in Deuteronomy 1 : 19.
8. "	16 : 1. Desert Sin, between Elim and Mt. Sinai.	8. " v. 11. Desert of Sin.	They started N. in the fourteenth month after leaving Egypt; and on their way found many red-legged partridges in their camp; and here, at Kibroth Hattaavah, (which some think to be Wady Mokateb,) they were visited with a plague after over-feeding on flesh.
9. "		9. " v. 12. Dophkah.	From Kibroth Hattaavah they passed through many stations whose site is now unknown to us, in the Desert Kadesh, of which the Desert of Sin and that of Paran are parts. Kadesh is perhaps the modern Anabah, where, in winter, many Bedouin tribes encamp.
10. "		10. " v. 13. Alush.	They wandered so many years in those deserts, (till a whole generation had died,) that the desert is now called El-Tyh, i. e. of the "Wandering."
11. "	17 : 1. Rephidim, a waterless place.	11. " v. 14. Rephidim, a waterless place.	The Hebrews march from the Wells of Bene-Jaakan to Mosera, where Aaron dies and is interred, Deut. 10 : 6.
12. "	19 : 1. The Desert of Mount Sinai. Numbers 10 : 12. Decampment from Desert of Mount Sinai, towards Desert of Paran.	12. " v. 15. Desert of Mount Sinai.	From Mosera to Gudgodah, Deut. 10 : 7.
13. "	" 11 : 1, 2, 3. Taberah.	13. " v. 16. Kibroth Hattaavah.	From Gudgodah to Jotbath, where were rivulets.
14. "	11 : 31, 34. Kibroth Hattaavah, i. e., Lust-Graves.	14. " v. 17. Hazeroth.	From Mount Horeb through the Great Desert, along the way of the Mountain of the Amorites, to Kadesh-Barnea, Deut. 1 : 19.
15. "	11 : 35. Hazeroth.	15. " v. 18. Rithmah.	Sending of the Spies from Kadesh-Barnea, Deut. 1 : 22.
16. "		16. " v. 19. Rimmon-Parez.	Unsuccessful fight with the Amorites, in Hornah, Deut. 1 : 41—44. Longer stay at Kadesh, v. 46.
17. "		17. " v. 20. Libnah.	After long stay at Kadesh, went through the Desert back to the Sea, by Elath, and travelled about Mount Sinai a long time, Deut. 1 : 46; 2 : 1.
18. "		18. " v. 21. Rissah.	They were now in a critical situation, for enemies were on their right—the Amalekites; on their left, the Canaanites, whose armies and giants had so frightened them; in front the Edomites, "with much people, and a strong hand;" they could only go south.
19. "		19. " v. 22. Kehelathah.	They bend northwards and pass through the Edomite territory, Deut. 2 : 3—8, doubtless along the route on a high plain, now followed by the Syrian Pilgrim-caravan to Mecca.
20. "		20. " v. 23. Mount Shapher.	Till Wadi Zared, from the decampment from Kadesh-Barnea, 38 years elapsed, Deut. 2 : 13, 14.
21. "		21. " v. 24. Haradah.	Crossing the Amon, Deut. 4 : 24.
22. "		22. " v. 25. Makheloth.	
23. "		23. " v. 26. Tahath.	
24. "		24. " v. 27. Tarah.	
25. "		25. " v. 28. Mithcah.	
26. "		26. " v. 29. Hashmonah.	
27. "		27. " v. 30. Moseroth.	
28. "		28. " v. 31. Bene-Jaakan.	
29. "		29. " v. 32. Hor-Hagidgad.	
30. "		30. " v. 33. Jotbathah.	
31. "		31. " v. 34. Ebronah.	
32. "		32. " v. 35. Eziongeber.	
33. "	12 : 16. The Desert Paran, Zin or Kadesh, 20 : 1, 14.	33. " v. 36. The Desert Zin or Kadesh.	
34. "	" 13 : 4, &c. From this place the Spies were sent.		
35. "	" 14 : 40—49. Disastrous conflict with the Amorites, Amalekites and Canaanites, at Hormah.		
36. "	" 20 : 19—21. Passage through Edom refused.		
37. "	" 20 : 22—23. Decampment from Kadesh, arrival at Mt. Hor, on the confines of Edom; Aaron dies.	34. " v. 37, 38. Decampment from Kadesh, arrival at Mount Hor, on the confines of Edom; Aaron dies.	
38. "	" 21 : 1, 2, 3. Successful battle at Hormah with Arad, king of the Canaanites.	35. " v. 39. Arad, king of the South Canaanites, hears of their march.	
39. "	" 21 : 4. From Mount Hor, across the Desert, back to the Red Sea, to get round Edom.	36. " v. 40. From Hor to Zalmonah.	
40. "	" 21 : 10. Oboth.	37. " v. 41. Puaon.	
41. "	" 21 : 11. Ije-Abarim, in the desert over against Moab, eastward.	38. " v. 42. Oboth.	
42. "	" 21 : 12. Zared. Nachal (Wadi.)	39. " v. 43. Ije-Abarim, on the confines of Moab.	
43. "	" 21 : 13. At the Arnon, the boundary between Moab and the Amorites.	40. " v. 44. Dibon-Gad.	
44. "	" 21 : 16. Beer, i. e., the Well.	41. " v. 45. Almon-Diblathaim.	
45. "	" 21 : 19. Mattanah.	42. " v. 46. At Mt. Abarim, over against Nebo.	
46. "	" 21 : 19. Nahaliel.		
47. "	" 21 : 19. Bamoth.		
48. "	" 21 : 20—31. Mt. Pisgah, where a passage was asked of Sihon, k. of Amorites, and refused; but he was overthrown, and the Hebrews took full possession of a part of the Amorite territory.		
49. "	" 21 : 32—35. Attack by Og, king of Bashan; battle gained over him at Edrei, and seizure of his lands.		
50. "	" 22 : 1. Camp on the plains of Moab, at the Jordan, over against Jericho.	42. " Camp on the Moabitic plains at the Jordan, over against Jericho.	See Maps of Egypt and Edom, and of Canaan.

MAP III.

PALESTINA, OR CANAAN.

CANAAN, as defined by MOSES, was bounded by the Jordan valley from Laish to Sodom on the east, and by the Mediterranean Sea from Sidon to Gaza on the west. These four towns, which thus form the four corners of ancient Canaan, are probably named with the intention of including also the greater or less territory dependent on each of them.

The first time that Palestina appears in profane history, is in HERODOTUS, where he speaks of Syria-Palestina as the country lying between Phœnicia and Egypt; that is, the country of the Philistines. The name has been since applied to more or less of Syria, and is now synonymous with the name, 'The Holy Land.' MOSES, ISAIAH, and JOEL mean by it the land of the Philistines.

History never describes to us an age when the inhabitants of Canaan were barbarians. Its earliest people were, according to ROSENMUELLER, 1. The AVITES, in the southwest, who were partly exterminated and partly driven south by the Philistines, a colony from Caphtor, which he thinks was Crete. 2. The HORITES, or cave-dwellers, who seem to have been invaded by, and to have mingled with the Canaanites, and ultimately to have been destroyed from out of mount Seir, by the Edomites. 3. The REPHAIM, a very ancient people of east Canaan, tall of stature, divided into several families, and having many cities which were in the sequel destroyed, founded anew, or occupied by the later Canaanites. Connected with them we find the names of the Enims, or 'Terribles,' so called by the Moabites, and a wealthy people, of high stature, whose territory was afterwards called the land of Moab; the Zamzummins, so called by the Ammonites, and a rich people of extraordinary stature. Their territory was called the land of the Rephaim, and after their extirpation, the land of the Ammonites. The Rephaims of the kingdom of Bashan, called the land of the Rephaim, probably the only remnants of this people, were exterminated by MOSES. 4. The ANAKIM, i. e. 'giants,' a mountain race, very formidable to the Israelites. They, like the Rephaims, were divided into several families, as the Nephilim, about Hebron, of whom were perhaps ARBA, AHIMAN, SHESHAI, and TALMAI; the Anakim of the mountains, not only of Hebron, but of Debir, Anab, and most of the mountains of Judah and Israel, both in the north and south of Canaan; these were all destroyed by JOSHUA. The Anakims of Gath, Gaza, and Ashdod alone were left. 5. The KENITES are recorded to have dwelt in the land in ABRAHAM'S time, and seem to have been driven by the Canaanites southward, and to have settled among the Midianites, as HOBAB is said to have been their father: Judges iv. 11, compared with i. 16. In MOSES' time they dwelt in the mountains near Moab and Amalek; Num. xxiv. 21; and SAUL, about to invade Amalek, in 1 Sam. xv. 6, warns the Kenites to depart from among the Amalekites, lest they be destroyed with them. From all which ROSENMUELLER thinks we may conclude that the earliest peoplers of Canaan were a large, powerful and vigorous race, whose stature quite distinguished them from the Canaanites and Hebrews. The KENIZZITES are thought to have dwelt in Edom, because KENAZ is mentioned as one of its dukes. The KADMONITES resided about mount Hermon, and are thought to have been Hivites. The AMALEKITES, descended, not from ESAU'S grandson, but, according to the Arabs, from AMALEK, a son of HAM, occupied from south Canaan to the very angle of the Sinaite peninsula; the sentence against them, partially effected by SAUL, was completed by DAVID.

The CANAANITES were descended from the eleven sons of CANAAN, son of HAM. The descendants of five of these sons,

viz., SIDON, ARKI, ARVADI, HAMATHI, and SINI, settled in Syria and Phœnicia, while the descendants of the other six, viz., HETH, JEBUSI, AMORI, GURGASHI, HIVI, and ZEMARI, settled in Canaan proper. The Canaanites are sometimes spoken of as a subdivision, part of whom dwelt on the sea-coast, and part by the Jordan, and are called, Josh. xi. 3, eastern and western. The ZEMARITES are mentioned only once, Gen. x. 18, but a city, Zemaraim, is placed in the tribe of Benjamin, Josh. xviii. 22.¹

The HIVITES dwelt in the northern part of the land, at the foot of Hermon or Anti-Lebanon, in the land of Mizpeh, Josh. xi. 3. Some of them yet remained in Lebanon, between Baal Hermon and the boundary of Hamath, Judg. iii. 3; their cities are mentioned in DAVID'S time, 2 Sam. xxiv. 7, and the remnant of Hivites, as well as Amorites, Hittites, Perizzites, and Jebusites, were taxed for bond-service by SOLOMON, 1 Kings ix. 20, 21. The Gibeonites and Shechemites were of this race.

The HITTITES, or children of HETH, according to the report of the spies, Num. xiii. 29, dwelt among the Amorites, on the mountainous district of the south, afterwards called the 'mountains of Judah.' In the time of ABRAHAM they possessed Hebron; and the patriarch purchased from them the cave of Macpelah as a sepulchre. We may also infer that they dwelt at or near Beersheba; for it was while ISAAC was residing there, that ESAU married two wives of the Hittites. After the Israelites entered Canaan, the Hittites seem to have moved further northward. The country around Bethel (Luz) is called the land of the Hittites, Judg. i. 26. But even at a far later period they continued to maintain themselves in the land; for URIAH THE HITTITE was one of DAVID'S officers, and SOLOMON was the first to render them tributary. There were Hittites in his harem, 1 Kings xi. 1, and in his reign mention is made of Hittite kings, 1 Kings ix. 29. 2 Kings vii. 6. So late also as the return of the Jews from the Babylonish exile, the Hittites are mentioned as one of the heathen tribes from which the children of Israel unlawfully took wives.

The GURGASHITES dwelt between the Canaanites and Jebusites. The country of the Gergesenes was east of Lake Tiberias.

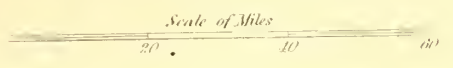
The PERIZZITES, i. e. 'Dwellers in the Plain,' occupied several places, as between Bethel and Ai, Gen. xiii. 7, and about Shechem, xxxiv. 30; towards the north, too, in Ephraim and Manasseh's territory, Josh. xvii. 15, also in the south of Judah, see Judg. i. 4, 5, &c.

The JEBUSITES dwelt in the city and mountains of Jerusalem, whose old name was Jebus, and were not driven out or exterminated by the Benjamites. After DAVID took the place, also, they seem to have still dwelt there, under his laws, for he is represented as buying the temple area from a Jebusite, 2 Sam. xxiv. 23, 24.

The AMORITES are found, in ABRAHAM'S time, about Haze-zontamar, afterwards Engedi, now Ain Jidy, on the coast of the Dead Sea, south of Jerusalem. Later, they spread over the mountainous country which forms the southern part of Canaan, between the Dead Sea and the Mediterranean, and was

¹ Jahn, after the Arabian poets, considers Arabia to have been the original country of the Canaanites, under the name of Amalekites, one of the most ancient of peoples, Num. xxiv. 20, whose king was the most powerful known to Balam; that some emigrated hence to North Canaan, and built Zidon, their most ancient capital; hence Herodotus says, the Phœnicians (whose native name was Canaan, i. e. merchant) originally dwelt on the coasts of the Red Sea, whence they emigrated to the Mediterranean, and engaged in navigation to distant countries; and that others took possession of the interior of Canaan.

PALESTINE OR CANAAN. IN PATRIARCHAL TIMES.



36 Longitude East from Greenwich

G. W. D. 1855

called the mountain of the Amorites, and mountain of Judah. They extended themselves north, also, for JACOB speaks of a piece of ground near Shechem, which he got from them 'with sword and bow.' Sometimes the name is put for Canaanites in general, Gen. xv. 16, and is applied, Josh. v. 1, to those Canaanitish tribes who dwelt in the mountainous region described. They are also said, Judg. i. 34, to have compelled the Danites, in the north, to remain in the mountains, while in the middle of the land they established themselves in Ajalon and Shaalbim, and had the hill Akrabbim (which separates the Ghor south of the Dead Sea, from the Akabah valley) for their border on the south. Before MOSES' time, too, they had founded two kingdoms, Bashan on the north, and another south to the Arnon, driving out Ammon and Moab from between it and the Jabbok; which latter territory, from the Arnon north to the Jabbok, Israel took from the Amorite king, SIHON.

The PHILISTINES were Misraimites, through the Caslubim, and coming from Caphtor, i. e. the Nile Delta, or Crete, they drove out the Avites, settling upon the southern half of that fertile plain, alternately rolling or level, which is bounded north by the ridge of Carmel, south by the desert, west by the Mediterranean, and east by the mountains of Judah. This energetic race was under five lordships, each with its head city, namely, Gaza, Askelon, Ashdod, Gath, and Ekron. They were not, indeed, devoted to extermination, but JOSHUA attacked them, though till DAVID's time they had their kings, and some of these oppressed Israel, at one time and another, for many years. DAVID subdued them, as did JEHORAM, son of JEHOSHAPHAT, on their revolt, and UZZIAH; yet in AHAB's reign they troubled Judah, but his son subdued them; though they afterwards freed themselves entirely, and became very mischievous. They were partially conquered by ESAR-HAD-DON, and PSAMMATICUS, and perhaps NEBUCHADNEZZAR; afterwards by the Persians, and ALEXANDER, who destroyed Gaza. After this they fell under the Asmonean government, which is the last we hear of them in history.

Of this Philistine country, ROBINSON says, in 1838, 'the soil of all the plain through which we passed, [on the route from Hebron to Gaza,] is good; as is proved by the abundant crops of grain we saw upon it. The whole of this vast level tract is the property of the government, and not of the inhabitants. Whoever will, may cultivate it, and may plough in any place not already pre-occupied. But for every two yoke of oxen thus employed in tillage, he must pay to the government seven ardebs [about thirty-five bushels] of wheat, and eight ardebs of barley. The peasants, when rich enough to own oxen, plough and sow on their own account; but they frequently are the partners of merchants and others in the cities. The merchant furnishes the oxen, and the Fellah does the work; while the expenses and income are divided equally between them.'

BASHAN comprised an elevated region, bounded west by the Jordan and lake Cinnereth; the country is most fruitful, and its oaks, pastures, and cattle are highly celebrated in the Bible. It is more fully described under Map VI., and in the Gazetteer under the articles Bashan, Bashan Hill, and Galced. We find the gigantic OG king over many prosperous cities and towns of this fine country, which however soon fell into the power of the Hebrews.

The DEAD SEA is not fully given on the map, as its ancient extent cannot be accurately determined. Many have thought that its whole bed once formed a valley, through which the Jordan ran to the Red Sea; but the latest accounts show that the level of the Dead Sea is several hundred feet¹ below the

Mediterranean and Red Seas, which makes it probable that a lake always existed there. At present the extent of this lake is different at different seasons; ROBINSON calls it 9 by 39 geographical miles. The waters of a vast tract of country, three quarters of the way to Akabah, run north, and empty by the wady el Jeib, into the Dead Sea. Sand hills, chalky cliffs, and elevated tracts intercept the communication between the Dead and Red Seas, and there is no reason to suppose that the Akabah valley was ever very different in its features:—so that the idea which has begun to prevail of a water communication anciently, must, it would seem, be given up. The fertile plain Lot saw and settled in, was doubtless in the southern part of the valley, now occupied by the waters of the sea. Salt mountains and marshes are found beyond the shallow bay at its extreme southern end, and beyond them the Ghaur, i. e. the Jordan valley, ends in a bluff of sandstone rocks, curving from N. E. to S. W., and 50 to 150 feet high, whose brow is level with the Arabah, and which is thought to be the 'Ascent of Akrabbim.'

ROBINSON thinks the 'fertile plain' is in a degree occupied by the part of the sea lying south of the peninsula, near whose neck Zoar stood; that bitumen pits, or accumulated bitumen, were inflamed by volcanic action or lightning, and that the bottom of the sea, perhaps elevated by some volcanic catastrophe, or by an earthquake, might cause the waters to flow over the valley, especially if depressed by the action.

LOT'S POSTERITY spread themselves to the eastward of the Dead Sea, still called by the natives, Bahr Lout, or Lot's Sea. Thus the Moabites occupied at one time both sides of the Arnon, and the Ammonites from the Arnon to the Jabbok.

The MOABITES took their country from the gigantic Emims, and, though not devoted to destruction, they were almost always at enmity with the Hebrews, who were oppressed by EGLON their king, after JOSHUA's death. EGLON was killed by EHUD, and his people expelled. DAVID conquered them, and when the kingdom of Israel separated from Judah they were a part of it, till AHAB's death, when they revolted, but were invaded by JEHORAM, king of Israel, JEHOSHAPHAT, king of Judah, and his vassal, the king of Edom. They probably suffered from UZZIAH, JOTHAM, and SALMANESER, the evils threatened them by the prophets ISAIAH and AMOS.

The AMMONITES destroyed the gigantic Zamzummim, and occupied their place, which fell into MOSES' possession, who divided it to Gad and Reuben. Ammon joined Moab under EGLON, in oppressing Israel eighteen years. JEPHTHAH defeated them when they warred with Israel to recover what SIHON took from them, and MOSES from SIHON. They attacked Jabbesh-Gilead in SAUL's time, who came and relieved it from the barbarous conditions the Ammonites proposed. On DAVID's sending a congratulatory message to their king HANUN, about 60 years after, they treated the messengers with indignity, and suffered DAVID's vengeance, who then subdued them and their allies, the Syrians and Moabites. About 142 years after, they allied themselves with the Moabites and invaded Judah, but the allied armies quarrelled and destroyed each other, so that they never after harassed Israel, though when Reuben, Gad, and half Manasseh were carried captive, they took possession of their empty cities. Later, they joined NEBUCHADNEZZAR, but seem to have been afterwards subjugated by him and deported. CYRUS perhaps restored them, for we find them subject now to Syria, and again to Egypt, and harassing the returned Jews, under NEHEMIAH, and when exposed to ANTIOCHUS EPIPHANES. JUDAS MACCABEUS extinguished them as a nation, and they became lost in the general name of Arabs.

¹ Differently estimated, as from 500 to 1400 feet!

MAP IV.

CANAAN DIVIDED TO THE TWELVE TRIBES.

'AFTER crossing the Jordan, JOSHUA encamped at Gilgal, and proceeded to blockade Jericho, which being taken by miracle, he next invested Ai, among the hills southeast of Bethel; but the routing of the detachment appointed for that service led to a reconnaissance of the valley of Achor; after which the city was gained by an ambuscade. The route being now opened by the capture of the two keys of the country on this side, JOSHUA proceeded to mounts Ebal and Gerizim, near Shechem, to perform a particular service enjoined by MOSES; after which he returned to his camp at Gilgal.

'Meanwhile the several nations, alarmed at the destruction of two cities of such importance, confederated together, and a remarkable incident led first to the subjugation of the north of Canaan. The Gibeonites, with their four cities, Gibeon, Chephirah, Beeroth and Kirjath-Jearim, by *working wily*, induced JOSHUA to make a league with them. Alarmed at this defection, the chieftains of five cities of the Amorites, Jerusalem, Hebron, Jarmuth, Lachish and Eglon, turned their arms against Gibeon, which was "a great city, superior to Ai, as one of the royal cities." JOSHUA came to its relief by a nocturnal march from Gilgal; and having defeated the five kings, pursued them to Azekah and Makkedah, during which the day was miraculously prolonged, and multitudes were destroyed by hailstones. He then took successively Libnah, Lachish, Eglon, Hebron and Debir; and thus having reduced the whole of the south, from Kadesh-barnea to Gaza, and Goshen to Gibeon, he returned to his camp at Gilgal.

'The subjugation of the south part of the country necessarily aroused the kings of the north; and JABIN, king of Hazor, under Mount Lebanon, which was the head of the northern principalities, forming a league with the kings of Madon, Shimron, and Achsaph, and with the nations around, "met together with their hosts, as the sand which is on the seashore in multitude, with horses and chariots very many, at the waters of Merom," a small lake near the head of the Jordan. JOSHUA, under the Divine guidance, by a rapid movement, similar to that by which he had relieved Gibeon, encountered them suddenly and defeated them, chasing them northward to Great Zidon, on the coast, and Mizrephothmaim, and Mizpeh eastward. He then took and destroyed Hazor, and the cities of the other confederates, reserving the spoil.

'In about six years he had subdued the whole land, five being occupied in the subjugation of the north; so that "from mount Halak, which goeth up to Seir," on the south, "even unto Baal-Gad, in the valley of Lebanon, under Mt. Hermon," were the Israelites now in possession of the country. Josh. xi. 12. "And the land had rest from war." xiv. 15.'

JOSHUA now proceeded to portion out the country. Hebron, the home of their fathers, was, by Divine promise, assigned to CALEB, because he 'wholly followed the LORD.' The country remained to be divided between nine tribes and a half; Reuben, Gad, and the half tribe of Manasseh, having had their portion on the east side of Jordan. HALES supposes two distributions, the first in the sixth year to Judah, Ephraim, and Half-Manasseh; the second to the seven remaining tribes, six years after. As LEVI had no earthly, or landed inheritance, the two sons of JOSEPH, EPHRAIM and MANASSEH, were severally reckoned to complete the number twelve. 'JOSHUA made no claim for himself, till all were satisfied; when he requested Timnath-serah, in mount Ephraim; "there he built a city, and dwelt therein," and was buried there.'

'Canaan had greatly increased in value since the patriarchal times, and the circumstances of the Israelites were very

different from the common lot of colonists or emigrants seeking a home in a distant land. They had indeed to undergo the difficulties and perils of conquest; but these once overcome, they entered upon an inheritance already prepared to their hands. Their lot lay in no wild and uncleared districts, where every inch of territory must be won by the sweat of man's brow from the growth of a superabundant vegetation, and many a long year elapse before "the desert bloom and blossom like the rose"—but they came to take possession of "great and goodly cities which they builded not; houses full of all good things which they filled not; wells digged and cisterns hewn which they digged and hewed not; vineyards and olive trees, which they planted not." Deut. vi. 10, 11. From the amount of population, Canaan seems at this period to have been highly cultivated. The valleys brought forth abundantly every species of grain; while vines, olives, figs, melons, pomegranates, and other fruits, clambered along the sides of the hills to their very summits, raised upon terraces artificially formed of embankments of earth, supported by low walls. To the east of Jordan were wooded and pastoral districts abounding in cattle—the south was intersected by ranges of hills, beyond which was a rolling country admirably adapted for flocks and grazing, while the northern parts were more open, or rose into graceful hills embosoming shady and sequestered vales—and the grain-lands lay chiefly in the rich and more or less level districts along the Mediterranean, and in the valleys that opened into them. The towns seem, for the most part, to have been perched upon the summits of the hills for the purposes of security, while the parts surrounding afforded subsistence to the inhabitants.'

'The whole land, from north to south,' says HALES, after LOWMAN, 'was about 189 miles long,² and from east to west averaged about 130 miles broad; containing near 15,000,000 acres, but the number of adult males, above twenty years of age, at Sinai, and at their entrance into Canaan, was about 600,000 in round numbers; which would give each man, at an average, near 22 acres apiece, without reckoning near 4,000,000 of acres reserved for public use.' Had each generation added value to the homestead by improved cultivation, as science and experience dictated, this allotment would long suffice a family for a comfortable maintenance.

'Each tenant,' says HALES, 'held his estate by immediate tenure from GOD Himself, the Great Proprietor, Lev. xxv. 23; and the yeomanry of Israel formed a national militia, holding their lands on condition of military service when called on by the LORD, through his government. Num. xxxii. Josh. xxii. Judg. xxi. The permanence of the original division of lands was secured by agrarian laws, preventing those inequalities which ruined Greece and Rome, and of the most profound wisdom and justice, which formed the sheet anchors of the state; 1. By preventing the accumulation of debts. Lev. xxv. 36. Ex. xxii. 25. Deut. xxiii. 20. 2. By regularly abolishing all debts, every seventh or sabbatical year, Deut. xv. 1, 2. 3. By the reversion of all lands to the original tenants, or their heirs, every fiftieth year. Lands, being the LORD'S property, could not be sold forever, only their usufruct for a season. Lev. xxv. 10—24. While, 4. The lands of each tribe were kept distinct by the heiress law, Num. xxvii. 1—9. xxxvi. 1—11.'

'The CITIES ALLOTTED TO THE LEVITES, with their fields, pastures and gardens, were forty-eight in number, and are enu-

² Canaan proper, that is, west of the Jordan, is estimated to be 180 m. long, and 92 to 20 broad; including the tribes east of the Jordan, the average is deemed to be 65 m., and the area is calculated at 11,000 geogr. square miles. See Pict. Hist. of the Bible; also Gaz., art. Canaan, which gives the best measurements.

¹ Latrobe, &c.

THE HOLY LAND.

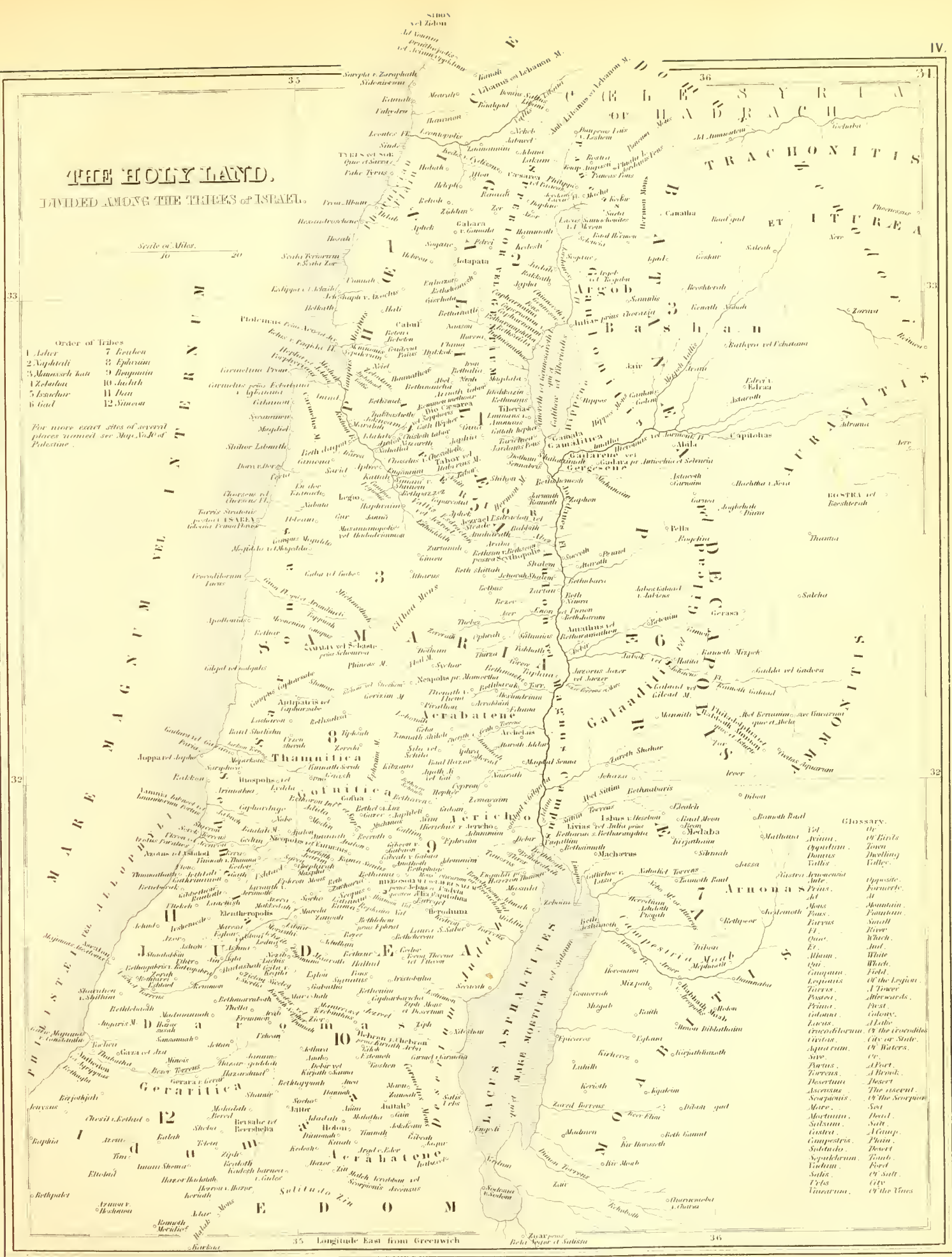
DIVIDED AMONG THE TRIBES OF ISRAEL.

Scale of Miles.
10 20

Order of Tribes

- 1 Asher
- 2 Naphtali
- 3 Manasseh
- 4 Zebulun
- 5 Issachar
- 6 Gad
- 7 Reuben
- 8 Ephraim
- 9 Benjamin
- 10 Judah
- 11 Dan
- 12 Simeon

For more exact sites of several places named see Map No. 1 of Palestine.



GLOSSARY.	
Ab.	Abies
Ac.	Acacia
Ad.	Adonis
Ag.	Agave
Al.	Almond
Am.	Ammon
An.	Antenna
Ar.	Armenia
As.	Assyria
At.	Atter
Be.	Bees
Br.	Brass
Ca.	Calceol
Ch.	Cham
Ci.	Cinnamon
Co.	Corn
Cu.	Cupress
D.	Deer
E.	Eagle
F.	Falcon
G.	Goat
H.	Hare
I.	Ibis
J.	Jay
K.	Kite
L.	Lark
M.	Mole
N.	Nightingale
O.	Owl
P.	Pheasant
Q.	Quail
R.	Raven
S.	Sparrow
T.	Turkey
U.	Urchin
V.	Vulture
W.	Wasp
X.	Xerus
Y.	Yak
Z.	Zebra

merated in Num. xxxv. Thirteen of these cities were given to the priests; their names are recorded in Josh. xxi. 13—19. Six of these, conveniently located, were to be cities of refuge, viz., on the west side of the Jordan, Kedesh in the north, a little west of lake Merom, Shechem in the middle of the land, and Hebron in the south. East of the Jordan, Bezer in the south, in Reuben, whose site is now unknown; Ramoth in the middle, on the Jabbok; and Golan, in Bashan, on the north. It was a prevalent custom anciently, and is still an extensive one, for the nearest of kin to the murdered to take what is called 'blood revenge' on the murderer, i. e. slay him outright. To remedy the evil of this, sanctuaries were appointed in some nations, where the manslayer might be safe, and that whether innocent or guilty. The arrangement of the Israelitish cities better tempered justice with mercy by providing a safe asylum only till the accused could be tried by the laws of his country. That so large a proportion of the priest cities (twelve out of thirteen) were assigned to the tribes of Judah and Benjamin, is remarkable. This is thought to have been done in the prophetic foresight that the other ten tribes would revolt, and the priesthood be corrupted, if not amply provided for in the faithful tribes.

The seeds of evil soon developed themselves. The unconquered as well as the conquered country being partitioned, before each tribe sat down to enjoy what the combined forces had earned, the nation, as a whole, should have united its strength and exterminated every Canaanite, from Lebanon to Sinai, and from Jordan to the Mediterranean. At first the Israelites did so more or less; in this Judah invited Simeon to assist, and gained a great victory in Bezek. Judg. i. 1—20. Judah also took Jerusalem, freed Hebron, and pushed his victories into the Philistine territory. But this good beginning was not followed up. Benjamin did not drive out the Jebusites from Jerusalem; nor Manasseh the people of Bethshean; nor Ephraim those of Gezer; Zebulun spared Kitraih and Nahallah; Asher and Naphtali, other cities; so that the threat was fulfilled; they became 'thorns in their sides, and their gods a snare to them,' causing the trouble that followed. This culpable supineness and lack of public spirit seem to have arisen from the very fertility of the country, which afforded the Israelites a sufficiency of provision without their proceeding to extremities with the guilty nations; and as the Canaanites excelled in chariots and horses, and the Israelites were divided among themselves, the isolated tribes of Hebrews, depending on their own strength, were, in some cases, driven from the rich valleys and level districts, to take refuge upon the less fertile ranges of the upper grounds.

TRACES OF RIVALRY were soon discovered between Ephraim, the strongest of the northern, and Judah, the strongest of the southern tribes. During JOSHUA'S life, however, Israel served the LORD; but, for some unknown reason, probably the mutual jealousies of the tribes, JOSHUA did not appoint a successor, and an anarchy followed for from ten to eighteen years. During this period, (when every man did what he liked, Judg. xvii. 6. xxi. 5,) occurred that civil war, in which the other tribes nearly destroyed that of Benjamin, who refused to surrender to justice offenders guilty of Sodom-like crimes.

In the HISTORY OF THE JUDGES, 'the first oppressor of Israel, to punish the national disorders, was an unlooked for enemy, CUSHAN RISHATHAIM, (i. e. the wicked,) king of Mesopotamia. He reduced the Hebrews to servitude for eight years, until their repentance and deliverance by OTHNIEL. This was succeeded at intervals, according as they relapsed into idolatry, by the Moabite enslaving them for eighteen years; the Canaanite for twenty years; the Midianite for seven; the Ammonite for eighteen; the Philistine for forty, and another

time for twenty years, according as the Israelites successively fell into the respective idolatries of those nations. Thus this whole disastrous period was spent in a course of alternate sinning and repenting; of sinning in prosperity and repenting in adversity.' 'So wretched was the commencement of Israel's national existence, and so difficult was it,' says JAHN, 'as mankind were then situated, to preserve on earth a knowledge of the true GOD; though so repeatedly and so expressly revealed, and in so high a degree made evident to the senses.' Yet there were but 111 years of servitude out of the 450, between JOSHUA and SAUL.

'The administration of SAMUEL as sole judge lasted twelve years; near its close, when he was "growing old" and "gray-headed," he made his sons JOEL and ABIAH deputy judges in Beersheba, for the accommodation of the southern district. But they walked not in his ways; they turned aside after lucre, and took bribes, and perverted judgment. This misconduct of his sons, and his own age, furnished "all the elders of Israel," or the heads of the congregation, with a pretext for a change in the form of government, from judicial to regal, and they proposed it to SAMUEL. The true reason of the application seems to have been, their apprehension of an invasion from NAHASH, king of Ammon. They wanted a younger and more warlike leader than SAMUEL.'

'The first king granted to their importunities was a Benjamite of popular qualifications, being a "choice young man," of a "goodly" person, and "taller by the head and shoulders" than any of the people,—excellences none were too stupid to appreciate, as they were external. He was first proclaimed by the people, and about a month after, when he had defeated the Ammonites, "the kingdom was solemnly renewed," or confirmed to him, by all the people before the LORD at Gilgal. 1 K. xi. 1—15.

'The smallness of the tribe of Benjamin, which had not yet recovered from the civil wars, in which they had been nearly destroyed, and the insignificance of SAUL'S family in that tribe, might tend to compose the jealousies and rivalry of the two most powerful tribes, Ephraim and Judah, which all along were disposed to "envy and vex each other," Is. xi. 13, had the first king been elected from either. And it is not unlikely, that the "men of Belial," or factious persons, who despised SAUL as too inconsiderable to save the state, were of the breed of those haughty and turbulent Ephraimites, who chid GIDEON so sharply, and threatened to destroy JEPHTHAH, representing his people as "fugitives from Ephraim." SAUL therefore took no notice of their insults, but wisely "held his peace," and SAMUEL afterwards interposed to save their lives, when the people wanted to put them to death, not only as an ungracious act, on a "day" of victory, when "God wrought salvation in Israel," but through policy, not to provoke disaffection among the leading tribes. 1 K. xi. 12, 13.'

SAUL'S REIGN commenced, it is supposed, when he was between thirty and forty years of age. 'He was a *hero*,' says JAHN, 'in the true sense of the word. By degrees he increased his army with able soldiers, provided them with arms, of which the Hebrews had been at some times destitute, carried on successful wars not only with the Ammonites and Philistines, but with the Moabites, Amalekites and the nomadic tribes of the Arabian desert; the Hagarites, Itureans, Nephishites, and Nodabians, whose pasture grounds he overran as far as the Euphrates; and finally with the king of Aram-Zobah, or Nisibis; who was perhaps a successor of CUSHAN RISHATHAIM.' 'It was SAUL'S great failing, and the source of all his errors, that he did not conform sufficiently to the theocratic nature of the Hebrew constitution, and rendered himself unfit to be a founder and pattern of a royal house.'

KINGDOM OF DAVID AND SOLOMON.

DAVID, after reigning seven years and six months over Judah, received the submission of the eleven other tribes, and became their king, in 1048 B. C. 'He brought the affairs of the government into order, improved the military, and gave especial attention to the management of public worship, as the most efficacious means of promoting nationality, religion and morality, and consequently, obedience to the invisible, Supreme Monarch. The solemn transfer of the ark of the covenant, at which almost all the people were present, had made a deep impression on their minds, and had awakened them to a sincere adoration of JEHOVAH. These favorable dispositions David wished to uphold and strengthen by suitable regulations in the service of the priests and Levites, especially by the instructive and animating Psalms, which were composed partly by himself and partly by other poets and prophets; and they were sung not only by the Levites at all the sacrifices, accompanied with instrumental music, but also by the people while on their way to Jerusalem to attend the feasts. By such instructive means, David, without using any coercive measures, brought the whole nation to forget their idols, and to worship JEHOVAH alone; and he made their religion honorable and acceptable even to foreigners. The arms of the Hebrews were consequently victorious in every quarter. The Nomadic Arabs, the Amalekites, Edomites, Moabites, and even their more powerful enemies, the Philistines and Ammonites, were obliged to bow to their dominion. The Ammonites, having formed an alliance with the kings of Maacah, Tob, and Nisibis, collected a large body of auxiliary troops, but they were defeated. Even HADAREZER, the haughty king of Nisibis, who was an ally of the Assyrians, and with his other allies brought a formidable army into the field, Ps. lxxxiii., was so much humbled that he was obliged to keep himself quiet on the eastern side of the Euphrates, and leave to the Hebrews the kingdom of Damascus as far as to Berytus. Thus were fulfilled the ancient prophecies.

'The kingdom under David had been very much extended and brought under good regulations.' The soldiers of his armies were experienced veterans of many wars, and their prowess and discipline were widely known. Thus 'the arms of the Hebrews were feared by all the neighboring people, and consequently the reign of SOLOMON was peaceable. Now the predominant tribe of Judah "lay as a lion, and as a lioness," which no nation "ventured to rouse up." The Hebrews were the ruling people, and their empire the principal monarchy in Western Asia. From the Mediterranean Sea, and the Phenicians, to the Euphrates, from the river of Egypt, and the Elanitic Gulf, to Berytus, Hamath and Thapsacus, and towards the east to the Hagarenes on the Persian gulf; all were subject to the SWAY OF SOLOMON. The Canaanites, indeed, had been neither annihilated nor expelled, but they were obedient and quiet subjects. Their whole number might amount to between 4 and 500,000; since 153,000 were able to render soccage to the king. The warlike and civilized Philistines, the Edomites, Moabites and Ammonites, the Nomadic Arabians of the desert, and the Syrians of Damascus were all tributary to him.'

'Peace gave to all SOLOMON's subjects prosperity; the trade which he introduced brought wealth into the country, and promoted the arts and sciences, which found an active protector in the king, who was himself one of the most distinguished of the learned men. The building of the temple and of several palaces introduced foreign artists, by whom

the Hebrews were instructed. Many foreigners and even sovereign princes were attracted to Jerusalem, in order to see and converse with the prosperous royal sage. The regular progress of all business, the arrangement for security from foreign and domestic enemies, the army, the cavalry, the armories, the chariots, the palaces, the royal household, the good order in the administration of the affairs of the empire, and in the service of the court, excited as much admiration as the wisdom and learning of the viceroy of JEHOVAH.'

Let us go back in imagination to that age—let us seat ourselves, as it were, beneath the very portico of the palace of Solomon, looking forth over the public square where are crossing people of all kindred and tongues. Towering in sight is the long-planned TEMPLE, the king has at last finished with a magnificence a SOLOMON alone could conceive. We will suppose the august 'Queen of the South' herself, with her gorgeous retinue, is at this moment descending from her camel-borne litter at the lofty gate of the palace. We may suppose her traversing, with stately steps, the pillared audience hall, glittering with marble, silver, gems and gold. Here stand waiting around, each amid a group of sumptuously dressed attendants, the ambassadors of all nations, with their rare and costly presents. The swarthy Egyptian is there, in his light and flowing garments of the finest muslin, with ostrich feathers and ivory from the centre of Africa; there too is the purple-clothed Tyrian, bearing to this centre of the world, the products of its far outskirts, the savage ornaments, perchance of the rude Briton, and volcanic curiosities for the mineralogical cabinet of SOLOMON, gathered in sight of the peak of 'Teneriffe, in the Atlantic, the great beacon-fire of the Phenician mariner. These in one hand, in the other are borne the gold of Ophir, from Ceylon or East Africa, ivory, apes and the splendid peacock; in fine, whatever is rare and beautiful among the natural or artificial products of India and China, foci, thus early, of commerce and a comparatively advanced civilization. The quick-eyed ambassadors of the chivalrous kings of Arabia are here too, with aromatics, spices and frankincense, as well as the fair countenances of the Caucasian and Armenian races, bringing their rude gifts—side by side with the harsh-featured representatives of north Persia, Bactria, Bucharra and Tartary, the stately Bramin of north India, and the busy and unprincipled Babylonian, with his gay wares, and his varied and far-gathered wealth. Each, in their turn, draw near and converse with the Hebrew monarch on his throne of solid gold, elevated on its six steps, and guarded by its twelve lions, all of the same costly material; for silver, so plenty was it, 'was little accounted of in the days of king SOLOMON.'

While DAVID's warriors established the empire, SOLOMON's and HIRAM's Tyrian sailors gave it the world's commerce, and, therefore, boundless wealth and splendor. And what was the origin of this Tyrian nation, whose enterprise bartered the wares of Europe, Asia and Africa, and whose ships navigated from Ceylon to the Baltic, and from the coasts of Guinea to those of Syria, and Arabia? It was a small territory stretching along the coast of Syria, at the foot of Lebanon, from Aradus, or Arvad, in the north, to Tyre in the south; though some extend it to mount Carmel, and some to Cesarea. Thus its length was from 40 to 120 miles; while its breadth was probably nowhere more than 18 or 20 miles. The soil was not particularly fertile, but the fisheries were abundant, and the little harbors numerous, so that the whole

shore became studded with cities and their environs, more or less independent of each other, like the other cities of Syria. The timber of Lebanon served their purpose for ships, and their industry was chiefly directed to manufactures and trade.

The eldest of these cities was Sidon, from which Tyre was a colony. Sidon was already 'the great Zidon,' or Tsidon, in JOSHUA's time, and is said by MOSES to have been founded eight years before Tanis or Zoan, one of the three oldest cities of Egypt. Tyre itself is mentioned by JOSHUA as the strong Tsor, which was probably a citadel on the continent, where Ras el Ain now is, thirty furlongs south of the island Tyre. The Tyrians themselves claim for the foundation of Tyre, and its temple of Baal, the date of about 2740 B. C. Aradus, (Arvad, Arvath, now Ronad,) 'the most northern frontier city of Phenicia, was built on an island, now somewhat less than a mile in circuit, and 200 paces from the shore, on which was Antaradus. Eighteen miles south stood, and still stands, Tripolis, and at a like distance Byblus, with the temple of Adonis or Thammuz; and again further south Berytus, now Beyroot, the seat of the Syrian mission. Sidon was about the same distance, on the coast; and finally, fifteen miles further, at the extreme southern boundary of the country, was erected upon another island, and on the shore, "the stately Tyre, the queen of Phenician cities." The space between these places was covered with a number of towns of less import, but equally the abodes of industry, and widely celebrated for their arts and manufactures. Among these were Sarepta, Botrys, Orthosia, and others; forming as it were, one unbroken city, extending along the whole line of coast and over the islands; and which, with the harbors and seaports, and the numerous fleets lying within them, must have afforded altogether a spectacle scarcely to be equalled in the world, and must have excited in the stranger who visited them, the highest idea of the opulence, the power, and the enterprising spirit of the inhabitants.'

'Although existing together, those cities were colonies of each other; and, like all other colonies of the ancient world, were founded either for purposes of trade, or by bodies of citizens who left their native abode in consequence of civil dissensions.'

'The peninsula on which Tyre, now Sur, is built, was originally a narrow island, a mile in length, parallel to the shore, and distant from it less than half a mile. It was, perhaps at first a mere ledge of rocks, in some places twenty feet high on the west; and inside of this, the island was formed by the sand washed up from the sea. The isthmus was first created by the famous causeway of ALEXANDER; which was enlarged to half a mile in width, and rendered permanent by the action of the waters in throwing the sand over it broadly and deeply.' The present city stands on the junction of the island and the isthmus; between the houses and the western shore is a space given up to cultivation. The part of the island which projects on the south beyond the isthmus, is perhaps a quarter of a mile broad, is rocky and uneven, and now unoccupied except as 'a place to spread nets upon.'

'Tyre is said to have been founded by a colony from Sidon, two hundred and forty years before the building of SOLOMON's temple. The original city is usually held to have stood upon the main land; and Tyre is already mentioned, in the division of the land by JOSHUA, as a strong city, and afterwards under DAVID, as a strong hold. In the letter of HIRAM to SOLOMON, as given by JOSEPHUS, the Tyrians are described as already occupying the island. In the days of

SHALMANESER, king of Assyria, about 720 B. C., the chief city was upon the island, and the city on the land already bore the name of Palaetyrus, i. e. "Old Tyre;" the latter submitted to that monarch, while the former was blockaded by him for five years in vain. NEBUCHADNEZZAR also, at a later period, laid siege to Tyre for thirteen years; whether it was at last captured by him we are not expressly informed. Then came the celebrated siege by ALEXANDER THE GREAT, about 322 B. C., who succeeded, after seven months, in taking the island-city, after having with great labor and difficulty built up a causeway, or mole, from the mainland to the walls. For this purpose Palaetyrus was razed, and the stones employed for the mole and other works of the besiegers.

'Tyre continued to be a strong fortress; after ALEXANDER's death it fell under the dominion of the Selencidae, having been besieged for fourteen months by ANTIGONUS. At a later period it came under that of the Romans. The mole of ALEXANDER having remained, had now divided the strait into two harbors; and thus Tyre is described by STRABO, as a flourishing trading city with two ports. Such it was in the times of the New Testament, when it was visited by our LORD and his apostles, and afterwards by PAUL. It early became a Christian bishopric; and in the fourth century JEROME speaks of Tyre as the most noble and beautiful city of Phenicia, and as still trading with nearly all the world. Thus it continued apparently under the Muslim rule, and until the time of the crusades.'

'Sidon (now Saïda) is the most ancient of all the Phenician cities; and is mentioned both in the Pentateuch and in Homer. In the division of the Promised Land by JOSHUA, Sidon is spoken of as a great city, and was assigned to Asher; but the Israelites never subdued it. In later ages the younger Tyre outstripped Sidon in the career of prosperity and power; but both were equally renowned for their commerce, their manufactures, and the cultivation of the fine arts, as well as for the luxury and vices usually attendant upon commercial prosperity. Sidon and the rest of Phenicia, except insular Tyre, submitted to SHALMANESER in 720 B. C., and remained long under the dominion of the Assyrians and Persians. Under ARTAXERXES OCHUS, about 350 B. C., Phenicia revolted from the Persian sway, and Sidon was captured and destroyed by that monarch. Yet it was soon built up again; and in 332 B. C. opened its gates to ALEXANDER THE GREAT, on his approach.' [See ROBINSON, vol. III., p. 421.]

'After ALEXANDER's death, Sidon continued alternately in the possession of the Syrian and Egyptian monarchs, until it came at last under the Roman power; at this time it was still an opulent city. This was during the times of the New Testament, when our LORD visited the territories of Tyre and Sidon; and PAUL afterwards found here Christian friends on his passage to Rome. There doubtless was early a Christian church and bishop at Sidon; though the first bishop whose name history records is in A. D. 325, when it was an important city; we know little more of it till the time of the crusades.'

¹ The kings of Tyre, after Hiram, are given by Menander, in Josephus, viz., Balazar, his son, succeeded Hiram, and reigned 43 years; then Abdastartus, 9, the four sons of whose nurse slew him, and the eldest reigned 12 years; Astartus, 12; Asernunus, 9, and was then slain by his brother Phelos, who reigned 8 months, and was slain by the priest of Astarte, Ithobalus, called in Scripture Ethbaal, whose strong characterized female posterity were Jezabel, his daughter, whose authority was so great in Israel, as well as her daughter's, Athaliah, and also her great-grand-daughter, the famous Dido, who founded Carthage. Ethbaal reigned 32 years, his son Badazor, 6, his son Matagozus, 9; and he was succeeded by Pygmalion, who reigned 47 years, and in the seventh year of whose reign, his sister Dido founded Carthage; thus making 143 years and eight months from the building of Solomon's temple to the founding of Carthage.

We have in Ezekiel, ch. 27, the particulars of Tyrian or Phœnician commerce, about the year 600 B. C., (i. e. about Ezekiel's time,) and some 15 years before Nebuchadnezzar's 13 years' siege of Tyre. The prophet speaks of their ships being planked with the fir (eupressos) of Senir, i. e. Mt. Hermon, Sirion, Sion, Antilibanus, now Jebel es-Sheikh, Jebel es-Shûrky, &c.; the masts were of cedar of Lebanon; the oars of oaks of Bashan, Batanea, now Ajlun; the benches of box,¹ inlaid with ivory, the box coming from the isles of Chittim, i. e. South Italy, Corsica and Sardinia. Cyprus is also so called. Shesh, i. e. either fine linen or cotton, from Egypt, were their sails, and byssine awnings, purple colored, from the Peloponnesus. Their neighbors, v. 4, furnished rowers, v. 8; such was the wealth of Tyre that she could hire them, while the less servile places, those requiring more intelligence, (i. e. the pilots,) were found from her own citizens. The most skilful workmen of Byblos, (now Jebeil, or Jibleh,) the Gebalenes, famous at handiwork, furnished calkers, while all the ships of the sea and their seafaring men, mingled in the traffic and exchanges. Mercenary soldiers were hired to defend the state, out of Persia, and northern and western Africa, while the Gammadims (a people, unknown, probably of a town in Phœnicia,) and Arvadites kept the walls and towers, and hung their shields abroad upon them.

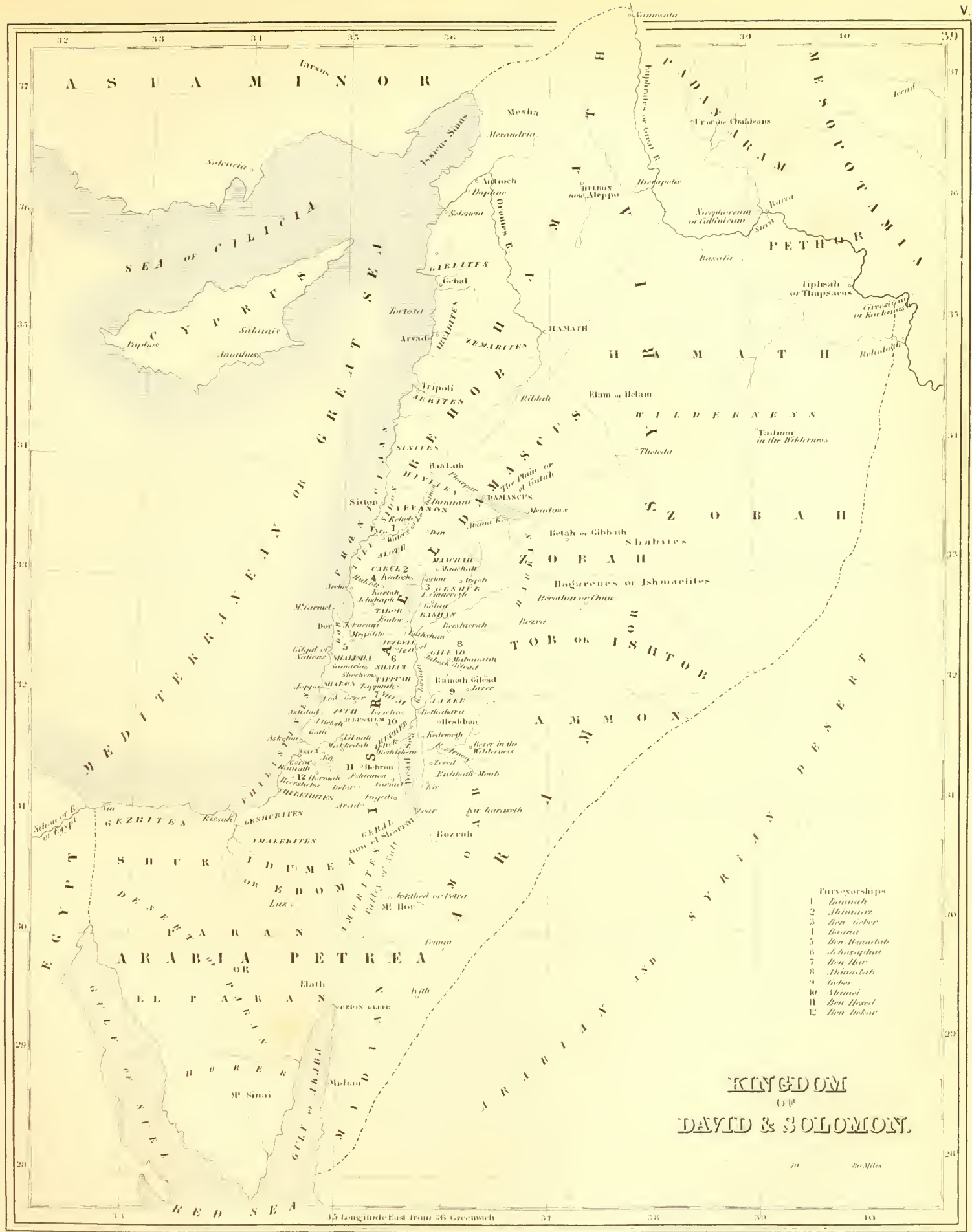
Tarshish, or Southern Spain, (so called from Tartessus, or Tarshish, at the mouth of the Guadalquivir,) sent, either from Spain, or the Scilly Islands, &c., silver, iron, tin and lead, to a market at Tyre. Merchants from Greece, and the Caucasian countries, traded slaves and copper vessels, and the region of Armenia, grooms, (sold as slaves, doubtless,) horses and mules; or as some will have it, draught-horses, war-horses and mules. Merchants from Dedan, (Gen. 10: 7,) or Daden, and its many islands and shores on the Persian Gulf, handy to India, came across Arabia to Tyre, bringing with them India horn tips of the sea unicorn, or tusks of the elephant, and ebony wood. Thus Daden and the many islands of the Persian Gulf, such as Aradus, Tylos, Ormus, &c., became "thy hands," as the Hebrew has it, i. e. hands to gather in articles of trade from the shores of the Indian Ocean. Perhaps Ceylon, probably the half-way port between farther India and Daden, (like Sicily to Spain,) was one of the islands where was a focus of far eastern trade, as at Tarshish, or Cadiz, was a focus of far western trade. The Syrians, famous at all times (see JEROME) for their trading propensities, (others read Edom for Aram, Idumea for Syria,) had much commerce with Tyre, because of her skill in various manufactures, combining art and elegance; and luxury had made so much progress, that all manner of jewels and trinkets, costly in material and in skilful Tyrian workmanship, found a wide sale in Syria, or Edom, such as emeralds, or other precious stones and gems, richly dyed muslins or linens, of very delicate and beautiful fabrics, richly embroidered too, also coral and sparkling crystals, or as some think, glass, which originated in Egypt or Phœnicia. The land of Canaan sent in its tree, bee and raisin honey, balsam of Jericho and Gil-ead, olive oil, and, as in the time of the apostles, (Acts 12: 20, comp. 1 K. 5: 9, 11,) fed Phœnicia with its grains, especially what was grown beyond Jordan at Minnith. Pannay is now called Dibs, a kind of syrup, of which, in the 13th century, 300 camel loads were carried to Egypt. Damascus sent Aleppo wine, and wool very fine for quality and whiteness, gathered, as now, from the flocks of the desert. Vedan,

and the Uzalite (of Sana, formerly called Uzal, Gen. 10: 27) Javaneans, a people and region of South Arabia, traded to Tyre with wrought iron, such as sheets and blades, perhaps; as the Yemenians were once famous, like the Damascans, for sword blades, the iron for which they may have got, as the Damascans do theirs, from India, where is a famous sort, and cassia and calamus are also Indian products, brought by Arabs to Tyre. Rugs for sitting upon, such as are still used in the east, in travelling and at home, and carpetings, including also saddle-cloths, came to Tyre as articles of trade from Dedan, in Idumea. The Arabians and Kedarenes, i. e. the settled and the wandering scenite, or nomade Arabs, traded in lambs, rams and goats. Sheba and Raamah (perhaps the shores of East and South Arabia, and Caramania) brought aromatics, precious stones and gold. Haran, in Mesopotamia, Caneh, or perhaps Calneh, i. e. Ctesiphon, and Chilmad, whose position is unknown, Eden, and other places in Assyria, and Sheba, in North Arabia, probably, traded in Tyre, bringing most beautiful garments, blue and hyacinthine wrappers, and all kinds of embroidered work and rich apparel, packed strongly in cedar boxes.

The extent of intercourse between ancient nations in Solomon's time was greater than we are apt to imagine, from the contempt we entertain of all intelligence and civilization not modern and of our own nation. The expressions in 1 K. 10: 24, 2 Chr. 1: 12, 9: 23, justify the largest and widest inferences that the obscure facts history has left us will any ways warrant or admit; and we may therefore consider SOLOMON'S brain as the central point of human thought and knowledge, in the year 1000 B. C.; his philosophy, a religious philosophy of course, as the highest of which humanity was capable in that age of its progressive life; in fine, his city as at the head of civilization, and his throne of peace, as God's vicegerent on earth, the centre from which light and love pervaded earth's remotest bounds by the pacification of the earth in his time, through his kingdom's holding the balance of power (between the Euphrates and Nile) secured by SAUL'S energy, DAVID'S prowess, and SOLOMON'S wisdom, whose last and highest effort was, to bind earth's humanity together, through Tyrian commerce, in a community of interests and happiness. The age of SOLOMON then was the culminating point of præ-Christian civilization, and it may be interesting to consider the farthest focal points, to which the Solomonie influence reached,—the focal points from which it again radiated into farther regions of darkness. These points are indicated under three or four names, SHEBA, or the Far South, having the Ethiopian capital, Meroë, for its centre; TARSHISH, or the Far West, having Tarshish near Cadiz in Spain, and Carthage in North Africa, for its centres; OPHIR, or the Far East, having Parvaim (Ceylon) for its centre; and the Far North, having the city (?) Beth Togarmah (in Armenia proper) for its centre.

Possibly the "Queen of the South" may have ruled over both the Arabian and the African Ethiopia, that is on both sides of the straits of Babelmandel; be this as it may, a few remarks will not be amiss on the African Ethiopia or ETHIOPIA proper, and the avenues of its trade to Tyre, SOLOMON'S great entrepôt. Ethiopia proper included Abyssinia, Sennaar and Nubia, and its capital was the city Meroë, near the modern Shendy, in an insular tract named Meroë also, between the Nile and Astabora. HEEREN finds that the caravan trade of interior Africa, which centred here, followed the same route then as it does in modern times, viz., Meroë, which, through the Balr el Abiad, received the trade of the riverain country, extending across Africa between the mountains of the Moon and the desert of Sahara, and sent it north to Memphis,

¹ Wrongly translated Ashurites. See Rosenmüller, in l. p. 301 comp.



KINGDOM
(1)
DAVID & SOLOMON.

70 80 Miles

35 Longitude East from 56 Greenwich

and so to Tyre, or southeast to Axum and the Red Sea ports, Adule and Azab, to go by Tyrian ships up the Red Sea to Ezion Geber, and so on to Tyre.

ABYSSINIA, too, had its proper centre of trade at Axum, and followed the same routes for its inland trade, (nearly north to Meroë, and easterly to ports Adule and Azab,) while its coast trade was carried on by Phœnician ships, which went from and returned to Akabah and Suez, after visiting an unknown extent of the East African coast.

CARTHAGE stretched its tributary caravans along the coast, south-eastwards to Leptis, whence they struck across the desert south-westerly to Timbuctoo. Westwardly she had the coast trade of northern Africa, as far as throughout the kingdom of Morocco, to its extreme southern boundary, though some extend it still farther. She also, after a while, took to herself and extended, all the Phœnician trade to the western parts of the Mediterranean, its islands and coasts; and all the northern and western coasts of Africa as far at least as the Canaries, were studded with African colonies.

TARSHISH, HEEREN thinks, was sometimes used like the modern expression, East and West Indies, indefinitely for places afar beyond sea, and ships came to be called Tarshish-ships or Ships-of-tarshish, which were intended for long voyages, as in modern times a ship of the largest class of merchant vessels is called an East Indiaman. Hence Tarshish-ships are spoken of as sailing from Ezion Geber on the Elanitic Gulf, not that Tarshish was ordinarily reached from that port. More distinctly as a country, Tarshish denoted, says HEEREN, that part of Spain called Baiteca (Baetica or Bætica) in classic, and Andalusia in modern times. This country was rich in silver, so that the first Phœnician ships loaded up with it; and even, it is said, made their anchors of it, so little was its value to the natives; and as silver in Arabia was many times more precious than gold, we can see how profitable it must have been to the Tyrians to have Arabia opened to them by SOLOMON'S possession of Ezion Geber and the Red Sea navigation. Tarshish was also famous for its fertility in 'corn, wine, oil, fine wool and fruits, which, under its mild and benign sky, attain to the highest perfection.' Their abundance naturally suggested the invention of pickles and preserves, and salt fish was among the earliest articles of Spanish commerce.

The city of Tarshish, or Tartessus, STRABO places on an island formed by the two mouths (one of which is now stopped) of the Tartessus (Bætis, Guadalquivir) river. The name extended to the country watered by the river, and was applied to nearly all the colonial cities in the neighborhood, says HEEREN. Gades, or Gadeix, now Cadiz, was the next most famous place, and was on an island, at a short distance from the coast, which localities were those usually chosen by the Phœnicians and their colony, the Carthaginians, as these places proved the most secure staples for their wares. The island was about nine miles in circumference, and upon it a renowned temple of HERCULES, regarded by the Romans as one of the most venerable monuments of antiquity. Gades was founded at the same time with Utica, i. e. 270 years before Carthage, or 1100 years B. C. Gades was the starting point and entrepôt of the Phœnician Atlantic trade, extending south to the Canary Islands, at least, and north to the Scilly islands and the neighboring coasts, and probably into the Baltic, as amber was an article of Phœnician trade, and is now procured there. Yet great obscurity rests on these remote cruises of the Phœnicians, as they studiously concealed them by fables and frightful stories, and even massacred seamen of other nations found intruding upon their monopolies. HEEREN thinks, without, however, assigning any solid reason, that they could not possibly have crossed over to America;

but modern geographical history gives us repeated instances of the frail canoes of the Asiatic islanders being driven more than 1500 miles upon the ocean; and even a thousand miles, further, much better able were the Phœnician ships to make the voyage; and the ships of COLUMBUS were probably little if at all larger or better than the Tyrian "ships of Tarshish."

OPHIR is a name upon which much ink has been spilled; and HEEREN remarks, that "upon no portion of the ancient history of navigation and commerce has there been so much written, as upon the trade to Ophir; and as is usually the case, when we have much that is probable and but little certain, upon nothing has less been concluded." The era (SOLOMON'S age) and starting points (Eloth and Ezion Geber) of Tyrian trade with Ophir, are given 1 K. 9: 26, 2 Chr. 8: 10, 21. "These two ports [or seaport and island fortress] previously belonged to the Idumeans or Edomites, who had probably carried on this commerce from time immemorial. The Phœnicians availed themselves of the Jewish possession of the port, and the Jews could not have availed themselves of its advantages, without the help of the Phœnicians. Some find Ophir in Ceylon, others in Happy Arabia, (Yemen,) others on the east coast of Africa; but we may safely infer that it was the general name for the rich countries of the south, lying on the African, Arabian, and Indian coasts, as far as at that time known. From these the Phœnicians had already obtained vast treasures by caravans; but they now opened a maritime communication with them, in order to lighten the expense of transport, and to procure their merchandize at the best hand, taking possession of a well established system, and a regularly settled trade. From its being a "three years'" cruise, it would appear to have been directed to a distant region; but if we consider the half yearly monsoons, and that the vessels visited the coasts of Arabia, Ethiopia and Malabar, and also that the expression, *in the third year*, 2 Chr. 9: 21, may admit of an interpretation that would much abridge the total duration, the distance will not appear so great. If, for example, it left Elath, in October of one year, it would be unable to return with the south wind into the gulf before the spring of the third year from its departure."

The PERIPLUS OF HANNO, described by himself, (and the description deposited in SATURN'S temple,) is a splendid enterprise of the Phœnician colony of Carthage, which throws light upon the colonization system of the mother state. We abridge HANNO'S account from COREY'S translation.¹ "He sailed with 60 ships of 50 oars each, and 30,000 men and women, with provisions and other necessaries. Passing the Pillars of HERCULES, (the promontories of Apes' Hill on the African, and Gibraltar on the European coast,) and sailing beyond them two days, they founded the first city, which they named Thymiaterium; then sailing west, erected a temple to NEPTUNE on the promontory Solæis. After a day and a half's sail beyond and east, they founded cities near the sea, called Caricoticos, and Gythe, and Acra, and Melitta, and Arambys. Then they came to the river Lixus, on whose bank dwelt the Lixitæ, shepherds. Coasting two days along a desert coast southwards, they proceeded east a day." Here we found, says the narrative, in a recess of a certain bay, a small island, containing a circle of five stadia, where we settled a colony, and called it Cerne. We judged from our voyage that this place lay in a direct line [N. and S. line] from Carchedon, (Carthage;) for the length of our voyage

¹ Corey's Fragments of Phœnician, Egyptian, Chaldean and other writings, p. 203.

from Carthage [westwardly] to the Pillars was equal to that [eastwardly] from the Pillars to Cerne.

"We then came," says HANNO, "to a lake which we reached by sailing up a large river called Chretes. This lake had three islands, larger than Cerne; from which, proceeding a day's sail, we came to the extremity of the lake, that was overhung by large mountains, inhabited by savage men, clothed in skins of wild beasts, who drove us away by throwing stones, and hindered us from landing. Sailing thence, we came to another river, that was large and broad, and full of crocodiles, and river horses [it was therefore the Senegal where alone these are found]; whence returning back, we came again to Cerne." They sailed southerly, 12 days and 2 days and 5 days, some distance further, and then 4 days, then 3 days, then found monkeys, or orang-outangs, which HANNO calls "savage people, whose bodies were hairy, and whom our interpreters called Gorillae." They killed some and brought their skins to Carthage. After describing this sail of more than 26 days, the narrative ends with the remark, "We did not sail further on, our provisions failing us."

The Erythrean navigation has already been noticed, and it suffices here to repeat, that it extended along the whole coasts of India and Caramania, both shores of the Persian gulf, and the southern shores of Arabia with the eastern shores of the Red Sea; and this portion of trade was managed on land by Babylonians and Arabians, the latter of whom were land-carriers for the Phœnicians, whose ships seem to have performed the sea-carriage, at least after SOLOMON opened to them the Eleanitic ports. A vigorous commerce seems to have been kept up from time immemorial along the whole western coast of the Red Sea, and the Indian ocean, as far perhaps as Madagascar; and probably the Egyptian king NECHO's circumnavigation of Africa was but the extension of this trade. It will not surprise us that this expedition had such ephemeral results, if we recollect that Phœnicia was immediately after desolated by NEBUCHADNEZZAR.

In closing this notice of commerce in the Solomonic age, it is obvious to remark, that "the Phœnicians carried the nautical art to the highest point of perfection at that time required, or of which it was then capable; and gave a much wider scope to their enterprises and discoveries than either the Venetians or Genoese during the middle ages. Their numerous fleets once scattered over the Indian and Atlantic oceans, and the Tyrian pennant waved at the same time on the coasts of Britain, and on the shores of Ceylon."

The contemporary history of humanity, or that which relates to other countries than Israel, may be summed up in a few notices of Syria, Edom, Egypt, Greece, Hindoostan, China. "We find," says JAHN, "in these times, no mention made of the Elamites or Babylonians. They took no part in the affairs of the western countries. Assyria, together with the king of Nisibis, afforded only twenty thousand auxiliaries to the Ammonites, against DAVID, and therefore it could not have been a very great kingdom. The most powerful empire of those times was the Nisibene, and even this could not long withstand the Hebrews." We must beware of confounding the Chaldee Babylonian empire with the Assyrian.

The chief kings of northern Syria, were those of Zobah, or Hamath, and Damascus, the latter of which had been subdued by DAVID, and the former was his ally. The nomades of northwestern Arabia were now also under Hebrew rule, and peacefully conducted a principal branch of the Tyrian land trade. As to the extent of the kingdoms of Nisibis, Damascus and Hamath, we have no accounts, nor what nations lived north of them, in SOLOMON's time, to the Tauric range,

and Amanus, the northern boundary of Syria. Hamath, itself, came under the Assyrian power about 750 B. C. Helbon, now Aleppo, is only mentioned for its wines. Till the Syro-Macedonian dynasty, whose capital was Antioch, Syria appears never to have been united under one government, but to have consisted of cities governed by a king, and having a greater or less extent of territory and power varying at different times.

EGYPT, during the Solomonic age, was in a flourishing condition, and the age of SHISHAK, SOLOMON's contemporary, is generally taken as an era whence to calculate the chronology of the other kings of Egypt. The peace of the world secured by SOLOMON, who held the balance of power among the nations, and the development of the material resources of nations by Phœnician enterprise, seem to have been the immediate causes of that prosperity and strength which enabled Egypt, immediately after SOLOMON's death, to begin an extensive career of conquest. SHISHAK's dominion extended to Ethiopia and Lybia, and along the shores of the Red Sea and Indian ocean, as he had in his armies Sukkiims, Lubims, and Cushites.

THE GREEKS, about the year 1000, i. e. about the era of SOLOMON, had already become powerful by sea and land, as they had destroyed Troy 181 years previous, when the state of society among them, as described by HOMER, very much resembled that of Europe during the feudal ages. It was divided into small states, governed by hereditary chiefs, whose power was limited by a martial aristocracy. The population of Greece was derived from the Pelasgi, Hellenes, and colonies from Asia, but THUCYDIDES dates the commencement of Grecian civilization from the reign of Minos of Crete, and DAVID had Cherethim (Cretans) in his body-guard. The Philistines, who had attained a good degree of civilization in DAVID's time, originated, so some hold, in Crete. But the Hellenes, or Greek people, were in a very unsettled state, we are informed by THUCYDIDES, for some time after the Trojan war. 'Of the various migrations which appear to have taken place, the most important in their consequences were those of the Bœotians from Thessaly, into Bœotia, and of the Dorians into Peloponnesus, the former in the 60th, and the latter in the 80th year after the Trojan war. About the same period the western coast of Asia Minor was colonized by the Greeks. The ancient inhabitants of Bœotia, who had thus been driven out of their homes, together with some Æolians, whence it has acquired the name of the Æolian migration, left Bœotia, B. C. 1124, and settled in Lesbos, and the northwestern corner of Asia Minor. They were followed by the Ionians in B. C. 1040, who, having been driven from their abode on the Corinthian Gulf, had taken refuge in Attica, whence they emigrated to Asia Minor, and settled on the Lydian coast. The southwestern part of the coast of Asia Minor was also colonized about the same period by the Dorians.

'The number of Greek colonies, considering the extent of the mother country, was very great; and the readiness with which the Greeks left their homes to settle in foreign parts, forms a characteristic feature in their national character.' In the seventh century B. C., the Greek colonies took another direction. Cyrene, in Africa, was founded by the inhabitants of Thera, and the coasts of Sicily and the southern part of Italy became studded with so many Greek cities, that it acquired the surname of the Great, or Greater Greece.' EZEKIEL means the Greeks by the terms 'Isles of Elishah,' 27 : 7, and Javan, 27 : 13, which names can be traced, it is thought, in the ancient Greek names Elis, Hellas, Hellenes, and Ionia. DANIEL (8 : 21) calls ALEXANDER the Great, king of Javan, in the Syriac called Yonya, i. e. Ionia, in Arabic Yunanyan.

The Hindoos, too, called the Greeks Yavanas. The Heraclidæ were at this time ruling in Sparta, having conquered it in 1080, B. C., but Sparta became vigorous and powerful only from the laws of LYCURGUS, 200 years after, in 880. Athens was still obscure, though more than 500 years old.

The Hindoo histories, or traditions, make it evident that, in SOLOMON'S time, there were established large and flourishing kingdoms on the banks of the Indus and of the Ganges. 'Aryavarta, i. e. "the Holy Land," inhabited by the genuine Hindoos, who afterwards conquered Southern Hindoostan, was bounded on the north by the Himalaya, and on the south by the Vindhya mountains; the boundaries on the east and west cannot be so easily ascertained. In this country, and especially in the eastern part, there existed great and powerful empires, at least a thousand years before the Christian era, (the probable date of the two great Sanscrit epic poems, the Ramayana, and the Mahabharata,) which had made great progress in knowledge, civilization and the fine arts, and of which the ancient literature of the Sanscrit language is an imperishable memorial. According to Hindu tradition, two empires only existed in the most ancient times, of which the capitals were Ayodhya, or *Oude*, and Pratishthana, or *Vitorā*.¹

The emporiums of the ancient Indo-European trade, were, besides Ceylon, Barygaza, now Borach, near the mouth of the Nerbudda, and on the southwest, Barace, or Nelecynda.² PTOLEMY mentions Palinbothra (now Patna, with a district near called Patalputhra) on the Ganges, as the emporium of the European silk trade to China. It was the capital of the Prasii, and afterwards of the wider empire of SANDRACOTTUS, to which the Syro-Macedonian kings sent ambassadors, of

¹ Heeren places the origin of the kingdom of Ayodhya, or Oude, at 1500 to 2000 B. C.

Canaya was built, or became a capital, 1000 B. C.

Mayhada kingdom, with its capital, Hastinapura, commenced 2100 B. C. and ended 456 B. C.

² The character held up as a model king by the Ramayana, (the great Homeric poem of Hindoostan,) is of the same age, and of a style the Hebrew prophets would have praised in *David* or *Solomon*. The Ramayana poem thus paints *Dasiratha*, king of the Ayodhya: "Perfectly versed in the precepts of the Vedas and Vedangas, [the Hindoo Bible]; of consummate ability; beloved by his people; dexterous in the management of horses; indefatigable in sacrifices; preëminent in the holy ceremonies of religion; a royal sage, almost equal to a Rishi; renowned throughout the three worlds; the vanquisher of his enemies; the observer of justice; master of his desires; in magnificence like *Shakra*; protector of his subjects like *Menu*, the first of monarchs." So that respectability of character in *Solomon's* age, was not confined to Israelites.

whom MEGASTHENES was one. We find articles of Indian trade mentioned in Palestine as early as the times of JACOB and MOSES. Gen. 37: 25. Ex. 30: 23, 34.

CHINA seems to have been indistinctly known, even in SOLOMON'S age, to the Occidentals. We have at least silk, probably from China, mentioned by SOLOMON, in Prov. 31: 22; and by EZEKIEL, 16: 10, 13; also in Revelations 18: 12. India afforded silk, both native and foreign, and HEEREN points out two ancient routes from China by which it was brought to Babylon, and thence, of course, to Phœnicia. The first route went through Thibet to the Ganges, and thence by the river to the sea, where it was shipped. The other route was by caravans across the desert of Cobi, and so on through North Persia down to Susa, and so to Babylon. The word translated 'silk' in Proverbs 31: 22, is *shsh*, and in Ezekiel, *msky*; these come very near the Chinese word for silk, *sse*, and *sir*, whence, perhaps by the common substitution of *l* for *r*, comes our silk. ARISTOTLE accurately describes the silk-worm, and PTOLEMY properly describes the western part of China, and the metropolis *Sera*, now Singanfoo, whence the silk came to Europe.¹

¹ The native Chinese history puts the discovery of silk as far back nearly as 2500 B. C. The Chinese annals date the commencement of idolatry, in China, by Woo-yih, who reigned from 1188 to 1184, B. C. The year 1112 closes the reign of Chow, and with it the Shang or Yin dynasty. Chow was infamous for his vicious follies, his lewdness and his crimes. With Ta-ke, his wife, he gave himself to unrestrained sensuality and extravagance; invented vile, lascivious dances; built, in ten years, a stage 1000 cubits high and a mile broad; laid out vast gardens; formed menageries of beasts; built granaries to feed these and the idle crowd; made a lake of wine, suspended meat on the trees around, and got together a vast number of lewd men and women for shameless debaucheries. The general contempt this excited was cruelly punished. Pekan acquired immortal fame by falling a martyr to the hopeless task of reproving bad kings. At last Woo-wang, solemnly appealing to heaven, endeavored to rid the world of the tyrant, and defeated his army of 700,000 men; on which Chow fled to his stage, arrayed himself sumptuously, adorned with pearls and gems, and burnt himself to death. The capital was in Ho-nan; the Chinese "gradually obtained a residence in the middle country," and hence called themselves Chung-kwo, "Middle-Nation;" to the east of them was a nation of "foreigners," more "numerous and stronger;" the Chinese, add their historians, were "small and feeble." In 1105, China had 23 states; in 760, 41 states. In 1042 lived Chow, the great Chinese historian, and inventor of the seal character. In 1068 the capital of the western Chow (a Chinese dynasty) was Shen-se. No Chinese books are extant written before the time of *Confucius*, in 606 B. C. There were then 125 states in China. See Dr. Morrison's 'View of China.'

The trade of China was carried on in Ptolemy's time, in the manner of what is called a "dumb trade," and China was shut to strangers as it has been of late years.

NOTE.—The authorities availed of in this section are chiefly Heeren, Anthon, and Rosenmüller.

NOTE.—The opening of so large a portion of China to European intercourse, in consequence of arrangements following the war in which England was engaged with that jealous and cautious government; together with the stipulations made by the French ambassador, assuring freedom of worship to the Romanists—and which has been, by a high magistrate of the country, officially construed to admit of a similar

freedom for Protestants—combined with the assignment of five ports, instead of one, for the purposes of commerce; put a new face, indeed, on the mutual condition of the inhabitants and foreigners. An "open door" is presented for missionary efforts, and Christians of various name are seeking to enter.

KINGDOMS OF JUDAH AND OF ISRAEL; THE CAPTIVITIES; HAURAN.

The pomp of SOLOMON'S court, the luxury engendered by commerce, the expensive establishments of the military and civil departments of the Hebrew state, and, above all, the extravagant taste of SOLOMON, no longer the wisest of monarchs in his declining age, for magnificent building, occasioned such burdens as the Hebrew people were unwilling to bear, when, on SOLOMON'S death, their eyes ceased to be dazzled by national glory. It must be remembered, too, that before the Hebrew tribes were consolidated under DAVID and his son, it would seem that 'any tribe, or any number of tribes united, exercised the power of convening legislative assemblies, passing resolves, waging wars, making treaties, and electing for themselves chiefs, generals, regents and kings. In a community composed of states so nearly independent, jealousies would naturally arise between the more powerful tribes, which might terminate in the dismembering of the commonwealth.'¹ And these jealousies, taking advantage of SOLOMON'S death, may have been the actual cause of the revolt, while heavy taxes was the pretence; for we find the tribe of Joseph, that is, Ephraim and Manasseh, the old, constant and jealous rival of Judah, at the head of the new confederacy, whose capital was Shechem, belonging to JOSEPH, and entitled, on several accounts, to be deemed a cradle of the Hebrew nation.

Of the period of Hebrew history which includes the synchronology of the two kingdoms, from SOLOMON'S death to the destruction of Jerusalem, Dr. HALES well remarks, 'it has been hitherto considered the Gordian knot of sacred chronology: the intricacy of which all the chronologers have complained of, but none have been able to unravel.' His own view is now given, based on the following principles.

'1. The standard of the reigns of the kings of Judah is considered as correct; for it is verified by the concurrence of the books of Kings and Chronicles, (the latter relating especially to the kings of Judah,) and of JOSEPHUS, ABULFARAGI, and EUTYCHIUS. The incorrectness, therefore, complained of, must be confined to the latter series; and must be remedied by reducing it to the former. 2. The two series of reigns agree in three points of time: (1.) The reigns of REHOBOAM and JEROBOAM began together, or in the same year, 1 Kings xii. 1—20. 2 Chr. x. 1—19; as did also, (2.) The reigns of queen ATHALIAH, and of JEHU, who slew the two kings of Judah and Israel, AHAZIAH and JEHOHAM, the same day, 2 Kings ix. 24—27; and, (3.) Samaria was taken by the Assyrians in the ninth year of HOSHEA, king of Israel, and in the sixth year of HEZEKIAH, king of Judah, 2 Kings xviii. 10. 3. Hence it necessarily follows, (1.) That the first six reigns in Judah must equal in length the first eight in Israel; and also, (2.) That the next seven in Judah, to the sixth of HEZEKIAH, including one interregnum, must equal the remainder in Israel, including two interregnums. 4. But upon comparing the former together, it appears that the first six of Judah amount to ninety-five years; whereas the first eight of Israel amount to ninety-eight years, according to the table of reigns in Scripture. Consequently, three years must be retrenched from the latter, to reduce them to an equality with the former.

'Accordingly,' continues Dr. HALES, 'one year is here subtracted from each of the reigns of BAASHA, ELA, and ZIMRI, which are thereby reduced from *current* (comp. 2 Kings xxiv. 18, with xxv. 2—4,) to *complete* years. And this reduction

is warranted by the correspondences: for BAASHA began to reign in the third year of ASA, king of Judah, 1 Kings xv. 33; and his son ELA, in the twenty-sixth of ASA, xvi. 8, which gives the reign of BAASHA, 26—3=23 years complete. ELA was slain in the twenty-seventh of ASA, xvi. 10; he reigned, therefore, only 27—26=1 year complete. And ZIMRI and OMRI reigned in succession, from the twenty-seventh to the thirty-eighth of ASA, xvi. 29; or only 38—27=11 years complete. And as their reigns were all included in the one reign of ASA, and therefore more likely to be correctly referred thereto, this is a reason why these three reigns should be selected for reduction, rather than the succeeding or the preceding. 5. Upon comparing the latter together, it appears that there was one interregnum in the kingdom of Judah of eleven years, and two in Israel of twenty-two years and of ten years; which are requisite in both, to equalize the two periods together, of 176 years each; counting from the joint succession of queen ATHALIAH and JEHU, to the sixth of HEZEKIAH, and capture of Samaria, in the same year.

'That the lengths of these interregnums are rightly assigned, will appear from the correspondences of reigns. (1.) AMAZIAH, king of Judah, survived the death of JEHOASH, king of Israel, fifteen years; he died, therefore, about the sixteenth year of his son JEROBOAM II., 2 Kings xiv. 17. 2 Chr. xxv. 25; but AZARIAH, or UZZIAH, did not begin to reign until the twenty-seventh year of JEROBOAM II., 2 Kings xv. 1. 2 Chr. xxvi. 1; therefore, from the death of AMAZIAH to the succession of his son UZZIAH, there was an interregnum of 27—16=11 years. (2.) JEROBOAM II. began to reign in the fifteenth year of AMAZIAH, king of Judah, and reigned forty-one years, 2 Kings xiv. 23; he died, therefore, in the sixteenth year of UZZIAH, king of Judah; but ZECHARIAH, his son, did not succeed him till the thirty-eighth of UZZIAH, 2 Kings xv. 8; consequently, the first interregnum in Israel lasted 38—16=22 years. (3.) PEKAM, king of Israel, began to reign in the fifty-second of UZZIAH, 2 Kings xv. 27. 2 Chr. xxvi. 3; and in the twentieth year of his reign was slain by HOSHEA, xv. 30, in the third year of the reign of AHAB, king of Judah, 2 Kings xvi. 1; but HOSHEA did not begin to reign till the twelfth year of AHAB, xvii. 1, or the thirteenth current, 2 Kings xviii. 10; consequently, the second interregnum in Israel lasted 13—3=10 years.

'6. A curious and satisfactory confirmation of this adjustment of the reigns of the kings of Israel, is furnished by JOSEPHUS, who reckons their amount, from the revolt of the ten tribes, to the extinction of that kingdom, 240 years, Antiq. IX. 14, 1; and if, from the whole corrected amount, 271 years, we deduct the two interregnums, 32 years, the remainder, 239 years complete, or 240 current, gives the length of the reigns alone. This furnishes a decisive proof of his great skill as a chronologer, in developing the length of this intricate and perplexed period. That he was no stranger to the chasm of thirty-two years in Israel, we may infer from his taking into account the eleven years of interregnum in Judah, necessary to complete his amount of the whole period, from the foundation to the destruction of the temple, 441 years.

'7. We are now competent to detect some errors that have crept into the correspondences of reigns; and which have hitherto puzzled and perplexed chronologers, and prevented them from critically harmonizing the two series; not being able to distinguish the genuine from the spurious numbers.

'(1.) "JEHOSHAPHAT began to reign over Judah in the *fourth* year of AHAB," 1 Kings xxi. 41. It should be the *second*.

'(2.) "AHAZIAH, the son of AHAB, began to reign over Israel

¹ *Jahn, Hebrew Commonwealth*, pp. 54, 55.

in the *seventeenth* of JEHOASHAPHAT," xxii. 51. It should be the *twentieth*.

'(3.) "JEHORAM, the son of AHAZIAH, began to reign over Israel, in the *second* year of JEHORAM, son of JEHOASHAPHAT," 2 Kings i. 17. It should be in the *twenty-second* year of JEHOASHAPHAT; as also, where it is again incorrectly stated, in the *eighteenth*, iii. 1.

'(4.) "JEHORAM, the son of JEHOASHAPHAT, began to reign over Judah, in the fifth year of the reign of JORAM, the grandson of AHAB," 2 Kings viii. 16. It should be the *fifth* year from the death of AHAB; or the *third* year of JORAM's reign. "JEHOASHAPHAT being then king of Judah"—is an anachronism, and an interpolation in the masoretic text.

'(5.) "JEHOASH began to reign over Israel in the *thirty-seventh* year of JOASH, king of Judah," 2 Kings xiii. 10. It should be the *thirty-ninth* year; as in the accurate Aldine edition of the Greek Septuagint.¹

'(6.) The correspondences by which the interregnum in Judah was collected, are incorrect; they should be 25—14=11 years.

'(7.) "HOSHEA slew PEKAH, king of Israel, in the *twentieth* year of JOTHAM," 2 Kings xv. 30. But JOTHAM reigned only *sixteen* years, xv. 33. It should be in the *third* year of AHAB, as is collected from xvi. 1.²

KINGS OF JUDAH.²

		HALES.	JAHN.
1. REHOBOAM	reigned 17 years, commencing in	990 B. C.	975
2. ABIJAH	" 3 "	" 973	958
3. ASA	" 41 "	" 970	955
4. JEHOASHAPHAT	" 25 "	" 929	914
5. JEHORAM, or JORAM	" 8 "	" 901	891
6. AHAZIAH	" 1 "	" 896	884
7. QUEEN ATHALIAH	" 6 "	" 895	881
8. JOASH, or JEHOASH	" 40 "	" 889	877
9. AMAZIAH	" 29 "	" 849	838
Interregnum	of 11 "	" 820	
10. UZZIAH, or AZARIAH, reigned	52 "	" 809	811
11. JOTHAM	" 16 "	" 757	759
12. AHAB	" 16 "	" 741	743
13. HEZEKIAH	" 29 "	" 725	728
14. MANASSEH,	" 55 "	" 696	699
15. AMON	" 2 "	" 641	644
16. JOSIAH	" 31 "	" 639	642
17. JEHOAHAB	" 3 mos.	" 611	611
18. JEHOIAKIM	" 11 years,	" 608	611
19. JEHOIACHIN	" 3 mos.	" 600	600
20. ZEDEKIAH	" 11 years,	" 597	600
Jerusalem taken: from Revolt, 404 " and in the year 586 "		" 583	583

'REHOBOAM retained only the tribes of Judah and Benjamin, which were viewed as one tribe, because the capital, Jerusalem, was situated on the frontiers of both. Benjamin is comprehended in the name of Judah, 1 Kings xi. 26. xii. 20. To this division also belonged Philistia and Edom; but this whole territory, called the kingdom of Judah, included scarcely a fourth part of the dominions of SOLOMON.³ Yet 'it was receiving constant accessions of strength by emigrations from Israel,' of those who preferred the worship of JEHOVAH, 2 Chr. xi. 5—17. The commencement of REHOBOAM's reign was not reprehensible, but soon he permitted idolatry to prevail; and was punished by the invasion of SHISHAK, king of Egypt, with 12,000 chariots, 60,000 horse, and myriads of foot. SHISHAK, JEROBOAM's friend, took all the cities, and even Jerusalem, but contenting himself with the riches of the temple, and the royal treasury, returned into Egypt.

ABIJAH, 'with courage resulting from the principles of the theocracy, ventured with 400,000 men, to engage JEROBOAM's

800,000, and gained a victory over him, slaughtering 500,000 of his army, and thus essentially weakening the kingdom of Israel.'

ASA ascended the throne very young; hence, the affairs of his kingdom were administered by his mother, an Israelite of the race of ABSALOM, yet a very superstitious woman, who encouraged idolatry by all the means in her power. But as soon as he assumed the government, he rooted out this disorder from the whole country, and put his kingdom in the best possible condition, during his first ten years of peace; and his people so increased that he could bring into the field 580,000 men. And it may here be remarked, that the numbers of these armies show how much the military spirit was cherished by the Jews; a circumstance probably owing to the military discipline introduced by DAVID and his veterans. ASA's antagonist, ZERAH, king of Arabian and Ethiopian Cush, probably, advanced through Arabia Petraea, into the vale of Zephathiah, with a million men and 300 chariots, but was defeated in consequence of ASA's confidence in JEHOVAH. Thereupon ASA caused the whole people to renew their covenant with JEHOVAH. Yet, afterwards, he squandered his whole treasure in purchasing the friendship of the king of Damascus, to cause him to make war with BAASHA, who had taken Ramah, and was fortifying it as a frontier barrier against Judah. In later life, too, he did several bad actions. In his time lived HESIOD, the celebrated Greek poet, about 941 B. C.

'JEHOASHAPHAT was still more faithful to JEHOVAH, than ASA. He not only suppressed idolatry most carefully, but sent out priests and Levites into every town, to instruct the people; and to increase their authority, raised these teachers to the rank of royal counsellors. He himself travelled through the country to see whether his orders were executed; improved the administration of justice by establishing a supreme tribunal; and brought his military affairs to a prosperous condition. The effect of his judicious government was visible in the number of his people, who so increased that he was able to bring into the field a well-disciplined and well-furnished army of 1,160,000 men, including probably the Edomites, the Philistines, and many Arabians who acknowledged his authority. But though thus powerful, he was disposed to peace, and was the author of the first treaty between Judah and Israel. But he joined AHAB against the Syrians, and as the enterprise proved unfortunate, he sunk greatly in the estimation of the neighboring people, who before had feared him; but now the Ammonites and Moabites pressed into Judea by the way of Edom. Though defeated by JEHOASHAPHAT, JEHORAM and the Edomites, the victory was visibly providential, and an evident reward of JEHOASHAPHAT's fidelity to JEHOVAH. His attempt to revive the Red Sea navigation was unsuccessful; but he seems never to have relinquished the enterprise, though he refused commercial alliance with the king of Israel. Had he never connected himself with the idolatrous house of AHAB, or, at least, not married his son and heir JEHORAM, to ATHALIAH, the daughter of AHAB and JEZEBEL, much commotion and bloodshed would have been avoided in Judea.⁴

During this reign, HOMER, the Greek poet, lived, about 907 B. C. The mention of ATHALIAH, the grand-daughter of ITHOBALUS, or ETHEAAL, king of Tyre, naturally leads to a notice of the contemporary line of the Tyrian kings, which is thus given, by JOSEPHUS, from MENANDER, who copied the Tyrian annals. 'After HIRAM's death, his son BALEAZARUS reigned

¹ See Jackson's Chronology, Vol. I., p. 182.

² Dr. Hales's New Anal. of Saer. Chron., Vol. II., pp. 372—375.

³ Jahn's Heb. Commonwealth, p. 106.

⁴ Jahn, from whose Hebrew Commonwealth most of these remarks are taken.

seven years; whose son, ABDASTARTUS, reigned nine. He was murdered by the four sons of his nurse, the eldest of whom reigned twelve years. Then ASTARTUS reigned twelve; next, his brother ASERYMUS, nine. His brother PHELETES slew him, and reigned eight months. ITHOBALUS, priest of Astarte, ETHBAAL of Scripture, (father of JEZEBEL and grandfather of ATHALIAH,) put him to death, and governed thirty-two years. BADEZORUS, his son, reigned six, and left the throne to his son MARGENUS, who reigned nine years. PYGMALION succeeded him, and governed forty-seven years. In the seventh year of his reign, his sister, Dido, fled and built Carthage in Lybia. From HIRAN's death, ten years before SOLOMON'S, to AHAB'S are about sixty-seven years, and AHAB must have married JEZEBEL after he became king. 'We here see,' says JAHN, 'why JEZEBEL, the daughter of a priest of Astarte, was so zealous a promoter of idolatry; and as, twenty-one years after the death of ETHBAAL, his granddaughter Dido built Carthage, and founded that celebrated commonwealth, we may judge what sort of a spirit animated the females of this royal family. Hence it appears less wonderful that JEZEBEL was able to exert such an influence over the kingdom and the king of Israel, and that afterwards, her daughter ATHALIAH took possession of the throne of Judah.'

JEHORAM'S union with ATHALIAH soon began to produce unhappy consequences. All his brothers were murdered, undoubtedly through her influence, and idolatry was introduced by royal authority. On this the Edomites revolted, and though once defeated, made themselves independent, according to ISAAC'S prophecy, Gen. xxvii. 40. The Philistines also rebelled, and the Arabians who bordered on the Cushites, plundering the whole country, and even Jerusalem and the royal palace, captured the king's harem, and all the royal princes, except JEHOAHAZ, or ANAZIAH, who succeeded his father, but was no better, being, like him, governed by his mother, ATHALIAH. During the first eighty-five years of these reigns, Judah made rapid advances, but afterwards it continually degenerated, and finally lost all its power; though, as it in general kept closer to the worship of JEHOVAH than did Israel, it endured more than a hundred years longer than that kingdom.

Its chief events in relation to Gentile kingdoms are the following: JOASH, having, at the request of the rulers, tolerated idolatry, the Syrian king, who then possessed all Gilead, came to Jerusalem, put these rulers to death, and returned, laden with spoil, to Damaseus. AMAZIAH defeated Edom, but on his worshipping its gods, his successes ceased, and he was defeated by the king of Israel, who plundered Jerusalem and broke down much of its wall. UZZIAH, enthroned by the people, had an army of 307,500, built and repaired fortresses, conquered Elath, Gath, Jabneh, and Ashdod, and defeated the Arabs of Gurbaal, the Mehunims and Ammonites. He advanced and improved agriculture, pasturage and cattle-breeding. JOTHAM continued to improve the kingdom, built fortresses, and made Ammon tributary. In his reign Rome was founded, and in 747 B. C. commences the era of NABONASSAR.

AHAZ, the worst of the kings yet, introduced Syrian idolatry, and shut up the Temple. His cowardice called in PUL, of Assyria, to his aid, against PEKAH and REZIN, the revolted Edomites and invading Philistines. Becoming tributary to PUL, on condition he would force Syria and Israel to abandon the design of ruining Judah, he gave occasion to PUL'S successor, TIGLATH-PILESER, to conquer Syria, Galilee, and Gilead. But AHAZ could scarcely purchase relief from his troublesome protector, by all the riches of the temple, his nobility, and his treasury.

HEZEKIAH restored the true worship, built new fortresses, &c., and shook off the Assyrian tribute; yet submitted to SENNACHERIB: but putting an unfaltering reliance in GOD, he was relieved by the divine interposition in destroying the Assyrian army, which greatly weakened that power; so that either for this reason, or dread of TIRKAHAH, one of the greatest conquerors of antiquity, SENNACHERIB'S successor, ESARHADDON, though he sent colonists to Samaria, made no attempt on Judah. The miracles of this deliverance and of the sun-dial, not only cured the Jews of idolatry, for some time, but excited the admiration of neighboring people, so as to cause the son of the king of Babylon, not then tributary to Assyria, to make a visit to Jerusalem. At this time HEZEKIAH received the mournful prophecy of the Babylonish captivity, and that too while yet Babylon was an inconsiderable kingdom, shortly to be subdued by Assyria, and when the people who were to fulfil the prediction were almost unknown.

MANASSEH put an end to all the good his father had done, upheld idolatry by the regal power, erected idolatrous altars in the temple, set up an idol with obscene rites, maintained a herd of necromancers, astrologers, and soothsayers of various kinds, and sacrificed his own son to Moloch. For this rebellion, more daring than that of any other king of Judah, he was defeated by the general of ESARHADDON, or SARDACHEUS, and bound with chains in Babylon. Repenting, he was restored to his throne, and remained tributary to Assyria, and his territory was probably made to serve as a barrier between Assyria and Egypt. He abolished idolatry, fortified Zion, and strengthened his kingdom.

JOSIAH disgraced idolatry, which had crept in under AMON, and during his own childhood, not only in Judah, but also in Simeon, Ephraim, Manasseh and even Naphtali. The remnants of the Hebrews in Israel could offer little opposition to reform, as their Assyrian sovereigns were involved in perilous wars with the invading Scythians, (so called by HERODOTUS; probably Chaldeans,) and with NABOPOLASSAR, the Chaldean, who destroyed the Assyrian and founded the Chaldee-Babylonian empire, sometimes called the Assyrian in the Bible, and often by Greek writers. So formidable did he become that Necho, of Egypt, (who had a large fleet, circumnavigated Africa, and joined the Red Sea and Nile by a canal,) exerted all his power to check him, came to Accho, overthrew and killed JOSIAH in the Great Plain, conquered Phenicia, deposed JEHOAHAZ, enthroning JEHOIAKIM. The smallness of his levy upon the kingdom, a talent of gold and one hundred talents of silver, shows how low it had sunk.

In JEHOIAKIM'S reign, one of the worst, Necho was defeated at Carchemish, in a second expedition, and driven from Asia, by the now aged NABOPOLASSAR'S son, NEBUCHADNEZZAR, who took Jerusalem, continued JEHOIAKIM in the throne, plundered the temple, and carried to Babylon DANIEL and other young nobles, thus fulfilling ISAIAH'S prediction a century before.

A few years after, JEHOIAKIM rebelled, and NEBUCHADNEZZAR, in JEHOIAKIM'S reign, plundered the temple and treasury, and deported the whole court, 7000 soldiers, 1000 artificers, 2,000 nobles and men of wealth, say, with their families, 40,000 souls, to the river Chebar, leaving in Judah only the lower class of citizens and the country people. This remnant, under NEBUCHADNEZZAR'S viceroy, ZEDEKIAH, rebelled, expecting help from HOPHRA of Egypt, but the Egyptian army left Palestine without a battle. ZEDEKIAH was carried to Babylon, blinded, and NEBUZARADAN, captain of the king's lifeguard, burned the Temple, dismantled the city, executed the chief rebels, and carried the rest into exile. Under GEDALIAH, whom he had left governor, the nobles and warriors

who had fled returned under promise of amnesty, but ISHMAEL, and his dependents, murdered the governor and his Hebrew and Chaldee adherents, and to escape vengeance fled to Egypt, carrying JEREMIAH the prophet with them. Four years after, the few that remained, some 745, were taken away by NEBUZARADAN, and the country was entirely bereaved of its inhabitants. 'Meanwhile new colonists had not been introduced, as had been done by the Assyrians in respect to Samaria; and although Nomadic or Bedawin tribes wandered through the country, and the Idumeans settled in some of the southern parts of it, yet the land remained for the most part uninhabited, and ready for the Hebrews who were one day to return; all which Moses and the prophets had particularly foretold.'¹

KINGS OF ISRAEL.

			HALES.	JAHN.
1. JEROBOAM	reigned 22 yrs., commencing in	990 B. C.	975	
2. NADAB	" 2 "	"	968	954
3. BAASHA	" 23 "	"	966	952
4. ELA	" (2) 1 "	"	943	930
5. ZIMRI and OMRI	(12) 11 "	"	942	929
6. AHAB	reigned 22 "	"	931	918
7. AHAZIAH	" 2 "	"	909	897
8. JEHOAM, or JORAM	" 12 "	"	907	896
9. JEHU	" 28 "	"	895	884
10. JEHOHAZ	" 17 "	"	867	856
11. JEHOASH, or JOASH	" 16 "	"	850	840
12. JEROBOAM II.	" 41 "	"	834	825
First Interregnum	of 22 "	"	793	784
13. ZECHARIAH and SHALLUM	reigned 1 "	"	771	773
14. MENAHEM	" 10 "	"	770	773
15. PEKAHIAH	" 2 "	"	760	761
16. PEKAH	" 20 "	"	758	759
Second Interregnum	of 10 "	"	738	740
17. HOSHEA	reigned 9 "	"	728	731
Samaria taken	271	" from the Revolt,"	719	722

JEROBOAM changed the Mosaic constitution by altering the festivals; setting up the calves, probably the gods Apis and Mnevis of Egypt; and by appointing priests from all the tribes. Many citizens retired to Judah, especially the Priests and Levites, who hence relinquished their tribes and cities, rather than violate the law, thus evincing that they were not easily seduced from the true worship, and that they always contributed much to its preservation. They therefore could not, adds JAHN, have been so contemptible a class of men, as many at the present day have represented them. JEROBOAM's palace was at Shechem, though he had a summer residence at Tirzah. NADAB and all the royal family were killed by BAASHA, who reigned at Tirzah. ELA his son, with all BAASHA's family, were killed by ZIMRI, who, on the army's electing their general, OMRI, as king, and marching to Tirzah, fled to the royal harem, which he set on fire, and perished in the flames. Meantime the weaker party made TIENI king, after whose death OMRI was fully acknowledged. OMRI built Samaria, and made it his capital, and here all the succeeding kings of Israel resided.

AHAB, his son, the weakest of all the Israelitish monarchs, was entirely under the influence of JEZEBEL, daughter of ETHBAAL, or ITHOBALUS, king of Tyre, and united with her in Tyrian idolatries, so that JEHOVAH and the golden calves as representations of Him were viewed with no more reverence than Baal and his image. AHAB died in battle with the Syrians, and AHAZIAH by a fall, soon after. JEHOAM, by ELIAH's prophecies and miracles, had been brought to acknowledge JEHOVAH, and gave the Syrians several repulses; he also gained important victories over the Moabites, who revolted under AHAB, and made themselves completely inde-

pendent under AHAZIAH. But idolatry and rebellion still continued, even the seven years' famine producing no reformation; and JEHU extirpated all AHAB's race.

JEHU entirely abolished idolatry, except that he let the calves remain, but could not annihilate it; and on account of the many who still practised that of JEZEBEL and AHAB, the whole territory east of Jordan fell to the Syrians. JEHOHAZ, JEHU's son, as he acknowledged JEHOVAH, was finally released from these haughty foes and obtained peace. As the idolatrous generation became extinct, JOASH was able to hold Syria in check, and in the end gained the preponderance over them, conquering several cities. JEROBOAM II. was as inimical to idolatry, and therefore as successful, recovering from the Syrians all their conquests, and restoring his kingdom to its ancient limits.

Though quiet abroad, domestic broils now hurried Israel to destruction. These prevailed during ZACHARIAH's reign, whom SHALLUM murdered, placing himself on the throne. He collected forces enough to take Tiphshah on the Euphrates, treating its people very cruelly, but in a month was slain by his general, MENAHEM, whose reign was unfortunate. PUL, king of Assyria, (which empire now emerges from its obscurity, and in the course of forty or fifty years acquires universal dominion,) warred against him irresistibly, exacting three millions shekels of silver, and making him tributary. As MENAHEM raised this sum by a poll tax on his soldiery of fifty shekels a head, it appears he had an army of 60,000, and that the whole system of government during the preceding disputes had become military. PEKAHIAH was murdered by his general, PEKAH. During the first fifty years of these nine reigns, Israel sank deeper and deeper into degeneracy and misery; in the next half-century it regained its ancient power and greatness; but during the succeeding twenty five years it again rapidly degenerated.

PEKAH allied himself with REZIN, king of Syria, to war on Judah, expel DAVID's family, and enthrone a tributary king of another race. Their object probably was to strengthen themselves against the growing and threatening power of Assyria; but the allies had gained but a few advantages over Judah, when the Assyrian, TIGLATH-PILESER, came and subdued Syria, Galilee, and all east of Jordan, sending the chief inhabitants to the river Kir, which joins the Araxes, and pours into the Caspian. A people of a foreign aspect, called *Usbecks*, dwell there to this time, who may be the descendants of these captives. The principal people of Galilee were transferred to Assyria. Though now so narrow and endangered, Israel was continually exhausting itself with intestine broils, and there was some nine or ten years of anarchy, after PEKAH's murder by HOSEA.

HOSEA, or HOSHEA, was a better ruler than most of his predecessors; but his kingdom was too weak to resist Assyria, so that SHALMANESER made him tributary. But he very imprudently attempted independence, imprisoning the Assyrian receiver of the tribute, and allied himself with So, of Egypt, who, however, left him to his fate, as ISAIAH had declared. SHALMANESER took and destroyed his capital, Samaria, after a three years' siege, and carried the chief inhabitants, soldiers, and armors, to Halah, the river Habor, Gozan (east of the Tigris,) and to the cities of the Medes, bringing colonists to Samaria from Babylon, Cuthah, Ava, Hamath and Sepharvaim. It appears also that ESARHADDON afterwards sent other colonists into this country, and Shechem became the capital.

'These people mingled with the Israelites who still dwelt in the land, and they were all comprehended under the general name of *Samaritans*, which was derived from the city

¹ Jahn, p. 136.

Samaria. They were at first all idolaters, but as wild beasts increased in their depopulated territory, they began to be disturbed by lions, and this calamity they supposed to be sent on them by the god of the country, as a punishment for the neglect of his worship. Accordingly, an Israelitish priest was recalled from exile to instruct these idolaters in the worship of JEHOVAH as a national deity. He settled at Bethel, where one of the calves formerly stood, and afterwards the Samaritans united JEHOVAH'S worship with that of their own gods.⁷

When the returned Jews attempted to rebuild the Temple, they were opposed by these mixed Samaritans, who, as they placed JEHOVAH among their gods, imagining they had some right in his temple at Jerusalem, had proposed to be associated with the Jews in building it, and were refused. They, therefore, threw every obstacle in the way of the Jews, so that the people were wearied and the work went on heavily. 'This very naturally excited the enmity of the Jews, and thus there arose a hatred between the two nations which was continually increased by new provocations, till at last all friendly intercourse entirely ceased.'⁸

The Samaritans, being jealous of the favors ALEXANDER the Great conferred on the Jews, revolted from him, while he was in Egypt, and burnt alive the governor he had left over them. ALEXANDER took Samaria, and sent Macedonians to inhabit it; giving the country around it to the Jews; and to encourage them to cultivate it, he granted them exemptions from tribute. But the kings of Egypt and Syria who succeeded ALEXANDER, deprived them of this country. ALEXANDER BALAS, king of Syria, restored to JONATHAN MACCABEUS, three cities which he separated from the country of Samaria, and the Jews resumed full possession of it under JOHN HIRCANUS, who took Samaria, and ruined it, according to JOSEPHUS, so that the river ran through its ruins. It so continued till AULUS GABINIUS, proconsul of Syria, rebuilt it, and named it Gabiniana. HEROD restored the city to its ancient lustre.

A small remnant of the Samaritans, some 150 souls, still exists at Nabulus, the ancient Shechem, and observe forms of worship at the ruins of their temple, erected on mount Gerizim in opposition to that at Jerusalem. (See the Gazetteer, articles Shechem, Gerizim.) The spot where this last remnant of this ancient people sacrifice the passover, seven lambs among them all, is just below the highest point of the mountain which overlooks the plain on the east, and all the country around, including Hermon in the distance. The spot is marked by two parallel rows of rough stones laid upon the ground; and a small round pit, roughly stoned up, in which the flesh is roasted. Such is the pitiful relic of the temple built in rivalry of that symbolical one, which passed away when its Divine Antitype came in the fulness of time to tabernacle in our flesh; and whom both Samaritans and Jews still fondly look for, idolizing the mouldered cerements of a body, whose spirit animates a far different tenement—cherishing the shadow of its shade!

We have seen that, from the earliest times, the Hebrews suffered more or less from the excursions of the nomadic tribes on the east of the Jordan. Indeed, one of the greatest errors in settling Canaan was, the extension of the frontier by scattering two tribes and a half on the east of the river to follow a nomadic life, instead of consolidating them on the west, and strengthening their frontier by placing the Jordan, the Sea of Galilee, and the Dead Sea, between them and a race who were formidable only in sudden forays, which a strong frontier would repel and prevent. Besides, the nomadic employment causes a state of civilization lower and less

adapted than the agricultural, to the stupendous use to which the Hebrew nation were put, as a representative church.

It is interesting, then, to take a survey of the unchangeable physical features of a country, where were exhibited the moral features, almost equally unchangeable, of a civilization which has existed from the earliest times of authentic history, throughout a larger portion of the earth, and still exists in the same locality. Indeed, the nomadic character and employment, so early and so extensive in what is commonly and more strictly called the East, must, as far as we can see, ever prevail over the half of the vast continents of Asia, including the steppes of Tartary, Persia, Mesopotamia, Syria and Arabia. In Africa, too, one half seems incapable of supplying nourishment to any other kind of people, not to mention the vast llanos, pampas, savannahs and prairies of the Americas, and the great American desert at the foot of the Rocky Mountains.

The modern type of the ancient nomads who troubled the eastern border of the Hebrews, is found in the Bedouins of Hauran, of Arabia Petrea, and of east Syria, north Arabia, and west Babylonia. Of Hauran, (see the Gazetteer,) BURCKHARDT has given the best account. 'On its north is mount Kessoue, which separates it from the Ghutah, which comprehends the immediate neighborhood of Damascus, all its gardens, and more than eighty villages, and is one of the most fertile districts of Syria. On the east of Hauran is the rocky district el-Leja, and the Jebel (i. e. mount) Hauran, both of which are sometimes comprised within the Hauran; and in this case the Jebel el Deruz, or mountain of the Druses, whose chief resides at Soueida, may be considered another subdivision of the Hauran. To the south-east, where Bosra and el Remtha are the farthest inhabited villages, it borders on the desert. Its western limits are the chain of villages on the haj road, from Ghebarib as far south as Remtha. The Hauran comprises therefore part of Trachonitis and Iturea, the whole of Auranitis, and the northern districts of Batanea.'

Hauran, in BURCKHARDT'S time, was inhabited by Turks, Druses, Christians and Arabs, and visited in spring and summer by several tribes from the desert. Exclusive of these last, its population was 50 or 60,000, of whom 6 or 7000 were Druses, and 3000 Christians. 'The Turks and Christians have exactly the same modes of life; but the Druses are distinguished from them in many respects. The two former very nearly resemble the Arabs in their customs and manners; their ordinary dress is precisely that of the Arabs; a coarse white cotton stuff forms their kombaz or gown, the keffie round the head is tied with a rope of camel's hair, they wear the abba over the shoulder, and have the breast and feet naked; they have also adopted, for the greater part, the Bedawin dialect, gestures and phraseology. The Arabs are generally of short stature, with thin visage, scanty beard, and brilliant black eyes; while the Fellahs [cultivators] are taller and stouter, with a strong beard, and a less piercing look; but the difference seems chiefly to arise from their mode of life; for the youth of both nations, to the age of sixteen, have precisely the same appearance. Among the Fellahs, the richest lives like the poorest, and displays his superior wealth only on the arrival of strangers. The ancient buildings afford spacious and convenient dwellings to many of the modern inhabitants, and those who occupy them may have three or four rooms for each family; but in newly built villages, the whole family, with all its household furniture, cooking utensils, and provision chests, is commonly huddled together in one apartment. Here also they keep their wheat and barley in reservoirs formed of clay, five feet high and

two feet in diameter. The chief articles of furniture are, a handmill, which is used in summer, when there is no water in the wadys to drive the mills; some copper kettles; and a few mats; in the richer houses some *lebact* are met with, which are coarse woollen stuffs used for carpets, and in winter for horse cloths: real carpets or mattresses are seldom seen, unless on the arrival of strangers of consequence. Their goats' hair sacks, and horse and camel equipments, are the same as those of the Bedouins, and known by the same names. Each family has a large earthen jar, which is filled every morning by the females, from the spring, with water for the day's consumption. In every house there is a room for the reception of strangers, usually that in which the male part of the family sleeps; in the midst of it is a fireplace to boil coffee. Hospitality is a characteristic common to the Arabs and the people of Hauran; it is a point of honor with the host never to accept of the smallest return from a guest. Wealth is estimated by the number of yoke of cows or oxen a man employs in cultivation of the soil, whose fertility depends entirely on the irrigation it has. A few have six yoke, but one with three is wealthy; and such a one has probably two camels, perhaps a mare, or at least a gelding, or a couple of asses, and forty or fifty sheep or goats. The mountain Arabs of Jebel Hauran act as shepherds and herdsmen for the people of the plain. The continual wandering of families from sheikh to sheikh, to avoid extortions, is one of the principal reasons why no village in the Hauran has either orchards, or fruit trees, or vegetable gardens. "Shall we sow for strangers?" was the reply of a Fellah, when spoken to on the subject, meaning by strangers, both the succeeding inhabitants, and the wandering Arabs who visit the Hauran in spring and summer. These come in swarms in May, and remain till after September; their object is water and pasturage in summer, and a provision of corn for the winter.

The above is probably a picture of the state of many of the ancient Moabites, Ammonites, Reubenites, Gadites, &c. who once dwelt in these singular regions. The following sketch of the mountainous region immediately east of the Jordan is also chiefly from BURCKHARDT. A spur of Hermon, called Jebel Heish, extends south about twenty-five miles, traversing ground much elevated above the eastward plain of Damascus and Jolan; so that, seen from thence, it appears to be composed of considerable mountains. For some twenty-four miles south of the south end of this spur, is an open country, equally divided by the stream Yarmuk, which contains the famous pasture lands of Argob and part of Bashan. Eastward, this land slopes to the plains of the Hauran, and westward it is interrupted by the steep descents to the sea of Galilee, and Jordan's valley. Indeed, the general level of the plain country beyond Jordan is high above the valley, which offers one of the lowest levels in all Syria, being, according to Mr. RUSSEGER, at Jericho, 774 feet, and at its lowest part between 1300 and 1400 feet *below* the level of the Mediterranean. This large open space of the highlands may be called flat in comparison with the hilly region to the south; and, viewed from a distance, appears more flat than it really is; for, besides that the ground has a gradual descent towards the eastern plains, it is intersected by numerous deep valleys, rich in pastures.

Beyond this district the mountains rise again, and increase in altitude and breadth as they traverse, or rather fill, the country of Gilead, to and beyond the river Jabbok. In this part the mountains are in higher and broader masses than anywhere else on this side the Jordan. The part of Gilead, north of the Jabbok, is comprehended in the modern districts

of Belad Beni Obeid, Ajlun, and Moerad. All these are mountainous districts throughout, and are more or less wooded, particularly with the oak and wild pistachio. The wood is most abundant in Ajlun. The mountains of Moerad are the highest. On the lower slopes of the long, broad, calcareous mountain of Kafkafa, which faces the eastern plains, wild pistachios abound; higher up, oaks become more frequent and the forest thickens; near the top are some remains of the foundations of ancient buildings, and the summit commands an extensive and beautiful view over the neighboring mountains and plains. To the south of the Yarmuk, the Belka seems, according to BURCKHARDT, to embrace the whole tract of country between that river and the head of the Dead Sea. (See Galeed, in the Gazetteer, and Reuben.)

South of the Jabbok the chain of mountains increases its breadth. And in this inheritance of Gad and (partly of) Reuben, which the Belka forms, the traveller, from the sultry, tropical plains of the Jordan, is refreshed by the cool winds which blow over this high region; everywhere he finds the grateful shade of the oak and wild pistachio, and looks around upon a scenery more resembling that of Europe than he is likely to find in all Syria. Before arriving at the parallel of the Dead Sea, the mountainous country contracts its breadth; and about the head of that sea is reduced to the single principal chain, which afterwards enlarges to form the mountains of Seir.¹

As Syria forms a tongue of land, of varied climate, with various and abundant products, as it were between two seas, to wit, the wastes of the Mediterranean waters on the west, and of the Arabian sands on the east, we should expect its eastern border to be studded with trading towns, as well as its western shore; and accordingly, when Syria was in its most prosperous state, we find that flourishing and wealthy cities, of which Damascus and Hamath are now the only representatives, were thickly planted on the edge of the wilderness, and that the wandering tribes of the desert performed then their legitimate office of *carriers* between the trading towns of Babylonia, the Persian gulf, and Syria.

As the mode of life of these people—who have ever been plunderers under bad governments, and useful servants in their proper place of carriers, under good governments—is peculiar, and as far as we can judge has remained unchangeable from age to age, it is interesting to examine their character and habits, as described by the accurate BURCKHARDT, in his 'Account of the Bedouins.' This short sketch is the more interesting to us as Americans, because there is reason to believe that future generations in the United States will have to defend an extensive western frontier against similar hordes of rovers; when, the buffalo being extinct, the hunters of the prairie shall become transformed into pastoral people, and swell the armies of the restless half-breeds, inheriting the intelligence of the whites, joined with the untamable wildness of the aborigines. These already begin to look forward to the day when their flying squadrons shall devastate the frontier, even to the west bank of the Mississippi, and flee back, unscathed by our more slowly moving armies, into the recesses of the great American desert.

The Bedouin tribes that inhabit the Syrian desert may be classed under two different heads: some (the Aeneze, or el-'Anazeh) who in spring and summer, seeking pasturage and provisions, approach the cultivated parts of Syria, and quit them towards winter; and others, (the Ahl-el-Shemal and Arab el-Kebly,) numerous tribes who remain the whole year in the vicinity of the cultivated tracts. Many of these latter

¹ Pictorial History of the Bible; following Burckhardt.

were induced by Ibrahîm, when he ruled Syria for his father, the viceroy of Egypt, to quit their roving and predatory habits, take up portions of land, much of which, of excellent quality, lies waste in Syria, settle upon it, and cultivate it; thus, like the Hebrews under Joshua, exchanging a nomadic for an agricultural civilization. Recent events have probably frustrated these promising ameliorations.

'The Aenezes (who are the true Bedawin, living, free and independent, under the same laws now as at the era of MAHOMET) are the most powerful Arab nation in the vicinity of Syria, and if we add to them their more southern brethren in the Nejd, may be reckoned one of the most considerable bodies of Bedawin in the Arabian deserts. The Aenezes live in the northern part of Arabia, generally take up their winter quarters in the Hammad desert, or the plain between the Hauran and Heet, or Hit, a position on the Euphrates. The Hammad is without any springs; but in the winter the water collects there in deep grounds, and the shrubs and plants of the desert afford pasture to the Arab's cattle. The Aenezes have likewise been known to pass the Euphrates and encamp in Irak Arabi, and near Bagdad. In spring they approach the frontiers of Syria, and form a line of encampment extending from near Aleppo (Helbon) to eight days' journey to the south of Damascus. Their principal residence, however, during that time, is the Hauran and its neighborhood, where they encamp near and among the villages; while in the more northern country, towards Homs and Hamah, (Hamath,) they mostly keep at a certain distance from the inhabited grounds. In these parts they spend the whole summer seeking pasture and water, purchase in autumn their winter provision of wheat and barley, and return after the first rains into the interior of the desert. Their great strength has enabled them to levy a yearly tribute on most of the villages near the eastern limits of Syria.

'It is difficult to ascertain the numbers of each tribe, from a prejudice which forbids them to count the horsemen, as they believe, like the eastern merchants, that whoever knows the exact amount of his wealth may soon expect to lose part of it. From some Damascus pedlars, who had passed their whole lives among the Bedouin, I learned,' continues BURCKHARDT, 'particulars which induce me to state the force of the Aeneze tribes, their brethren in the Nejd not included, at about 10,000 horsemen, and perhaps 90 or 100,000 camel-riders; a number rather over than underrated. The whole northern Aeneze nation may be estimated at from 300,000 to 350,000 souls, spread over a country of at least 40,000 square miles.'

The order of march, in changing their encampments, is as follows; 'a party of five or six horsemen preceded the tribe about four miles, as a reconnoitring detachment: the main body occupied a line of at least three miles in front. First came some armed horsemen and camel-riders, a hundred or a hundred and fifty paces from each other, extending along the whole front; then followed the she-camels with their young ones, grazing in wide ranks, during their march, upon the wild herbage: behind walked the camels loaded with the tents and provisions; and the last were the women and children, mounted on camels having saddles made in the shape of a cradle, with curtains to screen them from the sun. The men indiscriminately rode along and amidst the whole body, but most of them in front of the line; some led horses by their halters; in depth their wandering bodies extended about two miles and a half. Of all the Arabs, only a few were on foot, shepherds, who drove the sheep and goats, about a mile behind the main body.

'They continue during the whole year in almost constant motion; in summer they are on the Syrian frontier, close to rivulets or springs bordering the desert; in winter they retire into the heart of the desert, or towards the Euphrates. But they seldom remain above three or four days in the same spot: as soon as their cattle have consumed the herbage near a watering-place, the tribe removes in search of pasture, and the grass again springing up serves for a succeeding camp. The encampments vary in number of tents, from ten to eight hundred: when the tents are but few they are pitched in a circle; but more considerable numbers in a straight line, or a row of single tents, especially along a rivulet, sometimes three or four behind as many others. In winter, however, when water and pasture never fail, the whole tribe spreads itself over the plain in parties of three or four tents each, with an interval of half an hour's distance between each party. The sheikh's or chief's tent is always on the western side; for it is from the west that the Syrian Arabs expect their enemies as well as their guests. To oppose the former and to know the latter is the sheikh's principal business; and as it is usual for a guest to alight at the first tent that presents itself in the camp, the sheikh's ought to be on the side from which most strangers arrive: it is even disgraceful that a wealthy man should pitch his tent on the eastern side. Every father of a family sticks his lance into the ground by the side of his tent, and in front ties his horse or mare; there also his camels repose at night. The sheep and goats remain day and night under a shepherd's care, who every evening drives them home.

'The tent is called *beit* or house; its covering, which keeps off the heaviest rain, consists of pieces of stuff made of black goat's-hair, about three quarters of a yard in breadth, its length being equal to that of the tent; according to the depth of the tent, ten or more of these pieces are stitched together. It is usual to have nine poles or posts, three in the middle, each of which, like all the other parts, has its distinct name; and an equal number on each side of the tent. That these poles may be more firm when stuck into the covering of the tent, pieces of old *abbas* or woollen cloaks are stitched to the eight corners where the poles are to be fastened. The lower end of them is twisted about a short stick, to both extremities of which the two ends of a leather string are tied, forming a loop, to which are fastened the ropes securing the tent covering; the other ends of the ropes being fastened to short sticks driven into the ground at three or four paces from the tent. A narrow piece of goat's-hair stuff is sewed across the main pieces to strengthen them over the row of middle posts. The back part of the tent is closed by a piece of goat's-hair stuff, from three to four feet high, to which a portion of some old cloak is stitched, and hangs down to the ground; the stuff is fastened to the tent covering by the three hind posts, and in winter is carried round the side posts. Along the back of the tent-covering runs a string with many iron hooks, all or any of which may be fixed in this back piece, or taken out at pleasure, to admit or exclude air at the back of the tent. The middle post of the tent is bifurcated at the top, to uphold a short round cross stick, to which the covering with its cross strip is fastened. The men's apartment is on the left upon entering the tent, and the women's on the right; they are separated by a white woollen carpet, of Damascus manufacture, drawn across the tent and fastened to the middle posts. In the men's apartment the ground is generally covered with a good Persian or Bagdad carpet; the wheat-sacks and camel-bags are piled up round the middle post; the camels' pack-saddles near by, further back; on these the sheikhs or the guests recline; it is regarded as impolite

¹ Burchhardt, who travelled in Arabia over thirty years ago.

to place them near the side posts. The women's apartment is the receptacle for all the rubbish of the tent, the cooking utensils, the butter-skins and water-skins, &c.: all these are laid down near the pole called *hadhera*, where the slave sits and the dog sleeps during the day. The corner end of the tent-covering always advances a little on that side over the corner piece of the *hadhera*, and hangs down floating in the wind; this corner is called *roffe*. Upon the ground under this, no man of good reputation would readily seat himself; and from the prejudice attending it is derived the expression, "Your sitting-place is the *roffe*," denoting a mean, despicable character. On the fore-post of the men's apartment hangs, likewise, a corner of the tent-covering, or *roffe*, which serves as a towel for wiping hands before or after dinner. Their weapons are lances, sabres, curved knives, clubs or maces of various sorts, matchlocks, slings, targets of wild oxskin covered with iron bars, and a coat of mail and helmet.

'The Aenezes are easily distinguished from the Shemal Arabs by their diminutive size, few of them being above five feet two or three inches in height: their features are good, their noses often aquiline, their persons extremely well formed, and not so meagre or slight as some travellers have reported; their deep-set dark eyes sparkle from under their bushy black eye-brows, with a fire unknown in our northern climes; their beard is short and thin, but the black hair of all abundantly thick. The females seem taller in proportion than the men; their features in general are handsome, and their deportment very graceful. In complexion, the Arabs are very tawny, the children however at their birth are fair, but of a livid whiteness. The skin of their noble females, when unexposed, is as fair as that of the European.

'Of the arts but little is known among the Aenezes: two or three blacksmiths to shoe the horses, and some saddlers to mend the leather-work, are the only artists found even in the most numerous tribes. These workmen are never of Aeneze origin, because their occupations are regarded as degrading to a free-born Aeneze, who will not intermarry with them. The arts of tanning and weaving are practised by the Aenezes themselves; the former by men, the latter by women. An Arab's property consists almost wholly in his horses and camels. The profits from his butter enable him to procure the necessary provisions of wheat and barley, and occasionally a new suit of clothes for his wife and daughters. His mare every spring produces a valuable colt, and by her means he may expect to enrich himself with booty; the mare exclusively is ridden; the male colts are sold to the peasants and town's people of Syria and Bagdad. Sometimes there is but one mare to six or seven tents. No Arab family can exist without one camel at least; a man who has but ten is reckoned poor: thirty or forty place a man in easy circumstances; and he who possesses sixty is rich; some sheikhs have three hundred. The annual expenses of an Arab in easy circumstances are \$175 to \$200. Wealth is extremely precarious, and the most rapid changes of fortune are daily experienced. Poetry is still held in esteem among them. As to science, there are whole tribes of which not one person can read or write; their astronomical knowledge consists of the mere nomenclature of the constellations and planets, with which most of the Aenezes are acquainted; their medical and surgical knowledge is confined to a few simple operations and the use of a few herbs, but they have great faith in the efficacy of certain words written on slips of paper and swallowed. The great mass of a nation so temperate in eating and drinking may be supposed healthy;

but the constant fatigues of a nomade life are beyond the strength of those who are advanced in years.

'With respect to education, a young Aeneze boy may be truly styled the "child of nature." His parents leave him to his own free will; they seldom chastise him, but train him from his cradle to the fatigues and dangers of a nomade life. I have seen,' says BURCKHARDT, 'parties of naked boys, playing at noon-day upon the burning sand, in the midst of summer, running until they had fatigued themselves, and when they returned to their fathers' tents, they were scolded for not continuing the exercise. Instead of teaching the boy civil manners, the father desires him to beat and pelt the strangers who come to the tent; to steal or to secrete in joke some trifling article belonging to them; and the more saucy and impudent they are, the more troublesome to strangers, and all the men of the encampment, the more they are praised as giving indication of a future enterprising and warlike disposition.

'The Arabs are a free nation; the liberty and independence of individuals among them almost border upon anarchy. From the experience, however, of ages, during which their political state has not suffered the smallest change, it appears that their civil institutions are well adapted to their habits and mode of life. The real government may be said to consist in the separate strength of their different families, who constitute so many armed bodies ever ready to punish or retaliate aggression: and it is the counterpoise alone of these bodies that maintains peace in the tribe. The sheikhs must not be regarded as princes of the desert; their prerogative consists in leading their tribe against the enemy; in conducting negotiations for peace or war; in fixing the spot for encampments; in entertaining strangers of note, &c.; and even these privileges are much limited. The peculiar institutions connected with the blood-revenge, or blood for blood, alone prevent these warlike tribes from exterminating each other,' like our North American aborigines; 'as the principal causes of war exist so long as the nation continues its nomadic life.' The homicide remains in exile till his friends have effected a reconciliation, and prevailed upon the nearest relation of the slain to accept the 'price of blood' instead of the forfeited life of the homicide.

'The kadys or judges among Bedouins are both elected and hereditary; they are the men distinguished for their penetrating judgment, their love of justice, and experience in the customs and laws of their nation. They know not how to read or write, and refer to memory as a guide in the cases brought before them. Corporal punishments are unknown: fines only are resorted to, and the costs of suit are very high, and paid by the gainer of the cause.

'The richest sheikh lives like the meanest of his Arabs, and wealth alone does not give a Bedouin any importance among his people. The followers of Ibn Saoud, the religious chief, founder of the Wahabys, or Puritans of Mohamedism, live with each other on terms of most perfect equality; because no respect, says the chief, is due to any but GOD, before whom all are equal. A poor man, if he be hospitable and liberal according to his means, always killing a lamb when a stranger arrives, giving coffee to all the guests present, holding his bag of tobacco always ready to supply the pipes of his friends, and sharing whatever booty he gets among his poor relations, sacrificing his last penny to honor his guest or relieve those who want, obtains infinitely more consideration and influence among his tribe, than the avaricious and wealthy miser, who receives a guest with coldness, and lets his poor friends starve.'

MAP VII.

JERUSALEM, AND ITS ENVIRONS.

SALEM, Jebus and Jebusi, Jebusalem, Jerusalem, Hierosolyma, or 'sacred peace,'—and now el-Sheriff, 'the noble,'—el-Kuds, i. e. 'the holy,' connected with 'Casiuses,' or 'high places' of worship and sanctity, the Cadytis of HERODOTUS, and by Arabian writers Beit el-Mukdis, or Beit el-Mukaddas, 'the sanctuary,'—are all names of the ancient capital of Judea. Its interior divisions and particular places are marked on the Map, and mentioned in the Gazetteer, to which reference is made; and the same is the case with regard to its environs.¹ We purpose to give a brief history of the city in general, and its present state in particular.

It is situated 42 miles east of the Mediterranean, 25 miles west from the river Jordan, 102 miles south of Damascus, and 150 north of the Elanitic gulf of the Red Sea; and is supposed by many, agreeably to the account of JOSEPHUS,² to owe its origin to MELCHIZEDEK, called 'king of Salem,' that is, 'peace.'³ It is imagined, that he founded it A. M. 2023; mount Moriah, one of its four hills, being then accounted sacred, and 'the king's dale' being adjacent; and that it was considered as a place where the word of the Lord was communicated to the sons of men.

About a century after its foundation, as CALMET conjectures, it was captured by the Jebusites, a hill-tribe of the Canaanite family, who extended the walls, built a castle on mount Sion, and named it Jebus. In the conquest of Canaan, JOSHUA put to death its king,⁴ and took the lower town, which was jointly inhabited by Hebrews and Jebusites until the reign of DAVID, who expelled the latter from mount Zion, which they had kept till then, fortified it very strongly, and made it the capital of his kingdom. Some say, it was called Jebus-Salem, or, for euphony, Jernsalem. Others, however, as the learned and judicious RELAND, give to the latter name a Hebrew etymology, meaning 'the inheritance,' and others still, 'the people' of peace.⁵

As is fully detailed in the Sacred Scriptures, Jernsalem retained its eminence—although its magnificent temple was plundered by SHISHAK, king of Egypt, B. C. 970,⁶ and underwent many other profanations and pillages—for four hundred and seventy-seven years; when it was destroyed by NEBUCHADNEZZAR, A. M. 3416, B. C. 588. During the seventy years' captivity, it lay in ruins, after which it was restored by ZERUBBABEL and his associates, A. M. 3489, and continued five hundred and sixty-two years. About B. C. 220, the Jews submitted to ANTIOCHUS, called the Great, king of Syria; and, about B. C. 170, rebelled against his successor, ANTIOCHUS, surnamed Epiphanes, who forcibly entered Jernsalem, killed 80,000 of the inhabitants, took 40,000 captive, and carried off the most precious vessels from the holy of holies in the temple; ordered the Jews by an edict to abjure their religion, and take that of the Greeks, and placed the statue of Jupiter Olympius on the altar of the temple. This was in the time of the Maccabees, who revolted successfully, Epiphanes dying as he was preparing against them, until, at length, with Syria itself, and under its governor, Judea was made a Roman province, A. M. 3949, B. C. 55.

During the Roman government, their guard was stationed in the fortress Antonia, a castle adjoining the temple, and overlooking its courts; but which was destroyed in the siege under TITUS, who, on the 8th of September, A. D. 70, took the city. The temple was set on fire, and ruined, notwithstanding his efforts to preserve it. He demolished the towers, excepting three of the most beautiful, Phasaël; Hippicus and Mariamne, which he preserved as monuments of the valor and power of Rome, that had triumphed over such strength.⁷ He also left the city wall on the western side, as a rampart to the Roman camp and troops. The rest of the city was so completely devastated, that it scarcely appeared to be inhabited, although some Jews certainly remained there. In the course of this siege and capture, 1,100,000 persons, for great numbers besides the ordinary inhabitants were congregated in it, are said to have perished, and 97,000 to have been made captives, and either sold as slaves, or taken to fight for Roman amusement in amphitheatres.

For half a century after its destruction there is made no mention of Jerusalem by any known historian. The Roman emperor, ADRIAN, about A. D. 130, built fortifications to awe its rebellious inhabitants. But on his departure from the east, fresh rebellions induced him to decree, that no Jew should remain in, or even approach Jerusalem, on pain of death. Upon the ruins of their temple he caused a temple in honor of Jupiter Capitolinus to be erected, and placed in it his own statue and that of his idol. To the new Roman colony, or city, established on the site of Jerusalem, A. D. 136, ADRIAN gave the name of Colonia *Ælia Capitolina*, after his own family name and that of his chief deity. The place became, to all intents, a pagan city, and was henceforth long known only as *Ælia*. Under this name it is mentioned as the seat of a flourishing Christian church and bishopric; the Christians, as it seems, being now more separate from the Jews, and distinctly known, having been allowed to establish themselves there, without molestation. The name Jerusalem went out of use, and was, in about a century, absolutely unknown to a Roman governor at Cæsarea. In the days of CONSTANTINE, however, it became again more current; although that of *Ælia* still remained in use. 'Even so late as A. D. 536, the name of *Ælia* appears in the acts of a synod held in Jernsalem itself; and it afterwards passed over also to the Muhammedans, by whom it was long retained.'⁸

From the time of ADRIAN until that of CONSTANTINE, the first Christian emperor, who publicly embraced the faith about 312, A. D., and reigned alone from A. D. 323, to 337, the history of Jerusalem presents little more than a blank. During this period, notwithstanding repeated commotions excited by the Jews, the Christian church, whose members fled to Pella before the siege of TITUS, as related by EUSEBIUS,⁹ is supposed to have been reestablished. MARCUS, its bishop, elected in the 18th year of ADRIAN, was a Gentile convert,¹⁰ and of that class were his successors. Twenty-three are enumerated between MARCUS and MACARIUS in the time of CONSTANTINE; yet little is known of them. NARCISSUS, under the emperor SEPTIMIUS SEVERUS, and ALEXANDER, his successor in the bishopric, who founded a library in Jerusalem,¹¹ were both, as well as other Christians, exposed to persecution on account of their faith; and, as elsewhere, the Christian church existed in Jerusalem only by sufferance.

¹ Ample information respecting the present appearance of Jerusalem, the traces of its ancient gates, walls and towers, remains of the foundation of its temple, the position of its hills, and the course of its valleys, will be found in Dr. ROBINSON's very satisfactory 'Researches,' vol. I., pp. 326—539, and vol. II., pp. 1—100, and notes: the necessary limits of this work precluding any other notice of them than in the Map and Gazetteer, which have been referred to already.

² Antiq. of the Jews, B. I., c. 10.

³ Gen. xiv. 18. Heb. vii. 2.

⁴ Josh. x. 23. xii. 10.

⁵ Relandi Palæstina, p. 833. Gesenius, Heb. Lex. s. v.

⁶ 1 Kings xiv. 25, 26. 2 Chron. xii. 9.

⁷ Josephus, Bell. Jud. VII., i. 1.

⁸ Robinson's Bibl. Res. vol. II., pp. 9, 10.

⁹ Eccl. Hist. b. 3., c. 5.

¹⁰ Id. b. 4., c. 6.

¹¹ Id. b. 6., c. 20.

The severe prohibition against the Jews was not relaxed until, in the days of CONSTANTINE, they were first allowed again to approach the Holy City; and, at last, to enter it once a year, that they might wail over the ruins of their ancient sanctuary. In the mean time, pilgrimages by Christians had become common, so early as the third century; and, in the fourth, Christians came up to Jerusalem from all regions. CONSTANTINE'S conversion opened their way. His mother, HELENA, came from Constantinople to Palestine, in 326, and built splendid churches over some of the traditional holy spots. CONSTANTINE erected a magnificent temple or church over the supposed place of the Holy Sepulchre, which name it afterwards bore; and, on the occasion of its dedication, A. D. 335, convened there a great council of bishops from all the provinces of the empire. JULIAN, "the apostate," patronized the Jews, and gave them not only leave but assistance to rebuild their temple at Jerusalem, which was frustrated, it is said miraculously, about A. D. 362. Under the successors of JULIAN, the prohibitory edicts were renewed, and the oppressed and despised Jews struggled on, until at length the Mahomedan conquests, in the seventh century, allowed them to acquire more privileges in Palestine.

In the fourth century, Jerusalem and Palestine swarmed with monks and hermits; and pilgrims flocked to "the holy places," while yet the metropolitan see was at Cesarea, to which that of Jerusalem was subject. But at the Council of Chalcedon, A. D. 451—3, JUVENAL, then bishop of Jerusalem, procured a decree that his see "should be thenceforth an independent patriarchate, comprising the three Palestines; while Antioch should retain the two Phœnicias and northern Arabia."¹ As the result of this Council, fierce conflicts as well as disputes ensued; and the troops of succeeding emperors, employed sometimes on the one side and sometimes on the other, carried on the contest, until the abettors of the decrees of the Council had the triumph, A. D. 545, under the emperor JUSTINIAN, who erected churches and convents in Palestine and Jerusalem, and hospitals for pilgrims and strangers.

The subsequent history of Jerusalem will be stated briefly. For three hundred years from the domination of heathen darkness, Christianity had ruled over the city. In 614 it was taken by CHOSROES, king of the Persians, who is reported to have slain 90,000 of the inhabitants, and who demolished much that had been venerated by the Christians. Several of the destroyed churches and buildings were, however, renewed by JOHN, surnamed Eleemon, or the compassionate, patriarch of Alexandria. In 627 the emperor HERACLIUS defeated CHOSROES,² and Jerusalem was recovered by the Greeks. Nine years afterwards it was besieged by the troops of the Khalif OMAR, and surrendered to him by the Christians in 637. He erected a mosque on the site of the ancient Jewish temple;³ and Jerusalem continued under the Khalifs of Bagdad until 868, when it was taken by AHMED, a Turkish sovereign of Egypt, and for two hundred and twenty years was subject to several masters, Turkish and Saracenic. In 969 the church of the Holy Sepulchre was again burned; and the Christians, subjected to persecution, appear to have complained to their brethren in the West, exciting, not improbably, a conviction of the "necessity of war against the followers of the prophet, and in behalf of the Holy Land."

After a pause in these troubles, EL-HAKIM, Khalif of Egypt, regarded by the Druses as a prophet, and the founder of their faith, persecuted the Christians afresh, about 1010, demolished, among others, the church of the Holy Sepulchre, and labored

to deface and destroy the sepulchre itself. He afterwards gave leave to rebuild the churches, and that of the sepulchre was completed in 1048. The increase of pilgrimages had become remarkable. They had been multiplied by the idea of the Saviour's second coming in the year 1000; but now not only single pilgrims, monks or priests journeyed to Jerusalem, even noblemen and princes, with large retinues, thronged the way, and the common people, male and female, crowded, as it were, into Palestine. But the tribute of a golden byzant was exacted by the Muslims of every pilgrim for entering the Holy City.

Another state of things was, however, at hand. The Seljukian kingdom of Syria was established by the Turkman TOGRUL Beg, (called TANGROLIUX in the old writers,) and his successors, on the ruins of the khalifat of Bagdad, and MELEK Shah, in the progress of his conquests, took Jerusalem, which he pillaged, A. D. 1077.¹ Six years after he gave the Holy City, as a feud, to his brother, who bestowed it similarly on one of his generals. This general and his son tyrannized over the Christians there, and added insult to their cruelties. The pilgrims suffered with the inhabitants, and scenes of wide-spread distress awoke, at length, the sympathy of Europe. PETER the Hermit appeared as an envoy from the patriarch of Jerusalem to implore compassion. His exertion succeeded. Pope URBAN II. summoned councils at Placentia and Clermont in 1095 and 1096, and pleaded the cause. Fuel was added to the flame of zeal and anger, "and Christian Europe roused itself in frenzy for a crusade against the oppressors of the Holy Land."

In A. D. 1099, Jerusalem was stormed and taken by the crusaders, under GODFREY of Bouillon, who was elected king. The kingdom continued for fourscore and eight years, until SALADIN, sultan of Egypt, in 1187 obtained possession of it, and, after besieging and taking the city, demolished its walls. Twice after this the Christians succeeded in obtaining a temporary footing in Jerusalem; but in 1244 it finally reverted to the Mahomedans, with whom it has since, whether under Egyptian sultans, or those of Constantinople, remained. SELIM I. the Turkish sultan, took it from the Mameluke rulers of Egypt and Syria in 1517, and his son SOLIMAN built the present walls in 1542. In 1832, the Holy City surrendered, without a siege, to the conqueror of Syria, MOHAMMED ALI, Pacha of Egypt. During an insurrection in its district, in 1834, the Fellahin seized upon the city, and held possession of it until the approach of the Egyptian forces. Such is a sketch of the history of Jerusalem.

It was built on four hills, called, Zion, the most ancient, "the city of DAVID," now, as MICAH prophesied,² "ploughed as a field;" Aera; Moriah, the etymology of which is uncertain; and Bezetha, or the new city.³ These are rocks of limestone. The most minute and accurate account of the city, as it was in his day, about A. D. 70, is given by JOSEPHUS, who was familiar with its appearance and condition, although his book was written at Rome. The latter circumstance may account for some errors of admeasurement, which subsequent research has corrected in several instances.

Immense masses of stone were used in forming the walls. JOSEPHUS mentions some of thirty feet in length and ten in breadth. Some were of "forty cubits," in the foundation of the wall around the temple, built, as he states, 300 cubits high! There are stones now remaining, which, as measured by Dr. ROBINSON, were found of from 20 to 30 feet long, 6 in

¹ Concil. Chalced. quoted by Prof. Robinson. ² See Gibbon, ch. xlvii.

³ Bibl. Ress. vol. I. p. 410.

¹ See, for most of these statements, the elaborate account of Dr. Robinson, ut sup., who cites *De Guignes*, *Hist. des Huns*, of whose valuable work, so far as the editor knows, no copy is in this section of the country.

² Mic. iii. 12. See Jer. xxvi. 18, &c. ³ Josephus, B. J. v. 4. § 2.

breadth, and five in thickness.¹ High above the whole city rose the temple, its esplanade built up, from the valley, as mentioned before. On this foundation was a double portico, fifty-two feet broad, supported by 162 columns, each an entire block of solid marble, of dazzling whiteness, and forty-three feet high. The gates were sheeted with gold and silver, and over one of them hung the golden vine, with branches, says JOSEPHUS, as large as a man.² The outside roof of the temple was set all over with sharp golden spikes, to prevent the birds from settling there. At a distance, the whole temple looked "like a mount of snow, fretted with golden pinnacles." Such was its appearance before its destruction by TITUS.³

Of the hollows between the hills a considerable part was filled up; and from the temple, across the deep valley, a bridge was formed uniting it to "the hill of Zion." This was constructed of that vast masonry, with its bevelled edges, which marks the ancient Jewish art. A portion of the work, barely sufficient to determine its locality, still remains.⁴ To supply the city with water, cisterns were scooped into the rock, and aqueducts were built, so that no deficiency is intimated. Every public building and almost every private house has one or more cisterns. That of the Latin convent holds water enough to supply all the Christian inhabitants of the city, during the drought. Public tanks or reservoirs are found at Hebron, Bethel, Gibeon, Birch or Beer, sometimes in use, often in ruin, and evidently ancient. This care in securing an element so necessary to life, evinced in many other instances, appears especially in the perforation, for a distance of 1750 feet, of the living rock, to make a communication between what is now called "the fountain of the Virgin," and "the pool of Siloam," at Jerusalem.⁵

And what shall we say of the present appearance of a city that has undergone the violence and reconstructions we have enumerated—reconstructions, which have so often served successively as quarries of the following age? These have so altered its appearance, its declivities and its risings, that hardly could HEROD, or CALAPHAS, or DAVID, or SOLOMON, might they now inspect it, recognize the ground on which their palaces stood, or identify any site beside the temple. The places around the city, the Mount of Olives, and the Brook Kedron retain indeed their former character: but the Mount has only about fifty olive trees upon it, and the Brook Kedron is, like the *wady* of the Arabs, in summer totally dry, though in winter often very much swollen. The various places on the map, in the environs of "the Holy City," are mentioned in the Gazetteer. Looking over them from the centre of the neighboring elevation, a spectator would see a wild, rugged, mountainous desert of limestone formation; no herds depasturing on the summits, no forests clothing the declivities, no water flowing through the valleys; but one rude scene of melancholy waste, in the midst of which the ancient glory of Judea bows her head in widowed desolation.

Within the city, which has now only four open gates, the streets are mostly narrow, having no names, running at right angles to each other, and the paving stones uneven, hard as marble, and when it rains made dangerously slippery, though cleaner than most Asiatic cities. The dwellings are crowded, generally built of stone, and terraced by flat roofs. On the south of the city are some gardens and vineyards, more pleasant than any in the vicinity, from their comparatively abundant supply of water. There is seen, as BUCKINGHAM describes

it,¹ "the long red mosque of Al-Sakhara, (doubtless the El-Aksa of ROBINSON,²) having two tiers of windows, a sloping roof, and a dark dome at one end; also the mosque of Sion, and the sepulchre of DAVID in the same quarter. On the west is seen the high, square castle and palace," (tower of Hippicus, as ascertained by ROBINSON and SMITH,³) still called "of the same monarch. In the centre rise the two cupolas, of unequal form and size, the one blue and the other white, covering the church of the Holy Sepulchre. Around, in different directions, are seen the minarets of eight or ten mosques, amid an assemblage of about two thousand dwellings," over the uneven surface of all the different quarters. On the east is seated the great mosque, called Kubbet es-Sükräh, or "Dome of the Rock," and the present mosque el-Aksa near it. These, with their precincts, says Dr. ROBINSON,⁴ are now commonly called el-Haram esh-Sherif; in the eyes of the followers of MOHAMMED second alone to the sacred *Ka'beh* of Mecca. None but a mussulman is, generally speaking, allowed to enter the enclosure.

The walls, which, on an average, are about fifty feet high, but without a ditch, are flanked, at irregular distances, by square towers; and have battlements running all around on their summits with loop holes. Near this city, which bears so many features of the past, are, of course, extensive catacombs or caverns of the dead: they are in the same district with the stone-flagged cemetery of the present Jews there, as well as the region around.

With respect to places once marked by memorable circumstances, it is observed by Dr. ROBINSON, as by some other travellers, virtually, that the assignments of localities of ancient events or points were brought forward at first but by a credulous and unenlightened zeal, superstition or pious fraud, through more than fifteen centuries: and nearly all the reports and accounts we have of the Holy City and its sacred places have come down to us through the same impure medium. The preservation of the ancient names of places among the common people is a tradition less liable to err, and often points out localities. Jewish traditions concerning the city cannot be confided in, since the Jews, as we have seen, were not allowed to approach it.

But there are portions of the city which appear sufficiently identified. Among them is a part of the wall enclosing the site of the ancient temple. The pleasing discovery, first communicated to the public, if not first made by Dr. ROBINSON and his modest and accomplished fellow-traveller, of the commencement of an arch of the ancient bridge, uniting the temple to mount Zion, is highly satisfactory in this view. The same may be said of the tower of Hippicus, called of DAVID, and of the site of Antonia, which fortress and palace communicated with the northern and western portico of the temple area, and had flights of steps descending into both. This was "the castle" into which PAUL was carried by soldiers out of the sacred enclosure, and from "the stairs" of which he addressed the people collected in the adjacent court.⁵

What is now called "the Pool of Bethesda" appears to be only a part of a large trench, dug to separate the tower Antonia from the portion of the city called Bezetha. It is a reservoir 360 feet in length, 130 in breadth, and is, even now, 75 feet deep. Dr. ROBINSON, who gives these measures, suggests, nevertheless, that the true Pool of Bethesda may have been what is now termed "the fountain of the Virgin."⁶

¹ Bibl. Ress. I. p. 423.

² Bell. Jud. b. V. c. v. § 4.

³ Milman, Hist. Jews, vol. iii. p. 22.

⁴ Bibl. Ress. I. p. 424, &c.

⁵ Id. p. 499, &c.

¹ See his Travels, quoted in *Robinson's Calmet*, and in *Mansford's Scripture Gazetteer*.

² Bibl. Ress. I. 439, &c.

³ Id. p. 455.

⁴ Id. pp. 441, 444.

⁵ Bibl. Ress. I. 431—436. Acts xxvi. 30—40.

⁶ Bibl. Ress. I. 503.



The vaults and subterranean passages known to exist beneath the area of el-Haram have excited much curiosity. Some portions of them have been explored. Mr. WOLCOTT had opportunity, after the visit of Dr. ROBINSON, to enter and examine the substructions of the mosque el-Aksa, of which Mr. CATHERWOOD, so well known for his representations of antiquities in the western as well as eastern world, had made drawings in 1833. How large a portion of the space beneath the area alluded to above is devoted to reservoirs, and in what manner these are supplied with water, which is, indeed, amply done, and must have been so done anciently, is not as yet ascertained.¹

In the Jews' quarter, on digging for the purpose of laying the foundation of a new synagogue, there were found small houses and rooms, which before had been completely buried beneath the accumulated rubbish. And, subsequently, on excavating for the erection of the new Anglican church, some interesting architectural relics were discovered, and an ancient passage, extending, as traced, 300 feet;² but all the details have not been made public. The narrator well remarks, "if Jerusalem were dug over, as they are digging this part of Mount Zion, we should have some rare discoveries." In the vicinity of the place referred to, that is, near Zion, and "the Jews' quarter," is their "place of wailing." It lies west of the area of the great mosque, considerably south of its middle part, and is the nearest place at which they are allowed to approach the site of their ancient temple, and bemoan their condition. On Fridays they assemble here in great numbers. A deeply affecting custom! And it is not of modern origin, probably, but derived from an early period in their expatriation as a people.³

The Mount of Olives is the highest land in the vicinity of Jerusalem. The view of the city from its summit is, indeed, indistinct, as rather too remote; but from a ridge of the mountain, further east, a commanding view, says Dr. ROBINSON, is obtained. It embraces the northern part of the Dead Sea, as well as the adjacent country, and includes no inconsiderable portion of the valley of the Jordan, "trailed by the narrow strip of verdure which clothes its banks," as well as the dreary region that lies between Jerusalem and Jericho, and between Bethlehem and the Dead Sea. On the north of Jericho is seen the highest point of the mountains of Gilead.

The population of Jerusalem is estimated variously. It appears probable, that there are of Mohammedans from 4000

to 5000 souls, of Jews from 3000 to 3500, and of Christians from 3500 to 4000—making between ten and fifteen thousand. Arabic is the native language of all this native population, as well as throughout Syria and Egypt. The Greek, Armenian and Italian languages are heard among foreigners. The Jews here are very poor. They speak a corrupt medley of tongues among themselves; for the greater part are not natives of the country, but have come to die in one of "the four holy places" of their fathers, in the valley of JEROSHAPHAT at Jerusalem, or at Hebron, Tiberias, or Safed. They come from all parts of the Mediterranean coast, especially Smyrna and Saloniki, and from Constantinople: most who were there in 1838 appeared to be of Spanish or Polish origin—very few from Germany.¹

The efforts of the English mission have, as yet, been attended with very slight success. They are erecting a Jewish Christian church there. The 'Christians of the Latin rite,' in number 1100, are dependant on the Latin convent, around which they live. They are native Arabs, and speak only their language. This convent belongs to the Franciscans, is the chief 'Catholic' one in the east, and is governed always by an Italian, confirmed at Rome every three years—a Vicar, who may be an Italian or a Spaniard—and a Procurator, who is always a Spaniard. There are here twenty convents. The 'Christians of the Greek rite' are Arabs, and amount to 2000. The Greek convents, of which there are eight for men and five for women, (nuns,) are tenanted by those who are Greeks by birth and language, from the Archipelago. They have three Vicars of the Patriarch who resides at Constantinople. The Armenians, mostly natives and merchants, if not monks, have their large and wealthy monastery on Mount Zion. The Coptic Christians consist only of monks in their convent. There is a convent of Abyssinians, and also of Jacobite Syrians. The Greeks, Latins, Armenians and Copts have their own chapels in the Church of the Holy Sepulchre, and alternate, in the hours of the day, in their occupancy. Along the walls of the circular church, around the Sepulchre itself, are niches with altars for several of the minor sects, and occasionally they perform services there. Mutual hatred is found between all these possessors of the Holy Sepulchre, especially between the Greeks and Latins, giving rise to constant intrigues and bitter complaints.²

Jerusalem has no manufactures, except of soap, oil of sesame, and leather, and of rosaries, models of sacred places, &c.; and no exports, except what are carried away by the pilgrims.

¹ See Rev. Mr. Wolcott's Letter, on this and other similar researches, in the first no. of *Biblioth. Sacra*, publ. at N. Y. in 1843, and repub. at Edinburgh.

² *Bibl. Ress.* I. 360., and *Wolcott*, ut sup. ³ *Bibl. Ress.* I. 350.

¹ *Id.* pp. 348, 349.

² *Id.* II. pp. 85—92.

MAPS VIII. & IX.

ASIATIC EMPIRES.

THE central plain of Asia, says ADELUNG, being the highest region of the globe, must have been first to emerge from the universal ocean, and, therefore, first became capable of affording a habitable dwelling to terrestrial animals and to the human species; hence, as the subsiding waters gradually gave up the lower regions to be the abode of life, they may have descended, and spread themselves progressively over their new acquisitions. On the declivities of these high lands are the plains of Thibet, lower than the frozen region of Kobi, where many fertile tracts are well fitted to become the early seat of animated nature. Here are found not only the vine, the olive, rice, the legumina and other plants,¹ on which man has in all ages depended, in a great measure, for his sustenance; but all those animals run wild upon those mountains, which he has tamed and led with him over the whole earth, as the ox, the horse, the ass, the sheep, the goat, the camel, the hog, the dog, the cat, and also the gentle rein-deer, who accompanies him even to the icy polar tracts. In Cashmire, plants, animals, and men exist in the greatest physical perfection.

From the oldest times, remarks MÜLLER, we possess only fragments, which consist partly of poems misunderstood, and partly of uncertain successions of kings. Of those nations who have exercised the greatest influence upon the fates of Europe, Persia may well hold the first place; a region of high culture from the earliest age, where traces of the pure religion of ZERDUSHT, which he brought among the nations from mount Alfordi, may still be recognised. The people who inhabit the southern side of the great ridge of hills have ever displayed greater inventive powers and greater constancy in preserving their institutions than the tribes who dwell to the northward; the former of these endowments they owe to the ease and leisure afforded them by a more propitious climate, and by their practice of temperance; the latter, to their settled habits, not being prompted by a restless spirit to a migratory life.

The remains of the ancient Persian capital, Estakhar, (Persepolis,) as well as those of the Egyptian, Laksor, (No Amon, Thebes,) continues the same historian, 'and the ruins on the hither peninsula of India, bear the expression of majestic grandeur, and of a noble desire to hand down to futurity eternal memorials of certain great truths or remarkable events. These elevated feelings cannot be the effect of climate; otherwise they could not fail still to exhibit a like influence in the same countries, where, instead of ancient simplicity and grandeur, a fondness for singularity and false refinement is now displayed. Was man, being nearer to his origin, conscious of a higher rank in nature? Did he think less on the enjoyments of sense, and more on that which endures forever?² In reality, the palaces of JEMSHID and

OSYMANDYAS are as widely distinguished from that of VERSAILLES, as MOSES and HOMER from the wits of the age of LOUIS FOURTEENTH.³

We come next (after early Persia) to the exuberant regions which the Tigris and Euphrates water, especially towards the end of their course, of which HIPPOCRATES excellently says, 'All the productions of Asia are more beautiful and larger than those of the region we inhabit; the climate and the manners of men are more gentle; the people are benevolent and generous: many impetuous rivers, flowing between banks shaded with noble trees, roll their waves through extensive plains; no country, except perhaps Egypt, is more fertile in men and animals, nor are the natives anywhere of greater stature or of finer persons; they love pleasure, and yet are not the less brave. They have certain national traits of countenance, in which they resemble each other more than the people of Europe, whose countries and seasons are exposed to more frequent and greater vicissitudes.'

'It appears that no long period of time had elapsed after that great inundation of which almost all nations have some knowledge, when these countries became the seat of colonists, and that certain tribes of these settlers acquired, in the course of a few centuries, an eminent degree of opulence and power. We are also informed that some nations descending from the mountains, in a very distant age, conquered these beautiful plains; when they acquired civilization, and, under monarchs of whom we have little knowledge, enjoyed their prosperity during many centuries. We neither know how far their power extended, nor how many dynasties ruled over them; but we easily conceive that the adaptation of the government to the manners of the people, the tranquil character of the latter, and the custom of continually changing the rulers in the provinces, may have given this empire a long duration.'³

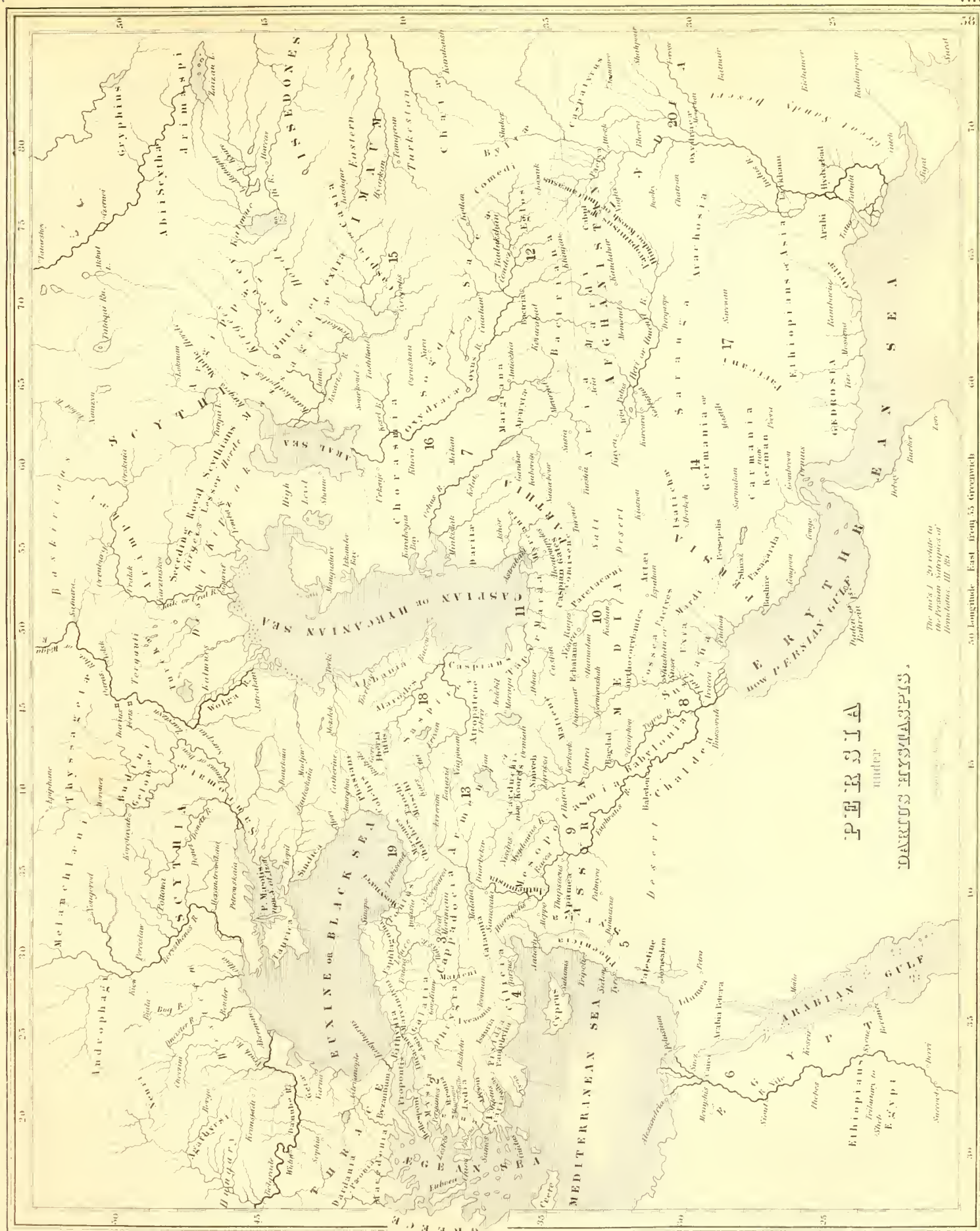
The learned JAHN takes the following view of these earliest of recorded empires: 'The family of Noah retained a knowledge of the first principles of civil society and of the infant[!] arts which had existed before the deluge; and some of them again applying themselves to husbandry, we find them in Egypt, [China? Bucharina?] and Southern Asia, soon united as political communities. At first the new race of men seem to have acknowledged the patriarchal authority of NOAH and his lineal descendants. But after the dispersion which followed the unsuccessful attempt to build the Tower of Babel, NIMROD, the celebrated hunter and hero, laid the foundation of the Babylonian Kingdom. In consequence of the protection which he afforded to the people against wild beasts, he might have become by their own consent their leader and chief, or turning his weapons of hunting against men, he might have compelled them to submit to his dominion. His name [rebel?] seems to favor the latter supposition. His empire extended from Babylon in Mesopotamia towards the north, over Calneh, (Ctesiphon,) as far as Accad (Nisibis) and Erech, (Edessa,) including the whole land of Shinar. But however powerful this empire was for those times, we cannot suppose it to have been either populous or well organized. Even the four cities which are mentioned as the strong holds of this kingdom, were nothing more than small villages slightly fortified.⁴ As this was the first attempt to establish

¹ Barley grows wild in the high lands behind the Caspian Sea, grain in Bashkiria; on the mountains of Cashmire, in Thibet, and in the north of China, grain grows many years without sowing or tillage. Great rivers, which emigration has always followed, flow from this central region to Siberia, China, India, and Bucharina.

² It is indeed a striking fact, that the most ancient people, in all other matters wholly uncultivated, had faithful representations and correct ideas of the Deity, of the world, of a future state, and even of the motions of the heavenly bodies; while the arts which relate to the conveniences of life are of far more recent date. In matters of the highest import the eldest of mankind were wise; in the affairs of human life they were children. A remembrance of these primitive ideas was preserved afterwards among most nations, but darkened, deformed, and misunderstood: even astronomical calculations were carried on mechanically, without knowledge of the principles.—*J. Von Muller*, in his *Universal History*.

³ *Muller*.

⁴ The editor cannot but think that altogether too slight an opinion is held by *Jahn*, and most writers, as to the civilization of these early ages, and that their abilities and works are too generally underrated.



The map is 20 miles in
the Persian Satrapies of
Persia, III. 86.

50 Longitude East from 55 Greenwich

an extensive dominion, it must have been universally disagreeable to the men of that period. Consequently we shall find that it was of short duration, and NIMROD'S Babylon must not be regarded as the germ of that great universal monarchy which began in a later age and among a different people.'

'The kingdom of Assyria,' adds the same author, 'was established soon after in the region afterwards denominated Adiabene, situated between the rivers Lyceus and Caprus, (the greater and smaller Zab.) The cities or fortified places of this empire were Nineveh, Rehoboth, Calah and Resen. The latter, being distinguished by MOSES as a *great city*, was probably at that period the metropolis. This monarchy was also of small extent, and for a succession of ages it entirely disappears from history, either because it had received no accession during that time, or had been subjected to a foreign yoke. BALAAM prophesied respecting its future power and final overthrow: but as late as the reign of DAVID it was an inconsiderable state. The Assyrians seem first to have distinguished themselves about two hundred years after DAVID, and in the time of ISAIAH their dominion extended to the Mediterranean Sea. What the Greeks have related, therefore, of a great and very ancient Assyrian monarchy, is altogether unfounded.'

The *ancient* Assyrian empire, then, should be carefully distinguished from the modern, with which the Hebrew history is so intimately connected. The accounts of the ancient empire are very scanty and uncertain. Though it has been represented by the Greeks as very great and powerful, this representation does not agree with oriental history. It ended with SARDANAPALUS, and was destroyed by ARBACES the Mede, about the seventh year of UZZIAH'S reign, 171 of the Revolt, 804 B. C. After the death of ARBACES there was an interregnum in Media of seventy-nine years, and during this period the Assyrians made themselves independent of the Medes.

'This we call,' continues JAHN, 'the *modern* Assyrian empire;' and he gives the following list of its sovereigns. 'PUL, reigned 21 years, beginning B. C. 774; TIGLATH-PILESER, 19, 753; SHALMANESER, 14, 734; SENNACHERIB, 7, 720; ESAR-HADDON, 35, 713; SARDOCHÆUS, 20, 678; CHYNILADAN, 22, 658; SARACUS, 13, 636; ending in 623 B. C. The golden age of this empire continued from PUL to ESAR-HADDON, when its boundaries extended towards the west as far as to the Mediterranean Sea. ESAR-HADDON brought the Babylonian empire under his dominion, though he still suffered it to be governed by princes or viceroys: but his successor, SARDOCHÆUS, united it with Assyria.'

Dr. HALES, on the other hand, after giving an antediluvian dynasty of 10 Chaldean kings, from 3155, the date of the deluge, to 4355 B. C., thus enumerates, from SYNCELLUS, an Assyrian dynasty of 317 years, beginning with NIMROD, NINUS I., or BELUS I., or MAHA BALA, who reigned, so POLYHISTOR, 98 years and 8 months, from 2554 B. C. Then come EVECHOUS or CHOSMA BELUS, 7 years 6 months, from 2455 B. C.; PORUS, 35 years, from 2448; NECHUBUS, 43, 2413; ABIUS, 48, 2370; ONIBALLUS, 40, 2322; ZINZIRUS, 45, 2282; interregnum, of 985 years, 2237; end of interregnum, 1252 B. C.

The same author then gives, from MIRKHOND, &c., an Elamite, or Persian dynasty of 11 Pishdadian, *i. e.* 'justice distributing' kings; viz., KAIUMARATH, or KEYOMARRAS, 40 years, from 2190 B. C.; SIAMEK; KAIYUMARATH, again, 30, 2150;

HUSHANG, or HOUSHENK, called PISCHDAD, or CHEDORLAOMER, 50, 2120; TAHMURAS, 30, 2070; GIAMSCUID, or GIEMSCUID, 30, 2040; DAHAK, ZAHAK, or ZOAK, 30, 2010; APHRIDUN, PHRIDUN, or PHERIDUN, 120, 1980; MANUGIAHR, called PIHROUZ, 120, 1860; NODAR, 7, 1740; APHERASIAH, or AFRASIAH, 12, 1733; ZOAB, ZAB, or ZOUB, 30, 1721; GERSHAB, or GERSHASP, 30, 1691; end of the dynasty, after lasting 599 years, 1661 B. C.

Dr. HALES also gives a second Assyrian dynasty, of 431 years, chiefly from CTESIAS, of 12 kings, viz., MITHRAEUS, or NINUS II., who reigned 37 years, from 1252 B. C.; TAUTANES, or TEUTAMUS, 32, 1215; TEUTAEUS, 44, 1183; THINAEUS, 30, 1139; DERCYLUS, 40, 1109; EUPALIS, or EMPACHMES, 38, 1069; LAOSTHRENE, 45, 1031; PERTIADES, 30, 986; OPHRATÆUS, 21, 956; EPECHERES, or OFRATANES, 52, 935; ACRAKANES, or ACRAZAPES, 42, 883; THONUS CONCOLERUS, 20, 841; end of the dynasty, 821 B. C.

Then come, in HALES, the Assyrian and Babylonian dynasties, contemporary with the later Hebrew kings, viz., Assyrian king of Nineveh, 821 B. C., concerned in JONAH'S prophecy, 800; PUL, or BELUS II., 790; invasion of Israel, 770; TIGLATH-PILESER, 747; 2d invasion of Israel, 740; SHALMANASAR, 726; 3d invasion of Israel, 722; Samaria taken, 719; SENNACHERIB, 714; 1st invasion of Judah, 711; ESAR-HADDON, ASARADIN, or SARDANAPALUS I., 710; Medes and Babylonians revolt, 710; Babylon regained, 680; 2d invasion of Judah, and captivity of MANASSEH, 674; NINUS III., 667; NABUCHODONOSOR, 658; defeat of ARPHAXAD or PHRAORTES the Mede, 641; 3d invasion of Judah by HOLOFERNES, 640; SARAC, or SARDANAPALUS II., 636; Nineveh taken, 606 B. C.

The contemporary Babylonian kings are thus noted by the same author: viz., NABONASSAR, reigned 14 years from 747 B. C.; NADIUS, 2, 733; CHINZIRUS, 5, 731; JUGAEUS, 5, 726; MARDOK EMPAD, or MERODACH BALADAN, 12, 721; he revolts from Assyria, and writes to HEZEKIAH, 710; ARCIANUS, 5, 709; 1st interregnum, 2, 704; BELIBUS, 3, 702; APRONADIUS, 6, 699; REGIBELUS, 1, 693; MESESSEMORDACH, 4, 692; 2d interregnum, 8, 688; ASARADIN, or ESAR-HADDON, 13, 680; SAOSDUCHIN, 20, 667; CHYNELADON, 22, 647; NABOPOLASSAR, or LABYNETUS I., 21, 625; NINEVEH taken by the Babylonians and Medes, 606 B. C. Then follows a Babylonian dynasty,² to wit, NABOPOLASSAR, LABYNETUS I., BOKTANSER, or NEBUCHAD-NEZZAR, who reigned 43 years from 604 B. C.; subdues Elam, or Persia, 596; ILVERODAM, or EVIL MERODACH, 3, 561; NERICASSOLASSAR, NERIGLISSAR, or BELSHAZZAR, 5, 558; NABONADIUS, or LABYNETUS II., appointed by DARIUS the Mede, 17, 553; Babylon taken by CYRUS, 536 B. C.

JAHN, following PTOLEMY, chiefly, thus enumerates the kings of Babylon. NABONASSAR, reigned 14 years from 747 B. C.; NADIUS, 2, 733; CHINZIRUS or PORUS, 5, 731; JUGAEUS, 5, 726; MARDOK-EMPADUS or MERODACH BALADAN, 12, 721; ARCIANUS, 5, 709; interregnum, 2, 704; BELIBUS, 3, 702; APRONADIUS, 6, 699; RIGIBELUS, 1, 693; MESSOMORDACHUS, 4, 692; interregnum, 8, 688; ESAR-HADDON, king of Assyria, 13, 680; SARDOCHÆUS, 20, 667; CHYNILADAN, 22, 647; NABOPOLASSAR, a Chaldean, 20, 625; NABOCHOLASSAR or NEBUCHAD-NEZZAR, 43, 605; ILVARODAMUS or EVIL-MERODACH, 2, 562; NERICASSOLASSAR, or NERIGLISSOR, 4, 560; LABORASOARCHAD, 9 months, 556; NABOUNNED, 17 years, 556 B. C. Babylon taken by the Medes and Persians, 540 B. C.

Assyria proper,³ according to ROSENMUELLER, was bounded

² 'Nothing can exceed the various and perplexed accounts of the names and reigns of the princes of this dynasty, in sacred and profane history.'—Hales.

³ When many ancient writers include under the term Assyria, also Babylonia, Mesopotamia, indeed even Cappadocia, as far as the Euxine, they confound Assyria with the Assyrian empire.

¹ 'The Sargon, Isaiah xx. 1, who conquered Ashdod by his general, Tartar, appears to be Esar-haddon, or rather, perhaps, Sennacherib, as he, according to Jerome, had several names.'—Jahn.

north by Armenia, the Gordiæan mountains, and especially the Niphates, west by the river Tigris and Mesopotamia, south by Persia, and east by Media, especially mounts Choatres and Zagrus. This territory, corresponds nearly to the present Kurdistan, *i. e.* Kurd country, and the pachalic of Mosul, and is about as large as the state of Kentucky, say 41,000 square miles. In the northern part it is mountainous; the greater part, however, towards the south, is level. Agriculture is favored by a sufficient number of larger and smaller streams, and the alternation of plains, mountains and valleys; and the navigable Tigris invites a busy people to trade. In the south are springs of mineral pitch; wheat, the more delicate fruits, wine, cotton and manna abound; and it is well described, 2 Kings xviii. 32. Isaiah xxxvi. 17, as a land of 'corn, must, bread, vineyards, olives, oil and honey.'

The historical places of Assyria are, 1. NINEVEH, opposite Mosul, on the Tigris, and perhaps on both sides of the river. According to Jonah iv. 11, it had 120,000 children under three or five years of age, which gives a population as large as that of London, nearly two millions: and DIONORUS gives it 480 stadia of circuit. It was situated favorably for commerce, as the Tigris and canals connected it with the Euphrates' plain and Persian gulf, which being near the foot of the mountains, it became, as it still is, the distributing entrepot for the less productive mountainous regions; and, also, as being at one of the four places where the Tigris could be bridged, it was the thoroughfare of all the intercourse between vast mountainous and vaster level regions, and the mart for exchange of their distinct products. But its wealth corrupted its morals, and hence its destruction. An old prophecy, perhaps Nahum i. 8. ii. 6, in the mouths of its people, said it would not be taken till the river became its enemy; 'building on this, SARDANPUL made it the head-quarters of his army against ARBACES the Mede, but after a three years' siege, the river rose, broke down twenty stadia of its lofty and impregnable wall, of 100 cubits height, which so frightened the king that he burnt himself with all his treasures, leaving the city to the enemy.—2. REHOBOTH, *i. e.* streets; its site is unknown.—3. CALAH, Heb. KHALAKH, traced in Kalakhene, Kalakine, a territory, so STRABO, between the springs of the Lycus and the Tigris, bounding north on Arrapachitis and the Gordiæan, or Kardukhian mountains, southerly on Adiabene; so that it cannot be the same with the city Chalach, Chulon, Cholwan, or Holwan, which was one of the southernmost of Assyria, and at the foot of the mountains which still separate the Turkish and Persian dominions; it seems to have been the Kalah of the captivity, 2 Kings xvii. 6. xviii. 11.—4. RESEN, perhaps LARISSA, some miles north of the Tigris, of which only the strong, brick walls, 100 feet high and two parasangs in circuit, remained in XENOPHON'S time, and a place Rassin, is mentioned in the middle ages, in the region of Mosul.—5. ELKOSH, a village north of Mosul, and east of the Tigris, the seat of the Nestorian patriarch, who had about three hundred villages in his diocese. Jews still make pilgrimages to it as the birth-place of NAHUM, where they show his grave; and he might have been born one of the captivity, and returned into Palestine.—6. ARBELA, one of the most considerable cities of east Assyria, between the greater and lesser Zab; here was DARIUS'S treasury, and near it he sustained his last defeat by ALEXANDER, at Gaugamela. Under the name Arbil or Irbil, NIEBUHR found it an inconsiderable

place, with a castle. It must be distinguished from Beth Arbel, which was in Galilee.—7. HAVOR seems to be the mountain between Media and Assyria, which PTOLEMY calls Khaboras, the source of the river of the same name; others take it for the country this river, called Chebar in the Bible, waters. Gosan river runs through the Gauziana of PTOLEMY.—8. KIR, not in Assyria proper, but belonging to and north of it, on the river Kur or Aras, Koro of the Zend, and Cyrus of the Greeks; Gurdshistan, or Grusien, commonly called Georgia, seems named from it.

For a description of the land of Babylonia, see the Gazetteer. Its people were an industrious race, who provided the means of empire for their conquerors, the Chaldeans, the dominant people of the Chaldee-Babylonian empire. These Chaldeans, the Kasdym of the Bible, originally inhabited the Carduchian mountains, in north Assyria and Mesopotamia, and were of ancestry kindred to that of the Hebrews, Gen. xxii. 22, through KESED their patriarch, the son of ABRAHAM'S brother,—and ABRAHAM himself emigrated from Ur-Kasdym, Gen. xi. 28. Neh. ix. 7. EZEKIEL, i. 3, calls the Chaboras region, the 'land of the Chaldeans,' and Chaldeans plundered Uz, Job i. 17. JEREMIAH, v. 15, calls them an ancient people. As the Assyrian empire extended itself west, the Kasdym also came under its rule. This rude, powerful people received from their conquerors, continues ROSENMUELLER, a new situation, a part of Babylonia being assigned them as a residence, probably to defend it against the inroads of the neighboring Arabs; and likewise there was doubtless given them a constitution fitted to change them from a rude horde to a civilized people. That this occurred not long before SALMANASSAR, may be inferred from ISAIAH'S (xxiii. 13) calling the Chaldeans in Babylon, 'a people lately founded by the Assyrians;' they appear there, also, as the chief and best part of the Assyrian armies, since by them Tyre (besieged by SALMANASSAR) is to be destroyed. HABAKKUK thus describes them, with lifelike and picturesque energy, i. 6—11:—

For see, I raise up the Chaldeans,² A rough, stormlike people,
Through earth's width and length forcing, Appropriating lands not theirs.
Terrible and dreadful is 't. Its will is its law!
Agile as panthers its horses; More ravening than evening wolves,
It scattereth its haughty horsemen hither, Thither from far they spread and fly
Like the eagle when he pounceth on his prey. In troops ride they about, thirst-
ing for blood,
And forwards flameth their look; They huddle together prisoners as sand!
This folk speaketh scorn of kings, Masters are its mock.
It laugheth round about strongholds, Throweth up mounds and taketh them.
It rails at the tempest and passes on! This people revere nothing holy,—
Its power is its god!

The historical places of Babylonia are, 1. BABEL or BABYLON, spoken of under NEBUCHADNEZZAR as 'the great,' Jer. li. 58. Dan. iv. 27; 'the praised of the whole earth,' Jer. li. 41; 'the haughty ornament of the Chaldeans,' Is. xlii. 19; but, also, as 'the voluptuous' and 'the debauched,' xlvi. 1, 8, since its corruption equalled its opulence and prosperity. From its admirable facilities for commerce, it became a 'land of merchants,' Ezek. xvii. 4, and its manufactures were celebrated as early as JOSHUA, vii. 21. See the Gazetteer; also the description accompanying the plan of its present site, map 17.—2. DURA, the great plain about Babylon, Dan. iii. 1.—3. ERECH, founded by Nimrod, Gen. x. 10, probably not

¹ 'By the overflowing river He maketh their end,' Nahum i. 8; and ii. 6, 'the stream breaks through the gate, and to the ground goes the citadel-palace.'

² 'A considerable part of the Chaldeans must have remained true to their ancient life, as Xenophon found them with these ancient manners. The present Kurds, too, (see Rich's Kurdistan,) correspond to Xenophon's description, and it cannot well be denied that the race has kept its seat and language for thousands of years.'—Gesenius.

so far north as Edessa where very ancient opinions place it, without the limits of Shinar plain. BOCHART puts it at Arderica, *i. e.* 'great Erech,' on the Tigris, on the border of Babylonia and Susiana; compare Ezra iv. 9. The city Orehoë lay still nearer Babel, on the waters of Euphrates canals, and was the seat of a sect of Chaldeans learned in astronomy and astrology; and ROSENUELLER thinks it Erech; but see the Gazetteer.—4. ACCAD, another of NIMROD's cities in Shinar, Gen. x. 10; probably Arcad, but all traces of it are lost; though some manuscripts have Achar, an ancient name of Nisibis, whence some identify Accad with Nisibis, yet we have no proof that Shinar extended so far north.—5. CALNEH, probably Calno, Is. x. 9, and Canneh, Ezek. xxvii. 23; the Chaldean translator and JEROME make it Ctesiphon, and the Greeks called the region about that city, Chalontis. PACORUS, a Parthian king, who reigned 71 to 107 A. D., altered the name of this his capital to Ctesiphon. Calneh appears to have been an independent principedom in the time of AMOS and of ISAIAH, Am. vi. 12, about 800 B. C.; soon after it fell under Assyria, Is. x. 9. It was still considerable, 150 years later, as a trading place of Tyre, Ezek. xxvii. 23.—6. CUTHA, land; it appears to have been part of Babylonia when SALMANESER sent colonists from it to Samaria, 2 Kings xvii. 24, 30, for it is mentioned by ABULFEDA in the region of the 'King's Canal,' south of Bagdad, between Euphrates and Tigris. From the mixture of its people with the people left in Samaria arose the Cutheans, so hateful to the Jews.

It is an interesting inquiry what were the languages spoken by these ancient nations, especially as we find inscriptions in similar alphabets (the arrow-headed, wedge-shaped, or cuneiform) at Persepolis, in Assyria, and in Babylon. M. GROTEFEND, who has much occupied himself with these alphabets, considers the Zend to be in all probability the Median language,¹ and makes three idioms, the Ninevite, Persepolitan and Babylonian. Others, as MANCY, call the Median language the Pehlvi, which they regard as Semitic. This was the opinion of Sir W. JONES, who considered the Pehlvi as intimately affiliated with the Chaldean, and says in relation to DU PERRON's vocabulary of the Zend, that he found six or seven of its words, out of ten, to be pure Sanscrit, of which he, therefore, concluded the Zend to be a dialect.

Of the great antiquity of the Sanscrit no stronger proof can be required, than the fact of its being the root of so many Indian languages of remote employment, and presenting its characteristics in others found in western countries, and even, as is judged, in the Celtic.² KLAPROTH claims for the Sanscrit an origin from the northwest of India;³ but this may refer only to the supposed cradle of our race, included in the old Assyrian domain, within which we have already deemed it to be found. Still, the writer just quoted connects with nations using the Sanscrit, the Parthians, Bactrians, Sogdians, Khorassians, Getæ, Massagetæ, and several others; observing, that 'some feeble historical traces, a comparison of languages, and ancient traditions concealed in the Hindu mythologies, as well as the physiological traits of the tribes of Middle Asia, lead to the presumption that it was occupied at a very remote period by the ancestors of all the Indo-Germanic people. An event,' he adds, 'of which we know not the cause, dispersed this race towards the south, the west, the east and north. The nation speaking Sanscrit descended

from the Himalayan mountains upon the plains of Hindostan, whence it expelled the Malay and Negro tribes, or was mingled with them. Thence, having subdued the peninsula south of the Ganges, it finished its conquests with Lanca, or Ceylon, which it wrested from the blacks. So teach the Puranas.'

The explanation of the arrow-headed character, once almost hopeless, and an enterprise equal in interest to the discovery of the key to the Egyptian hieroglyphics, has almost reached certainty. M. LASSEN, a recent investigator, traces the geographical limits within which are found the cuneiform inscriptions; and shows these limits, restricted at first to those of the Assyrian and Median monarchies, extending with the Persian domination, and comprising in their greatest development all the hither Asia. Between the system of Shemitic writings and those of India, remarks M. LASSEN, these cuneiform characters complete the apparatus of means employed in Asia, at the remotest periods, to transmit and to secure human speech by signs.⁴

Although it is alike unquestionable, as well from the accounts of Grecian writers, as of the Zendavesta, that, long before the Persian, extensive empires flourished in those countries, especially in the eastern parts, or Bactria, we have yet absolutely nothing like a connected or chronological history of them; but only a few fragments, probably of dynasties which ruled in Media proper, just before the Persians. The Medes of HERODOTUS are the inhabitants of Media proper. They were divided into six tribes, among which that of the Magi is to be distinguished. The nation became dominant after the fall of the Assyrians; their chief city was Ecbatana, and their limits, Tigris and Halys on the west, on the east indefinite. Their internal constitution was simply the dominion of nations and their chiefs over one another according to their distance; rigid despotism and the exaction of tribute. The Median history of CTESIAS probably relates to a dynasty in eastern Asia, from 800 to 560 B. C., of nine kings beginning with ARBACES, conqueror of the Assyrians, and ending with ASTYAGES. The series of Median kings lived between 717 and 560 B. C., and begins with DEJOCES, who built Ecbatana, 657 B. C.; PHRAORTES, 635, the conqueror of Persia; CYAXARES I., 595; he created the art of war among the Medes. Wars with the Lydians—the Assyrians. Invasion of the Scythians and Cimmerians, 625; Nineveh conquered, 597; ASTYAGES, 38 years till 560, when he was dethroned by CYRUS. But, according to XENOPHON, there followed yet a CYAXARES II.⁵ The Persian dominion now extended itself rapidly, the court became modelled after that of the Medes, no new general organization was made, the constitutions of the conquered were preserved to them, and they were obliged to pay tribute. CAMBYSES succeeds CYRUS, extending the Persian conquests into Africa, subduing Egypt, nearest Lybia and Cyrene: and 6000 Egyptians were transplanted to Susiana. SMERDIS reigns eight months, is killed, and DARIUS HYSTASPIS ascends the throne, reigning thirty-six years, or thirty-one. His reign is equally remarkable, externally, as extending the kingdom to its greatest compass, and internally, as being the period that must once happen to every nomadic people which has arrived at power, and advances to civil improvement, when the attempt becomes visible to introduce such a constitution, as, however, can only be gradually adopted.

These remarks prepare us for a survey of the Persian empire, as given in the following table.

¹ Heeren's Asia, vol. II., p. 311, &c.

² See a Dissertation of Prichard, on the Eastern Origin of the Celtic nations.

³ Tableaux Asiatiques, pp. 161, 2.

⁴ M. Jacquet, Journal Asiatique, June, 1838, p. 545, &c.

⁵ Heeren's Ancient History.

SATRAPIES OR DIVISIONS OF THE IN ITS MOST FLOURISHING STATE,

Satrapies.	Scriptural Names and Texts.	Capitals, &c.	Situation, Extent, &c.
The Ten Provinces of Asia Minor; or Natolia.	¹ LYDIA.	LUD, Ezek. 28: 10. LYDIA. ASIA, Acts, chapters 2, 6, 9, 16, 19, 20, 21, 24, 27.	<i>Sardis</i> , the ancient capital of the Lydian kings; the seat of the Persian satrap, and residence of the Persian monarch, when he visited Asia Minor.
	² MYSIA.	MYSIA, Acts 16: 7, 8.	<i>Dascylium</i> , in the west part of Bithynia, was the satrap's residence.
	³ CARIA.		<i>Miletus</i> , Acts 20: 15, 17; the queen of all the Greek cities of Asia, next to Tyre in opulence and colonies.
	⁴ GREAT PHRYGIA.	The n. e. part was afterwards called GALATIA, Acts, Gal. Part of Old PHRYGIA, which included more than the Phrygia of Acts 2, &c.	<i>Celana</i> , a rich and splendid city; a most considerable mart on the great commercial highway; with a palace and park to contain 12,000 men.
	⁵ GREAT CAPPADOCIA. CAPPADOCIA ON THE PONTUS.	LYCAONIA, Acts 14: 6, 11, in the s. e., a salt steppe; CAPPADOCIA PROPER, Acts 2: 9; and PONTUS, a kingdom; also TUBAL, Ez. 27: 13.	<i>Mazaca</i> , <i>Comana</i> and <i>Morimcna</i> are remarkable for traces of a hierarchical constitution. Cappadocia's temple had thousands of slaves.
	⁶ PAPHLAGONIA.		
	⁷ BITHYNIA. (See Mysia.)	BITHYNIA, Acts 16: 7.	The satrap of the Bithyni also governed Little Phrygia, and resided at the abundant and luxurious <i>Dascylium</i> .
	⁸ LYCIA.	LYCIA, Acts 27: 6.	<i>Myra</i> is mentioned, Acts 27: 5, as a seaport of Lycia.
	⁹ PAMPHYLIA.	PAMPHYLIA, Acts 14: 15.	<i>Perga</i> is named as of Pamphylia, Acts 13: 13; famed for Diana's rites.
	¹⁰ PISIDIA.	PISIDIA, Acts 14: 24.	<i>Antioch in Pisidia</i> , Acts 13: 14, became of note under the Romans.
Countries on this side the Euphrates.	¹¹ CILICIA.	CILICIA, Acts 6: 15, &c.	<i>Tarsus</i> , 'no mean city,' Acts 21: 39, was large, opulent, splendid, and, in Paul's time, second to none in letters.
	¹² SYRIA.	ARAM. SYRIA, Acts 15: 23; 18: 18; 21: 3. PALESTINE seems included in this satrapy, Ezra 6: 6, 'beyond the river.'	<i>Chalybon</i> , <i>Helbon</i> , or <i>Haleb</i> . <i>Thapsacus</i> ; 50 miles west of which was the palace, park, and residence of the Persian satrap of Syria. <i>Palmyra</i> . <i>Circesium</i> , the passage of the river.
	¹³ PHENICIA &	PHENICIA, Acts 21: 2.	The Phenicians were allowed to retain their constitutions and native princes. <i>Tyre</i> . <i>Sidon</i> . <i>Accho</i> . <i>Byblus</i> , &c.
	¹⁴ COELE-SYRIA.	HAMATH, or the ENTERING IN OF HAMATH?	<i>Damascus</i> was probably the residence of the Persian satrap.
Countries between Tigris & Euphrates.	¹⁵ BABYLONIA.	LAND OF SHINAR, Gen. 11: 2. LAND OF THE CHALDEANS, Jer. 50: 25. CHALDEA. BABYLON.	<i>Babylon</i> , see the ground plan, map 17, and accompanying description of the city and ruins.
	¹⁶ MESOPOTAMIA.	PADAN ARAM, (plain Syria.) MESOPOTAMIA.	<i>Circesium</i> . <i>Anthemusia</i> . <i>Noba</i> , or Nisibis, on the N.
	¹⁷ THE MOUNTAINEERS	KASPYM. CHALDEES.	Minni and Meshech, i. e., Minyas and the Moschi, seem to have been on the other side of Armenia.
	¹⁸ ARMENIA.	EDEN? Gen. 2: 8. ARARAT, Jer. 51: 27. TOGARMAH, Ezek. 27: 14. ARMENIA, 2 K. 19: 37. Is. 37.	Some suppose the name of Armenia is from HAR-MINNY, i. e., 'mount of the Minni,' Minyas being an Armenian province.

PERSIAN EMPIRE, UNDER DARIUS HYSTASPIS.

Remarks.

1. The richest satrapy in Asia Minor; its seacoast studded with Ionian colonies; Phoea, Ephesus and Smyrna were the chief of twelve flourishing towns, which, 'for about ninety miles, presented an almost uninterrupted series of establishments and edifices, an imposing spectacle of civilization and splendor; contesting with the Phenicians the grand exchange of Europe and Asia, their harbors had vessels from every port, and their merchantmen and men-of-war covered the Ægean. They yielded more or less obedience to Persia, but some preferred exile to slavery.
2. Its soil was better and its climate worse than those of Ionia. The old Mysians had probably the same origin and rites as the Lydians and Carians, and gave themselves to agriculture: Æolic Greeks colonized the coast as far as the Propontis, where Cyzicus, a colony of Miletus, eclipsed all the rest. The west part of Bithynia, and was a fruitful country, thickly studded with villages and country towns. Mysia was very important to Persia, as commanding the Hellespont.
3. Miletus, founded by the Ionians, was the fruitful mother of a hundred colonies; it once and again equipped fleets of 100 triremes; it sought to monopolize the navigation of the Euxine and sea of Azof, and crowded the shores of both with its colonies, which became a channel for the Russian, Sibirian and Indian trade. The original Carians were powerful and warlike, possessing the Ægean.
4. One of the richest provinces of Asia Minor, nearly all of which the Phrygians once possessed. They paid great attention to cattle-keeping, and especially to sheep husbandry, and were long celebrated as agriculturists. The sheep near Celænæ were famous for the fineness and raven blackness of their fleece; and about Angora (Ancyra) the hills are still covered by thousands of soft-haired goats; while the delicate texture of the hair of their rabbits, also furnishing garments, equally distinguished this region in ancient times.
5. STRABO makes two satrapies, but they seem generally to have formed but one. No nation of Asia Minor was more rude; the Romans valued them as litter-bearers, for their broad shoulders. The district had few natural advantages, and was indifferently cultivated; the greater part of Cappadocia proper was lofty downs, fit only for sheep; and to this was added a climate raw and inclement, and a want of wood, so that their few towns or open villages seemed like encampments; even *Mazaca* itself looked like a shepherd town.
6. The plain produced the best cavalry in Asia. The Paphlagonians, too strong to be completely subdued, for they could bring 120,000 men into the field, were subject to Persia, but sided now with Persians, now with Greeks. *Sinope*, a Milesian colony, the most opulent of all on the Euxine, was on their coast. It was an independent republic, possessing an extensive territory of its own, but tributary to Persia, at least at times.
7. On no territory of Asia Minor is our information more defective, nor is there any whose relations to Persia are more obscure. It was inhabited by various tribes from Thrace, had no towns, but many large, open villages. All grains, vines, vegetables, sheep, sesamum oil, and ship timber were their products. All but the Bithyni were independent.
8. The Lycians were the most civilized of the four south provinces. Their cities early formed a federal union, held congresses for discussing common interests, and were governed by a 'Lyciarch,' with other subordinate magistrates. This free people sank under Cyrus's generals, and their revolts prove them a province, though no satrap of Lycia is named.
9. Pamphylia was in a situation similar to Lycia; its seacoast was a frequent station for the Persian navy.
10. The rude Pisidians, seated in their mountains, gave themselves so little concern about the authority of the Persians, that it appears to have been, as it were, the constant duty of the neighboring satraps to wage war with them.
11. The same was the political state of the much more extensive district of Cilicia, a tributary kingdom, governed by its own prince, in the time of the younger Cyrus, having on its limits, Cilician and Persian outposts stationed over against each other, and the boundary pass secured by gates. Persian satraps sometimes ruled it, and its ships were in Persia's fleets.
12. Syria, in its widest sense, answers to the oriental term *Aram*, and denotes all the countries inhabited by the Arameans or Syrians; embracing not only the countries on this side of the Euphrates, but frequently also Mesopotamia, Babylonia, and even Assyria proper, or Kurdistan, on the east of the Tigris; the Greek and Roman writers often interchanging the terms Assyria and Syria. Thus the name was applied to the great plain between the Mediterranean and Armenia and the mountains of Persia, throughout which the same language, differing only in dialect, was spoken,—a proof of sameness of race. As it distances the mountains, Syria diminishes in fertility, till, from want of water, it becomes the desert. Over these arid plains rove the Arabs; and the Persians being always able to sweep them with cavalry, Syria was treated altogether as a conquered and subject country.
13. The ridges of Lebanon and Antilebanon were crowned with forests of cedar and other stately timber, affording an inexhaustible supply of wood for the dockyards and edifices of the commercial cities of Phenicia. The privileged Tyrians requited their masters with a fidelity, proof against almost every change of fortune.
14. The valley, one of the richest of the earth, between Lebanon and Antilebanon, was called, from its depressed situation, *Cocle-* (i. e., *Koile*, meaning 'hollow') Syria. It was thought the most important of all Syria.
15. Though one of the smallest satrapies, Babylonia was in riches and resources the most considerable of all. It is to be taken for a poetic, or rather a symbolic designation of Babylon, when the prophet Isaiah, 21: 4, calls it the 'plain,' or 'desert of the sea,' probably because the plain on which Babylon lay was made like a sea from having the waters of the Euphrates spread over it by means of the dams of SEMIRAMIS, so that the territory itself came to be called a sea.
16. The triangle between the mountains and the two rivers is an immense barren steppe, without inequality of surface, destitute of wood and water, except some streams absorbed in dry seasons. A few small plants, some of them aromatic, are its sole vegetables; some districts have not even grass or fodder. It was roamed by Arab and Syrian shepherds, Gen. 31: 40; De. 26: 5, and hence was called both Syria and Arabia. Towards the Euphrates and mountains the soil improved. The Persians left the desert part to itself. Formerly, ostriches and wild asses, caught by horsemen with the lasso, frequented it.
17. On the north were the Karduchi, (Koords,) whose steep mountains and deep valleys contained the sources of the two rivers. They dwelt prosperously in open villages, in carefully built houses, enjoying plenty of metal utensils, corn and wine. Noble woods, wild grapes fit to press, wine cisterns, wheat, rice and rye abound. They could never be subdued, and even annihilated mighty armies of invaders. They could only be dealt with after treaties. North of them were the Chaldæi, equally warlike, fighting in linen corslets, with pikes and swords; next came the Phasiani and Tachii of the interior mountains; the Maerones with hair dresses; the Colchi on the coast; the Mosynæci and Chalybes; all served occasionally as Persian mercenaries, but little regarded Persian authority.
18. Corn, wine, and pulse are produced in its south part; but cattle-keeping has always been its chief resource; it traded with Babylon, Tyre, &c., in cattle, particularly, Ezek. 27: 14, mules and horses of the Midian breed, smaller than the Persian, and so highly prized that 20,000 were paid as tribute. The Armenians were not so commercial and roving as now, and then lived in great open places, not cities, and in underground habitations, with their cattle, as now. They were distinguished by singular simplicity of manners, and almost patriarchal hospitality.

SATRAPIES OR DIVISIONS OF THE IN ITS MOST FLOURISHING STATE,

Satrapies.	Scriptural Names and Texts.	Capitals, &c.	Situation, Extent, &c.
19 FARS.	ELAM, Jer. 49, 34, 39, &c. Acts 2: 9. i. e. Persis or Elymais. PARAS, Ezra 1: 1, &c. PARSAYA, Dan. 6: 9.	Persepolis, including Pasargada, first a camp, then a town, and finally a burial place, and centre of political and religious nationality and national rites. See under Map 17.	Farsistan, i. e. country of Pars, or Persia, is larger than the Carolinas. Its s. part is a hot, sandy plain, harborless and flat: it rises to the north in terraces, rich pastures, and fruitful tillage; then into high, sterile, snowy mts.
20 SUSIANA.	Frequently included as part of Persis, also of Elam. Dan. 8: 2.	Shushan, Neh. 1: 1. Esth. 1: 2. 3: 15. Dan. 8: 2. See Gazetteer. Susa, now Sus, with ruins, (some 1 and 2 miles in circuit,) over 12 miles area.	Susiana was w. of Fars, and separated by rugged mountains, inhabited by rude tribes who compelled Persian kings to pay a transit toll.
MOUNTAINEERS. The wild, mostly deserted, mountainous tract, north of Persis, &c., was occupied by tribes of robbers, as the Parætaceni (a Median race),			
21 MEDIA, including MEDIA MINOR, or ATROPATENE, N. and MEDIA MAJOR, or IRAK-AJEMY, S.	MEDIA, Is. 21: 2. Esth. 1: 3. KIR, Is. 22: 6. 2 K. 16: 9. Am. 1: 5. MADAL, (MADAY,) Ge. 10: 2. Esth. 1: 3. 2 K. 17: 6. 18: 11. Je. 25: 25. 51: 11, 28. Is. 13: 17. 21: 2. Dan. 5: 28. 6: 13. Ezr. 6: 2. MEDES, Ac. 2: 9. Je. 25: 25. 51: 11. Dan. 9: 1.	Achmetha, built for a fortress, but it became the summer residence of the Persian kings. Here was the House of History, Ezra 6: 2. The palace roof had silver tiles; and its columns were plated with gold.	Media, in extent, resembles Spain, and is under nearly the same latitude; it was one of the most highly cultivated countries; its limits as a satrapy are very difficult to trace.
22 THE TAPYRI.		Tabriz seems to retain the name.	On the south shore of the Caspian.
23 ARIA.		Aria, the modern Herat, i. e. Artacoana, always important.	East of Media, an extensive steppe, with some better districts.
24 PARTHIA and HYRCANIA.	PARTHIANS, Acts 2: 9.	Zadracarta, near Naisabour, was the capital, and once a royal residence.	Hyrcania was more fertile, but not much better cultivated than Parthia.
NOMADES. To the north of Hyrcania and Parthia, in the sandy wastes of Khievan, wandered a mixed multitude of nomade tribes, who served in the Per-			
Capitals, &c.			
25 BACTRIANA.	Bactriana, now Balk, reputed by Asiatics to be one of the ancientest of cities, and the cradle of their kings; and therefore still styled the 'mother of cities.' It is now small, but with extensive ruins.		This country was north of India, along one of the greatest and earliest settled rivers of Asia, the Oxus.
26 SOGDIANA.	Maracanda or Samarcand, in a territory still called el-Sogd. The city has even now 50,000 inhabitants.		The northernmost of all the provinces, bounded south by the Oxus. Partly a sandy, and partly a thin soil.
27 CARAMANIA.	Kerman, the metropolis, is famed throughout Asia for woollen fabrics as fine, though not as soft, as those of Cashmere.		Extending not only along the gulf, but as far as Gedrosia and Mekran.
28 GEDROSIA.	Puhra, in the interior, from Mekran to India, now Fohrea. The province had its name from its boisterous coast.		Now Mekran, the most sterile and desolate of the provinces; at present inhabited by Balloches and Brahoos.
29 THE ZARANGÆI.	Zarang, Zullaba, or Dooshak, 36 miles from Herat, on the river Ilmend, or Helmund, lat. 32°, by which passes the great road from Ispahan to Kandahar.		It had Gedrosia, south; Bactriana, north; Arachosia, east, and Aria, west.
30 PERSIAN INDIA, including PAROPAMISUS.	Part of what in Scripture is called HODDÛ, INDIA, Esth. 1: 1. 8: 9. The capital, Caspatyrus, is perhaps the modern Cabul; Taxila is now Attock.		Besides North India, (Paropamisus,) there seems to have been another satrapy, formed of the country w. of the Indus, and s. of Cabul and Kaudahar to the mouth of the river.
31 EGYPT.	Its capitals, Memphis and Thebes, dispute the palm of antiquity, but were probably nearly coeval. Gliddon argues that, as the Delta is now found to have been as old as the flood, and less marshy in remote ages than now, (because the river's bed rises faster than its banks,)—there is no reason for supposing that Caucasian Ham's posterity, of whom only Canaan was cursed, neglected this primeval paradise of the Delta to go 1500 miles up the river to barren Ethiopia, there to commence civilization simply to bring it afterwards to lower Egypt. The names Kamboth, Ntariouh, Khsheersh, and Arksheersh are found on the Egyptian monuments, as memorials of the Persian rule. The hieroglyphics call Cambyes 'the great chief, lord of the whole earth,' and Darius, 'his majesty, king Ntrouh, ever living.' Cambyes attempted to conquer Ethiopia, Ammon and Carthage, or rather, to plunder those immemorial centres of African commerce, still recognized in Sennaar, Seewah and Tunis.		'Late researches seem to evince that Egypt's cultivable territory is ever increasing, and has but partially suffered from the encroachments of sand. Lybia, too, (called in the hieroglyphics, Nifaiat, i. e. 'nine bows,' or tribes, the Coptic plural of phet, a bow, the Scripture Phut,) is not a sandy waste, but a high table land of limestone, sandstone, granite and other rocks, where is hardly sand enough to spread a tent upon. The 'oases' are depressions in it, where, in the absence of the superincumbent limestone strata, the water has the power of rising to the surface. The arrows of these 'Nine Bows' and want of water would destroy Cambyes' army without the sand-storm, whose existence and effects generally seem to be ridiculously exaggerated.' See 'Ancient Egypt,' by G. R. Gliddon; 1843.

NOTE. The 127 provinces, Esth. 1: 1. 8: 9. were not all satrapies, but each satrapy commonly embraced several tribes or nations, 8: 9.

PERSIAN EMPIRE, UNDER DARIUS HYSTASPIS.

Remarks.

19. The whole of Iraun, four times the size of Germany, has a delicious climate, except the mountains. Its fertility is in proportion to its supply of water, so that wells, canals and tanks are dug, and spring water is led under ground; indeed, irrigation was made a part of religion, and a single invasion, by destroying the watercourses, soon reduces a fertile and flourishing country to an arid desert. To how many such has Persia been exposed? Fars is most interesting, as being the chief country of the conquerors, and the seat of government; its rugged mountains on the north were the cradle of the hardy race; and their country is no less memorable for its monuments. See Persepolis, under Map 17.
 20. The mountains in the north paid Alexander 30,000 sheep, besides many cattle and horses, as tribute. The south was better watered, and more fertile than Fars, and was inhabited by the Cissii, resembling the Persians in manners and dress. The country forms a perfect level, of the richest soil, formerly producing, in abundance, cotton, rice, sugar, and wheat; at present it is, a few spots excepted, a waste wilderness. There is much dispute about its rivers. This principal province had the king's winter residence, at Susa, where were all the structures essential to Persian regal luxury, as palaces, pillared courts, terraces, groves of curtained columns, tessellated pavements, and parks of prodigious extent. But see in the 'Gazetteer,' under Shushan and Ulai.
- the Cossæi, &c. They preserved their independence and exacted tolls; even Alexander, who defeated them, could scarcely keep them under.
21. Media had great variety of soil; the north part is mountainous, wild, and less fertile; the south part spreads into fertile plains, diversified by gentle eminences, wherein were found the finest of horses, called Nisæan, from Nisæa, where were wide tracts of clover; they were famed for sleekness, size, speed, and sureness, and some still exist. Media, besides her money tax, paid 3000 horses, 4000 mules, and 100,000 sheep. It abounded in grapes, and fruits, every variety of the orange and citron being native, as also asafœtida, once worth its weight in gold. Silk garments and other manufactures were carried on, and weaving and dyeing are indigenous, India alone rivalling its dyes. A fruitful soil, a mild climate, the residence of a splendid court, and the vicinity of the great commercial road traversing Asia, all combined to give splendor to its capital.
 22. The name is in part preserved in Taberistan. Alexander joined the before unconquered Mardi to this Satrapy.
 23. The Arians and Medes were of the same race, and Aria had its name from the river Heri. To it, from Media, led the Caspian gates, a strong and narrow strait, a day's journey from Rhages, (Rhey,) near Teheran; it had probably walls and iron gates, after the Persian custom, to repress the common incursions of predatory hordes, and such were especially necessary here.
 24. Parthia and Hyrcania formed one satrapy. P. was a rude and confined district, one of the poorest provinces of the empire; hence Persian monarchs traversed it rapidly, as it could not feed their countless suite. Its rude horsemen descended from their mountains to seize the empire of all Asia. sian army, and paid tribute according to circumstances.
 25. Bactriana, the seat of powerful princes long before Persia, was one of its richest satrapies. Connected with the great highway from east to west, it was the first place of exchange for India's products, whose gold districts were near; and at the remotest period, this centre of the continent's commerce was illumined by a mild civilization, of which the last reflections may still be dimly traced at Persepolis.
 26. Sogdiana is now the N. portion of Great Bucharia. It separated the agricultural and pastoral regions, and has always been inhabited by both classes of tribes. A line of cities near or along the Jaxartes protected Persia against the countless hordes of Scythians, who have so often desolated Asia's fairest kingdoms. This river and the Oxus, whose arms are now choked in the mud, once ran to the Caspian, now to the lake Aral, formerly a part of it. One branch, though 800 feet wide, steals slowly through forests of reeds.
 27. Next to Persia, on the gulf and ocean, its people much resembled the Persians in speech, manners, and arms. Parts of the shore were sandy and sprinkled with fishermen's huts; in other parts fruitful plains extended to the very margin of the sea, especially the beautiful plain of Ormus, opposite the island mart of Ormus. To the north, Kerman (Caramania) ends in a salt desert.
 28. The coast and most of the interior is a sandy desert, traversed by watercourses, generally waterless, but, after rains, flooding the surrounding district, and carrying away everything within reach. In ALEXANDER'S time the districts near India produced aromatic trees, and shrubs, particularly myrrh and nard. Miserable savages still inhabit the shores, living on fish, raw and dried in the sun, then ground into meal and made into loaves; they also fed their cattle on fish. This desolation ceased to prevail in the interior, where was a more fertile district, with mountains, and a numerous population of cultivators.
 29. In this extensive and mostly level district, was the vast desert lake Arius, or Zurra. The people were of the more civilized; and were distinguished in the army of Xerxes for the beauty of their colored vestments. The mountain on the east, separating from Kandahar, is the Indian Caucasus, surrounded by the Drangæ and Dragogi tribes, either free or subject. Near were the Agriaspæ, or Evergetæ, (benefactors,) so called from their giving Cyrus 30,000 wagon loads of grain.
 30. The modern kingdoms of Kandahar, Cabul, and south of them the country of the ancient Arabi and Hauri, as well as the whole of the mountainous region above Cashmir, Badakshan, Beloor-land, the west boundary mountains of little Bucharia or little Thibet, and even the desert of Cobi, as far as known, were all anciently reckoned to India, whose west boundary was the Indian Caucasus (Hindu Koosh) range. We must not expect accurate limits to the satrapy, as Persian authority, indifferently respected in all the mountainous parts of the empire, could have little weight in this remote corner of it.
 31. 'Wherever the steep cliffs of the eastern and western chains which border the Nile alluvions and define Egypt, were not sufficient, a wall, whose ruins are still traceable, with gates and guards, regulated the mutually useful intercourse between the nomade, who supplied the reeds, wool, hair, meat, milk, &c. of the desert, and the farmer and artisan, who bartered for them grain, vegetables, fruit, and the various fabrics of settled industry.'
- In Esther 1: 1, 'India and Ethiopia,' as limits of the Persian sway, are named vaguely as we now use those terms. As to Persia's power in Africa, it is hardly probable that so rudely organized a government, ruling rather to plunder than bless, did ever obtain over those unchanged and unchanging borderers, the Nigritian nomads (called in the monuments 'the perverse race of Kush') and the Lybian and Red Sea Bedouins, that ascendancy maintained from time immemorial by the wise and benign Egyptian power. That power, witness Mæroe in 700 B. C., ever made peace and trade the interest of the rude negro, wild Bedouin, and restless Lybian, establishing over them, through religion and superior intelligence, a moral sway which puts these tribes to their only use, viz., that of carriers of commerce—that golden chain of nations! Egypt's fall made them lawless and shortsighted. Persia, intent only on present plunder, and despising trade, attempting to follow them with its sole weapon, brute force, was miserably foiled. Even Mehemet Ali himself never could get much beyond Kartoum.

The succession of Median kings was as follows, according to JAHN:—ARACES began to reign 836 B. C., reigning till 807; then commenced an interregnum of 79 years, when DEJOCES ascended the throne in 728; PHRAORTES, in 665; CYAXARES I. in 643; ASTYAGES in 603; CYAXARES II. in 569, who died in 537 B. C. CYAXARES I. is said to have formed an alliance with NABOPOLASSAR, the founder of the Chaldee-Babylonian empire; and ASTYAGES, his son and general, in conjunction with the Chaldee monarch, destroyed the city of Nineveh, and put an end to the Assyrian Empire. This CYAXARES is GUSTASP, under whose reign ZOROASTER introduced his reformation into Media, between forty and twenty years before the birth of CYRUS.

ASTYAGES was the father of CYAXARES II. and the grandfather of CYRUS. Under CYAXARES II. hostilities broke out between the Median and Chaldee-Babylonian empires, and did not terminate till the destruction of the latter. When CYAXARES called the Persians to his aid, CYRUS was placed at the head of the Median army, and defeated NERIGLISSOR. This happened 21 years before the conquest of Babylon; and from this period, CICERO, following HERODOTUS, dates the commencement of CYRUS's reign. After this battle, Media gained the ascendant, and after the destruction of the Chaldee-Babylonian empire by CYRUS, maintained a very extensive domination. CYAXARES II., called DARIUS THE MEDE in the Bible, reigned thirty years over Media and the conquered countries, and two years over Babylon.

The same author thus gives the Persian kings: CYAXARES II. reigned 2 years from 538; CYRUS mounted the throne in 536; CAMBYSES, 529; SMERDIS, 522; DARIUS HYSTASPIS, 521; XERXES I., 485; ARTAXERXES LONGIMANUS, 464; XERXES II., 421; SOGDIANUS, 421; DARIUS NOTHUS, 423; ARTAXERXES MNEMON, 404; DARIUS OCHUS, 358; ARSES, 337; DARIUS CODOMANNUS, 335. The monarchy remained powerful from the time of CYRUS till the death of XERXES I., and from that period it was gradually weakened by the intrigues of the courtiers, and the insurrections of the provincial governors, till at last it was completely subdued by ALEXANDER THE GREAT, 331 B. C.

The Median and Persian chronology, according to the scheme of HALE, runs thus:—Median revolt, and interregnum, 710; DEJOCES, or ARTEUS, 703; PHRAORTES, or ARTYNES, or ARPHAXAD, 663; CYAXARES I., or ASTIBARAS, or KAI KOBAD, or AHASUERUS, 611; first siege of Nineveh, and Scythian invasion, 610; Scythian expulsion, 612; Lydian war, and second siege of Nineveh, 608; Nineveh taken, 606; Lydian war ended with THALES's eclipse; ASTYAGES,¹ ASTYIGAS, or ASPADAS, or KAI KAUS, 601; CYAXARES II., or FRAIBORZ, or DARIUS THE MEDE, 566; succeeds BELSHAZZAR at Babylon, and appoints NABONADIUS prefect there, 553; accession of KAI KOSRU, [KHORS KUSRUESCH,] or CYRUS the Persian, 551 B. C. who had reigned 8 years in Persia; he then reigned over Media also, 15 years, beginning in 551; then over Babylon also, 7 years, beginning in 536. He was succeeded by CAMBYSES in 529, who reigned 7 years and 5 months, and SMERDIS MAGUS, who reigned 7 months; DARIUS, son of HYSTASPES, or GUSHTASP, came in in 521; XERXES, 485; ARTAXERXES LONGIMANUS, or ARDSHIR DIRAZDEST, or BAHAMAN, 464; DARIUS NOTHUS, 423; ARTAXERXES MNEMON, 404; OCHUS, or DARAB I., 358; DARIUS CODOMANNUS, or DARAB II., 335; conquered by ALEXANDER, or ASCANDER, 331 B. C.

The whole extent of ALEXANDER's conquests, observes HEEREN, 'after he had given up India, was exactly that of the former Persian empire, and his farther schemes probably

extended only to Arabia. But easy as it had been to make these conquests, it seemed hardly in a less degree difficult to maintain them; for Macedonia, already much exhausted by constant recruiting, could not furnish sufficient garrisons. ALEXANDER removed this difficulty by protecting the conquered from oppression, and respecting their religion; partly by leaving the civil government in the hands of natives, chiefly of those who had been employed before; while the command of the garrisons only, which remained in the principal places and the newly established colonies, was entrusted to Macedonians. It was his principle to overturn in the interior as little as possible.

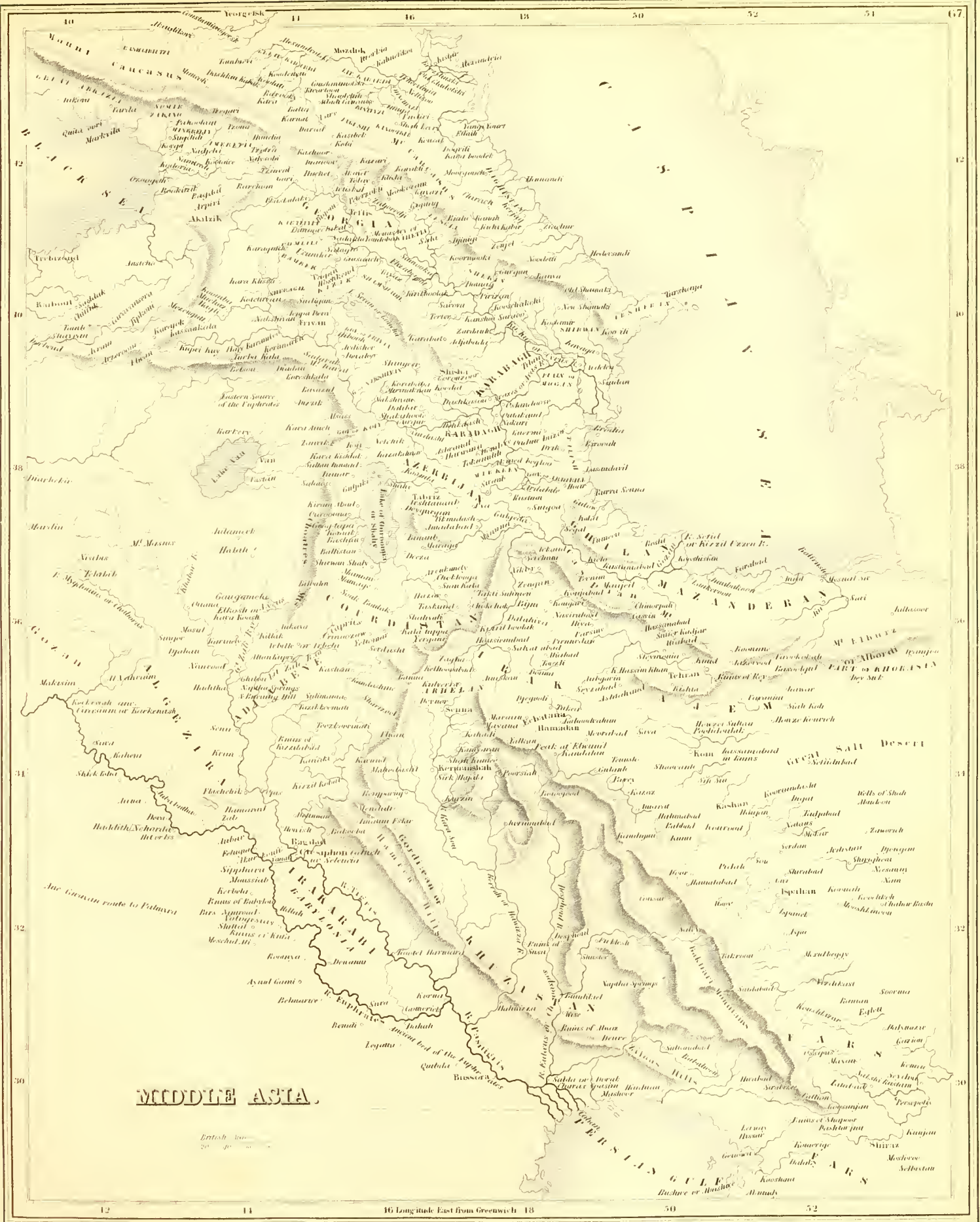
'Simple as the plans of ALEXANDER were for the beginning, so great they seem to have been for the future time. The world lay around him in ruins.' Who was to combine the elements anew? 'His unexpected death, in 323, April 21st, was, under existing circumstances,' says HEEREN, 'the greatest calamity which could have befallen mankind.'² Babylon was to become the chief city of his empire, and so of the world. The union of the East and West was to be promoted by amalgamating the ruling nations by intermarriages and education, but still more by the bands of commerce, the importance of which in Asia much ruder conquerors soon learned to value. The superiority of his genius manifests itself perhaps in nothing so much, as in the elevation above all national prejudices, in which elevation his Macedonians were least of all able to come near him. It is impossible to deny him this merit, whatever judgment may in other respects be formed of his character.'

The very first arrangements after Alexander's death contained the seeds of all the melancholy revolutions afterwards; and the history is that of quarrelling satraps, who all desired to rule and none to obey. After eight days, the generals and principal officers agreed to exclude HERCULES, ALEXANDER's son by BARSINA, and to enthrone ARIDÆUS, an illegitimate son of PHILIP, and a man of no capacity, whom they named PHILIP. ALEXANDER ÆGUS, born of ROXANA, a month after, they associated in the throne, and PERDICEAS was appointed guardian and regent of both kings. He distributed the governments among the generals and ministers, whom, however, he could not hold in subjection, 323 B. C. Syria and Palestine were entrusted to LAOMEDON.

'Two years after, PERDICEAS was slain, unjustly invading Egypt, 321; and ANTIPATER was appointed guardian, who died in two years, after appointing POLYSPEREHON, the eldest of ALEXANDER's captains, 319, in preference to his own son, CASSANDER. On ANTIPATER's death, the turbulent and intriguing OLYMPIAS, mother of ALEXANDER THE GREAT, returned from Epirus and usurped Macedon, putting PHILIP ARIDÆUS to death, 317, and wreaking her vengeance on ANTIPATER's adherents and family. But CASSANDER, having a powerful party in Macedon, besieged her in Pydna, took it, and put her to death, confining the young king, ÆGUS, and his mother, ROXANA, in a castle. But after the second partition of the provinces, in 310, (when CASSANDER got Macedon; LYSIMACHUS, Thrace; PTOLEMY, Egypt; and ANTIGONUS, all Asia, in trust for ÆGUS,) CASSANDER, to ensure the crown of Macedon to himself, murdered ÆGUS and his mother. On POLYSPEREHON's offering Macedon's throne to BARSINA's son, HERCULES, CASSANDER compromised with POLYSPEREHON, who shared the throne, and put

¹ Dr. Hales remarks, that the generally accurate Herodotus retails a tissue of 'complicated absurdities,' in his account of *Astyages* and *Cyrus*.

² The illness of *Alexander* may very readily be accounted for, from the excessive fatigue he had undergone, and from the malaria to which he exposed himself in clearing the canals of Babylon. He unquestionably did not die of poison, and when intemperance in drinking is charged upon him, allowance must be made for the customs of the Persian and Macedonian court.—*Heeren*, *Ancient History*, p. 227.



HERCULES and his mother to death, B. C. 309. Thus, in 14 years, was Alexander's kingdom "plucked up and given to others;" thus "perished by the sword" the children and family of him whose sword had made so many parents childless!

PTOLEMY of Egypt, while ANTIGONUS and the army were occupied in Cappadocia, took possession of Judea, Samaria, Phœnicia and Cœlesyria, and as the governor, LAOMEDON, could not make any great resistance, the country sustained but little injury, and the people were richly rewarded for all their sufferings, by coming under the dominion of so just and benevolent a prince as PTOLEMY, 320 B. C. He took many thousand Jews and some Samaritans back with him to Egypt, treated them with favor, and settled them as privileged and faithful subjects in Cyrene and Alexandria. But ANTIGONUS recovered Syria, when many of its inhabitants voluntarily went into Egypt.

SELEUCUS, commander of cavalry, though excluded in the second partition, of 310, B. C., from his government of Babylon, allotted him by the first, had recovered it from ANTIGONUS in 312, whence oriental historians date his reign, but his title was not acknowledged till after the battle of Ipsus, 301, when ANTIGONUS was slain, and a third and final partition of the empire was made, giving to PTOLEMY, Egypt, Lybia, Arabia, Cœlesyria, and Palestine; to CASSANDER, Macedon and Greece; to LYSIMACHUS, Thrace, Bithynia, and the adjacent districts on the Hellespont and Bosphorus; and to SELEUCUS, Syria, Babylonia and the eastern provinces. To this last partition allude DANIEL's prophecies of the division of ALEXANDER's empire among his four generals. Dan. 8:8. 11:4.

The following lists, from JAHN, close this article, in bringing down the chronology of the Asiatic empires connected with Jewish history, to the time of the Romans:

GREEK-SYRIAN KINGS.

	<i>Jahn.</i>	<i>Hales.</i>
SELEUCUS Nicator,	B. C. 312	312
ANTIOCHUS Soter,	" " 280	280
ANTIOCHUS THEOS,	" " 260	261
SELEUCUS CALLINICUS,	" " 245	246
SELEUCUS CERAUNUS,	" " 225	225
ANTIOCHUS THE GREAT,	" " 223	223
SELEUCUS PHILOPATOR,	" " 186	187
ANTIOCHUS EPIPHANES,	" " 175	175
ANTIOCHUS EUPATOR,	" " 164	164
DEMETRIUS Soter,	" " 162	162
ALEXANDER BALAS,	" " 150	151
DEMETRIUS Nicator,	" " 145	146
ANTIOCHUS VI. EPIPHANES,	" " "	144
DIODOTUS or TRYPHON,	" " "	143
ANTIOCHUS SIDETES,	" " 140	138
DEMETRIUS Nicator II.	" " 130	130
ZEBINA,	" " 125	126
ANTIOCHUS GRYPUS,	" " 123	122
SELEUCUS,	" " 96	97
PHILIP,	" " 92	92
TIGRANES, King of Armenia,	" " 83	84
The Romans,	" " 66	

SELEUCUS was reckoned by APPIAN, "the greatest king after ALEXANDER," and is so represented in prophecy; Dan. 11:5. He first conquered ANTIGONUS, and seized his provinces of Syria and Asia Minor; he at last conquered LYSIMACHUS, king of Thrace, who had previously annexed Macedon to his dominions; so that he united three of the kindoms into which ALEXANDER's empire was split, and was thence styled Nicator, i. e. "conqueror," while PTOLEMY, the wisest, retained the fourth, Egypt and its dependencies. The era of the Seleucidæ commences 312 B. C.

SELEUCUS built Antioch, the capital of Syria, on the river Orontes; and three other cities of note, Seleucia, Apamea, and Laodicea, in the same province; which, in his time, was divided into three parts, Upper Syria, Cœlesyria, and Palestine Syria. The maritime coast of the two latter was called Phœnicia. Afterwards he built Seleucia, about forty miles above Babylon, on the western side of the Tigris, opposite the modern city of Bagdad, and made it the capital of the eastern provinces. He built a great number of cities besides, and adopted Alexander's policy of planting the Jews in many of them, with ample privileges. He was beloved by his subjects for his justice and mildness, and remarkably fond of his children. ANTIOCHUS Soter succeeded him in 280; ANTIOCHUS THEOS, 261; SELEUCUS CALLINICUS, 246-7. He was uniformly unfortunate; PTOLEMY EUERGETES, king of Egypt, took from him Cilicia, Syria and Phœnicia; and in attempting to quell a revolt of his eastern provinces, he was defeated in a decisive battle by ARSACES, the Parthian, and died in captivity, B. C. 229. And thus, with ARSACES, commenced the Parthian empire, which lasted from 450 to 500 years.

GREEK-EGYPTIAN KINGS.

	<i>Jahn.</i>	<i>Hales.</i>
PTOLEMY LAGUS,	B. C. 323	
Era of Ptolemy,	" "	305
PTOLEMY PHILADELPHUS,	" " 284	285
PTOLEMY EUERGETES,	" " 246	247
PTOLEMY PHILOPATOR,	" " 221	222
PTOLEMY EPIPHANES,	" " 204	205
PTOLEMY PHILOMETER,	" " 180	181
PTOLEMY PHYSCON,	" " 145	146
PTOLEMY LATHYRUS,	" " 116	117
PTOLEMY ALEXANDER,	" " 80	81
PTOLEMY AULETES,	" " 65	
CLEOPATRA,	" " 51	52
The Romans,	" " 31	

MAP X.

PALESTINE OR THE HOLY LAND, WITH ANCIENT AND MODERN NAMES.

To the attentive reader of the history of the Hebrew nation, as exhibited in the Old Testament, it will appear, that its prosperity rose, or declined, with its obedience to God, or neglect of Him and His law. This is evinced by the prophets with the accuracy of a thermometer. And the reason is made abundantly clear by the theocratic nature of their government. For, whatever power was entrusted to the successive kings, for the management of the temporal concerns of their subjects, a superior power was reserved to the Most High, as King of kings and Lord of lords; and the intimations of His will were given through the instrumentality of His prophets.

Thus it was, that the revolt of the Ten Tribes under JEROBOAM, itself a punishment on the nation for its sins, and the sins of its recent kings, prepared the way, by the introduction of a system of idolatry, adopted on grounds of political expediency, for the gradual deterioration of the kingdom of Israel. It proceeded until they were ruined, and the inhabitants, by successive captivities, carried away from their native land. To the regal posterity of DAVID a spirit of loyalty was shown by his own peculiar tribe, that of JUDAH; and to them was added the tribe of BENJAMIN; Jerusalem, the capital of the kingdom, being situated within the bounds of the latter. But many of the kings of Judah were corrupted by the example of those of Israel, and allied with them; and this union, with its increasing corruption, brought at length the captivity of Babylon. This, although not a final dispersion of the people, like that of the sister kingdom, was yet a temporary ruin of the monarchy, and clearly foretold in all its circumstances.

On the return from that captivity, the Jews came back to a country laid waste by the ravages of war. They came, a feeble band, scarcely fifty thousand, to begin the repeopling of a territory which had accommodated millions. But there an Ammonite obtained power; the Idumean gained footing in the south; and the population introduced by the Assyrian monarch, to supply the place of the expatriated tribes of the kingdom of Israel, (who became gradually incorporated with its remaining inhabitants, adopted partially their religion, and were now chiefly known by the name of Samaritans, a name derived from the most recent capital of that kingdom,) pressed upon 'the city of their solemnities' from the north. They were under the Persian domination, as were the Jews themselves; and the appeals and counter appeals of both parties were, of course, directed to the same sovereigns. The remnant of the captivity who came from Babylon, and resettled Jerusalem and the neighboring country, formerly the kingdom of JUDAH, were then and thenceforward known by the name of Jews, and the country was called Judea.

The successive disorders and devastations of war had almost obliterated the names of the twelve original tribes, as also those of the more ancient Canaanite possessors. The latter, indeed, had yielded soon, upon the division of the country begun and carried forward by JOSHUA, and completed in after times. They are therefore, as national boundaries, very indistinctly known by us. They appear, indeed, in the ordinary maps of Palestine; and in these are inserted the names of those cities, respectively, which the Sacred Record assigns to the several tribes. But, with respect to very many of them, the sites they occupied are not satisfactorily ascertained; and it would cost much research and labor, like that

which Dr. ROBINSON and Rev. Mr. SMITH expended so successfully on Beersheba,² to identify them.

Still, as the prominent features of the country are indelible, we are enabled, by the streams and mountains, to arrive at approximating results. Hence a very considerable portion of the current information concerning the country may be relied on. East of the Jordan, the old kingdoms of SHON and OG are traceable; and, on the west, the country of the Philistines, embracing principally a long and narrow plain, in average about fifteen miles in width, and near a hundred in length,³ lying on the Mediterranean sea, and below 'the hill-country,'⁴ presents still to the eye the advantage possessed by 'all the Canaanites that dwelt in the land of the valley, and had chariots of iron.'⁵ Similar remarks may be made in reference to the territory of Tyre and Sidon, lying further to the north, yet along the sea coast.

In the application of ancient prophecy, the countries of ZEBULON and NAPHTALI are mentioned in the New Testament;⁶ but scarcely any other of the lots of the tribes of Israel are named, with the exception of JUDAH. Then the land occupied by the Hebrew tribes on the western side of Jordan was named Judea in its southern portion, having Jerusalem for its capital; Samaria lay next to the north of it, as a central region; and Galilee was north of this. These were permanent divisions authorized by the Roman conquerors, and occur frequently in the New Testament. There we have, likewise, 'the country beyond Jordan,'⁷ known to the Greeks and Romans by the name of Peræa, and occupying a portion of the territory assigned by MOSES to the tribes of REUBEN and GAD, and the half-tribe of MANASSEH, all of which was included in 'the kingdom of Israel' under JEROBOAM and his successors. Beside these we have the regions of Decapolis, Ituræa, Abilene, and 'the country of the Gadarenes,' mentioned Luke iii. 1, Matt. iv. 25, and Luke viii. 25; all of them lying in the northern and north-eastern part of the country assigned anciently to the Hebrew tribes. Trachonitis was the extreme part toward the appropriate territories of Damascus and of Syria; and the name Auranitis, given by the Romans, embodied the ancient Hauran of EZEKIEL.⁸ These divisions are generally retained in the common maps; but the modern Haouran of BURCKHARDT embraces the most of them.⁹

When CYRUS, according to the predictions of ISAAH,¹⁰ uttered more than a century and a half previously, gave permission to the captives at Babylon to return, and to rebuild their temple, he appointed ZERUBBABEL, 'the prince of Judah,'¹¹ (called also Sheshbazzar,) grandson of JEHIAKIM, to be their civil governor. The office of high-priest was held by JESHAUA, grandson of SERAIAH, the last who had sustained it before the captivity, and whose descendant EZRA acted a part in the return so distinguished and important.

The first caravan is allowed to have left Babylon for Judea, B. C. 535. EZRA did not leave that city with his new commission, until the year 457, and was probably advanced in age; certainly so, if, as some suppose, he had accompanied ZERUBBABEL, and then returned to Babylon on some public business of his people.¹² The commission he had received from the Persian monarch gave him ample powers; and he

² See *Ress. in Pal.*, vol. i., pp. 300—3.

³ Luke i. 39.

⁴ Matt. iv. 12—16.

⁵ Ezek. xlvii. 16, 18.

⁶ xlv. 23; xlv. 1—4, 13.

¹² See *Robinson's Calmet*, in art.

⁷ Information of Rev. Mr. Smith.

⁸ Josh. xvii. 16.

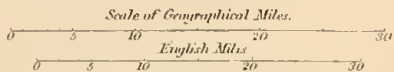
⁹ Matt. iv. 25.

¹⁰ See *Burckhardt's Travels in Syria*.

¹¹ Ezra i. 8.

¹ *Tobiah*; see Neh. ii. 10.

PALESTINE



In all cases where a scriptural site has been ascertained the modern name is added to the ancient one from which it is distinguished by a lighter character; the classical names are enclosed in parentheses; thus Ashdod (Azotus) Eklat (The word Eklat is the modern Arabic appellation for Mountain, Nahr for River & Wady for a Valley or Water course).



- Reference to the Tribes.
- | | |
|-------------|---------------|
| I Asher | VII Dan |
| II Naphtali | VIII Benjamin |
| III Zebulon | IX Judah |
| IV Issachar | X Simeon |
| V Manasseh | XI Gad |
| VI Ephraim | XII Reuben |
- The boundaries of the Tribes are indicated by a dotted line, thus: The territories of Judah, Simeon, and the great part of Benjamin and Dan were afterwards comprised in the Kingdom of Judah; all the remainder were comprehended within the Kingdom of Israel.



appears to have succeeded ZERUBBABEL in the civil dignity he had held, as well as to have exercised priestly authority; the union of the two offices in this eminent servant of GOD and lover of his nation affording an example, possibly, to succeeding periods of their history. He is supposed to have administered the government of Judea for about ten years, until he was superseded by the appointment of NEHEMIAH; and we have no account in Scripture of any descent of priestly authority to the house of DAVID, although ZERUBBABEL left several sons.

The temple had been rebuilt, and the sacred services renewed; but until NEHEMIAH's administration of the government, the city had remained defenceless, and exposed to the incursions of the numerous enemies of the Jews, their jealous rivals in the surrounding nations. NEHEMIAH, however, made it his first care to rebuild the wall. This was done in a comparatively short time, with great vigor and alacrity, as 'the people had a mind to work.'¹

Yet, notwithstanding the erection of the wall, and the agreement made among the people that, beside the rulers, 'one of ten'² should dwell at Jerusalem, they were still a feeble band. For it has generally been granted by the rabbins, that the better as well as more numerous part of the nation remained behind when their brethren returned; and it has been used as an argument to prove their slender means, that the transmigration was aided by many who took no part in it. 'This, in fact, was provided for in the proclamation of the Persian monarch,'³ but can hardly support such an argument. For other reasons might prevail to induce 'a freewill offering of the people,' than poverty in the emigrants. Nevertheless, it is apparent, that, for a considerable period after the re-establishment of the Jews their figure in history is inconsiderable.

There is, indeed, a great deficiency in the historical materials we at present possess—a gap of many years between the administration of NEHEMIAH and the rise of the Asmonean family. Yet it appears very clearly, that the captivity at Babylon had wrought a great change of character in those who survived it, in one respect particularly; that the love of idol worship, which had cost their fathers so many inflictions of Divine displeasure, became obliterated, as it were, from their minds—the remedy having proved entirely effectual. This, however, may not have resulted from the simple suffering to which they had been exposed. While they were in their own land, and prosperous, they seem to have felt themselves isolated from all other people by the peculiarity of their faith, and longed for what was forbidden them, 'that they might be as the rest of the nations.'⁴ But the public honors conferred on DANIEL, their countryman, and the reasons for conferring them—the proclamation of the most powerful king of his age, NEBUCHADNEZZAR, commanding men to fear and worship the GOD of DANIEL, a proclamation reiterated by DARIUS,⁵ and the accomplishment of prophecy in the punishment of their own sovereigns, and the favor ultimately shown by CYRUS, who alleged the Divine command for the unusual condescension and kindness he exhibited toward his captives⁶—all these must have operated on reflecting men. They must have been convinced of the power and faithfulness of the GOD of their fathers, in the fulfilment both of His promises and threatenings, and learned hence to reverence Him and His law.

It suited well with the insidious malignity of GIBBON against

Christianity, to introduce to the readers of his elaborate and scholarly History,⁷ the Jewish nation in their extreme of depression. He presents them, therefore, in the description of TAETRUS,⁸ as 'the most despised of Assyrian and Persian slaves;' and expresses his own contempt in the fulness of predilection for 'the elegant mythology of the Greeks,' which they contemned and hated. It would have been better to imitate the candor of the Persian monarch, and acknowledge with him, that 'there have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river, and toll, tribute and custom were paid unto them.'⁹ For when his own idolized Greeks and Romans were but rising into fame, the Hebrew state had long since passed its highest elevation, and was now declining under the previously threatened judgments of GOD. Exceedingly unjust, therefore, must it be accounted, to take the measure of their consequence as a people at the time when they were actually 'minished and brought low'¹⁰ for their sins. Yet this is not the only instance in which that accomplished scholar, while he betrayed his own infidel prejudices, became a faithful recorder of Scripture prophecies.

Although the number of those who returned from the captivity was so small, yet that the nation was still numerous is evinced by the declaration of HAMAN to AHSUERUS, that they were 'dispersed in all the provinces of his kingdom,' the extent of which we have already seen in the division of it made by DARIUS HYSTASPIS. The favorite represents them as noted for having 'their laws diverse from all people.'¹¹ These representations are observable. They show in the Jews an uniform attachment to their own distinctive peculiarities, wherever they were 'scattered among the heathen;' and, although the extent of such dispersion may be, and doubtless is exaggerated, yet the mention of it by an enemy in this manner proves that it must have been great. The result of HAMAN's hostility, envy and malice in the signal triumph of the Jews must have given their nation both fame and power.

Still the Persians had them in subjection, yet it was under a comparatively easy yoke. After the administration of NEHEMIAH, no new governor of the Jews is distinctly mentioned; but it would seem that the spiritual authority of the priesthood became gradually invested with civil power; as in many subsequent and modern instances in the East, down to our times, and as it occurred occasionally in the ancient Hebrew nation, when ELI, the high-priest, and SAMUEL, a levite, priest and prophet, were 'judges in Israel'—exercising a kingly power, subservient to the acknowledged theocracy. Somewhat similar to this we shall find in the Maccabean family in the sequel.

Between the period of return from the captivity and the conquests of ALEXANDER over the Persian empire, comprising more than two hundred years, but little interruption was given to the gradual increase of the Jewish nation, and their affairs hardly enter into general history. Of the twenty satrapies of DARIUS HYSTASPIS their country formed but a portion of one, that is, Syria, and appears to have come under its government. But, in the mean time, a new cause of alienation had been superadded to those which before had sundered the Jews and Samaritans; for MANASSEH,¹² a grandson of ELIASHIB, for forty years high-priest of the Jews, had become allied to SANBALLAT, the active enemy of NEHEMIAH, by marrying his daughter; and, in imitation of the renewed temple at Jerusalem, a temple had been erected by the Samaritans on

¹ Neh. iv. 6.

² Id. xi. 1.

³ Ezra vii. 16.

⁴ Comp. Deut. xvii. 14; Lev. xx. 24; 1 Sam. viii. 5, 20, with Ezek. xx. 32.

⁵ Dan. ch. iv. and vi. 26.

⁶ Ezra i. 2—4.

⁷ Decl. and Fall of Rom. Emp., ch. xv.

⁸ Hist. lib. v., § 8.

⁹ Ezra iv. 20.

¹⁰ Ps. cvii. 39.

¹¹ Esther iii. 8.

¹² Josephus, Jud. Ant. lib. xi. cc. 7, 8.

Mount Gerizim, in which he officiated in the priestly office, widening thus the breach, and rendering it permanent.

This period also included some of the most busy and important scenes in which men have ever engaged. The contest between the power of western Asia, and the Grecian states, which issued in the defeat and humiliation of XERXES, and the loss of so large a portion of his immense army, though it affected not peculiarly the Jewish nation, is not passed over in silence by the sacred volume.¹ And if it be admitted that any of that nation were in the army of the Asiatic despot, as has been well supposed,² yet it cannot be shown that they were greatly concerned in his fortunes, except indeed we grant that he is the AHASUERUS of the book of ESTHER—an hypothesis which the limits of this narration will not allow us either to establish or refute, since both DARIUS HYSTASPIS and ARTAXERXES LONGIMANUS have been, with very plausible reasons, assumed as bearing that scriptural name. But it will be expedient to lay before the reader a table of the succession to the Persian empire, from the close of the captivity to the death of ALEXANDER, thus:

- B. C. 536. CYRUS reigned 7 years.
 529. CAMBYSES, 7 years 5 months.
 522. SMERDIS, 7 months.
 521. DARIUS I., son of HYSTASPES, 36 years.
 486. XERXES I., 21 years.
 465. ARTAXERXES I., LONGIMANUS, 40 years 3 months.
 424. XERXES II., 2 months.
 421. SOGDIANUS, 7 months.
 424. DARIUS II., NOTHUS, 19 years.
 405. ARTAXERXES II., MNEMON, 46 years.
 359. OCHUS, (DARIUS,) 21 years.
 338. ARSES, or AROGUS, 2 years.
 336. DARIUS III., CODOMANNUS, 4 years.
 332. ALEXANDER of Macedon, 8 years.³

It would be impracticable, within the limits assigned to this article, to pursue minutely the history of the Jewish nation, even were our documents sufficient for such research. But a greater attention than has been generally given among us might profitably be devoted to that history, by the light of such critical writers as PRIDEAUX; consulting, if possible, his authorities—since all points are far from being made clear. And the practice is very general of treating all the apocryphal books as equally unworthy of credit; so that the historical truth in them is disregarded, as well as the absurd legends—a difficulty increased by their being now entirely left out of the ordinary editions of the Bible. This measure, though desirable on some accounts, is a disadvantage to one who seeks a continuous view of the history of GOD'S ancient people—a view which he cannot take without considerable trouble in procuring and comparing a variety of writers, and selecting from them with caution.

This latter remark will apply with much force even to the venerated JOSEPHUS. For, while it is matter for devout thankfulness that such a writer is found, whose personal integrity and faithfulness can be so much relied on in narrating what he saw, yet his extreme desire to conform his narrative to the taste and sentiments of Greeks and Romans, spreads such an air of distortion over parts of his works, as tends greatly to detract from their credit.

Yet, with all his faults, JOSEPHUS is, for a considerable portion of time, about the only writer to whom we can apply for Jewish history; and there are, therefore, events recorded by him, which modern historians admit or reject, just as they

cherish or distrust his testimony. One of these is the meeting of ALEXANDER, called the Great, and JADDUA, high-priest of the JEWS, and grandson of ELIASHIB.⁴ Their interview is placed by JOSEPHUS soon after the conquest of Tyre by ALEXANDER; when the conqueror, struck with the serious dignity and venerable appearance of the aged priest, and the imposing array of his accompanying brethren, acknowledged the GOD of Israel by sacrifices, and indulged His people with the confirmation of the privileges they had enjoyed under the Persian government, adding besides several that were new.

Compared with their heathen neighbors, the Jews had undoubtedly been faithful subjects of the Persian power, and their fidelity had been tried, appreciated and rewarded. ALEXANDER introduced a great number of them into the cities he founded, especially his favored Alexandria. Thither many Jews resorted, after his death, beside those who were forcibly carried into Egypt by PROLEMY, who, in the division of the empire, obtained that portion. This monarch was, indeed, cruel toward the nation at his first accession to the throne, and took the capital city by assault or stratagem, violating the sacredness of the temple. But he and several of his successors were afterwards friendly. The Syrian monarchy too, for a season, favored them, and they were permitted to enjoy the rights of citizens in Antioch, the capital of SELEUCUS, founder of that monarchy. Not a few of them also were induced to settle in various cities of the Greeks throughout a large portion of the now quadripartite dominions of the Macedonian conqueror.

It would be pleasing, did our space permit, to trace the fulfilment of several of the prophecies of Scripture during the ages that intervened between the closing of the Old Testament canon and the opening of the New. Much of this is found in the varying circumstances of the successors of ALEXANDER, so remarkably foreshadowed in DANIEL'S predictions.⁵

But it was not long before the general tranquillity which the Jews had enjoyed under the Persian, and, in a good degree, under the Grecian government, was interrupted. The wars of ANTIOCHUS, surnamed the Great, had extended over a wide field, and reached at length the rising majesty of Roman power, destined next to bear sway where the Assyrian, Medo-Persian and Grecian dominations had been successively established. The Romans attacked him vigorously, and embarrassed exceedingly his movements and resources. On making peace, therefore, upon humiliating terms, he attempted to recruit his exhausted finances by seizing on the treasures of consecrated temples—anciently made places of deposit for the wealth acquired by trade, as enjoying the sacred immunity of religion. In an enterprise of this kind he lost his life.

ANTIOCHUS, his son, surnamed Epiphanes, or 'the illustrious,' though most absurdly, pursued the same measures; and hearing that the temple at Jerusalem was in possession of great treasure, he came thither and plundered it, under circumstances peculiarly aggravating. Yet not content with this, he entertained and labored to enforce a scheme of uniformity in religious worship, that all his subjects should adopt the religion of their king. Persecution therefore arose against the Jews, for they were now, by the varying fortunes of war between Syria and Egypt, reduced to acknowledge him their lord. Many of the Jews, unable to sustain such trials, deserted the religion of their fathers; and some became voluntary apostates, and exerted themselves to seduce others. But the heroic courage and stern adherence to the ancient faith of ISRAEL displayed by MATTATHIAS, gave a new face to affairs.

¹ Dan. xi. 2.

² From the mention of the Solymians by *Choerilus*, whom *Josephus* quotes. *Cont. Apion.* lib. i., p. 451, vol. ii., ed. *Hav.*

³ Compare the tables of *Hales*, *Chronol.* vol. i., p. 163, and *Jahn*, *Heb. Com.*, p. 161. The usurper, *Smerdis*, is not noticed by *Daniel*.

⁴ *Judd. Antiq.* l. xi. c. 8.

⁵ *ch. xi.*

This priest, a descendant of ASMONÆUS, from whom his race were afterwards denominated, and the father of a vigorous family of five sons,¹ refused to obey the king, and openly rebelled. Several joined him, and he obtained some advantages, though his difficulties and distresses were great. At his death, JUDAS, surnamed MACCABÆUS, was the warrior of his family and nation, and became renowned for his valor, discretion, military skill and success. Of him and his exploits the first and second books of Maccabees treat, and, as is supposed, with historical veracity. The first opposition to ANTIOCHUS was made B. C. 167, and continued until the nation recovered its independence.

In the next generation the head of the Maccabæan or Asmonæan family, for each name is appropriate, became a sovereign prince; and in the generation after, in the person of ARISTOBULUS I., wore a crown, and took the name of king. The high-priesthood also was shared by successive members of the same distinguished race, entering the family in the person of JONATHAN, brother of JUDAS MACCABÆUS, and a partaker of his heroic spirit—a spirit that shone in SIMON, another of these noble brothers, and descended to JOHN HYRCANUS, his eminent son and successor.

But it becomes painful to trace the history of acquired power, when that acquisition is marked by moral delinquencies. And we anticipate exceptions from the ordinary history of self-aggrandizing rulers in those who have been tried in the school of restriction and adversity, or have had the opportunity of acquiring the elements of sound religious knowledge. Who, for instance, would not suppose, that the lessons of sacred wisdom contained in the ancient Scriptures, and the discipline of a captivity of more than half a century in duration, must have established a safeguard against wrong, and outrage, in the posterity of MATTATHIAS, trained in perils and sufferings? Yet their history, after HYRCANUS, too greatly resembles that of the successors of ALEXANDER, whether in Macedonia, Syria, or Egypt. Corrupted by the practices of the effeminate court of Persia, the Grecian conqueror became luxurious too, and his followers revelled in indulgence. Their vices multiplied with the increase of their prosperity—and the Asmonæan family, Jewish though they were, and enjoying still the records of a Divine revelation to their fathers, followed in the train of heathen kings, queens and princes, with but very few though honorable exceptions. How often, alas, does lust of power extinguish natural affection!

Indeed, there had been at work for a long time a spirit of conformity to the practices, feelings, and sentiments of the Greeks. The intimate intercourse with them, which, of necessity, grew out of political dependence, and the transactions of secular business, conspired with the corrupt longing for power and influence in the minds of ambitious men to produce a not unfrequent compliance with the idolatry, much more with the amusements of this gay and accomplished people. Apostate priests were found, who, in possession of the highest dignity of their order, prostituted their sacred character to the institution of games, the building of theatres, and the erection of statues to which Divine honors were paid. Of such description were JASON, MENELAUS and ALCIMUS; and with similar compliances the Samaritans had long been chargeable. The spirit, too, of the Greek philosophy was becoming fashionable, and learned rabbis were tinctured with it. Yet the formation of the Pharisaic sect operated in no small degree to check this tendency; and the Essenes, another Jewish denomination, encouraged aspirations after a more interior and higher spiritual life; although this was

counterbalanced by the pernicious influence of the Sadducees—so often mentioned with the Pharisees and Scribes in the New Testament. Still, in the wonder-working wisdom of ISRAEL'S almighty Friend, the connexion with the Grecian nations was over-ruled to make mankind better acquainted with the Divine will; a translation of the Scriptures, or, at least, of the books of the Law, having been made into Greek during, as is supposed, the reign of the second PTOLEMY in Egypt. This is familiarly termed the Septuagint—whether as authorized by the sanhedrim, or, as tradition asserts, being the work of seventy translators. It was probably done at Alexandria, and accommodated the Jews, who resided in great numbers in Egypt, and had a celebrated temple there, at Heliopolis, or On.

But, in process of time, new interests arose. The star of Rome was ascending in the West, and shedding its influence on Oriental regions. A Roman delegate prescribed terms to Syria and Egypt. The heroic leader of resuscitating Israel, JUDAS MACCABÆUS, deemed it policy to seek alliance with the rising power.² He entered therefore into a league with the Romans, and was accounted their friend.

There have been those who have blamed this step. But it is to be remembered, that, in the providence of GOD, necessity was laid on him; and, indeed, the subsequent history of his people proves, that to be accounted the friend and ally of Rome, so that injury done to the Jews should be accounted as offered to that formidable and victorious power, became, as it were, a refuge for their feebleness. Yet, as is often the case, the power, which was applied to as an aid in difficulty, became in the end a domineering ruler; and Rome, rising with rapid advance to the empire assigned in prophecy, as the successor of Grecian sway, waited but an occasion to lay on Judea also the mighty hand of sovereignty.

In the year 65 B. C. CNEIUS POMPEY, one of the most humane of Roman conquerors, having concluded successfully the war against MITHRIDATES, and put an end to the reign of the Seleucidæ at Antioch, visited Palestine before his triumphant return to Italy. He was appealed to as an arbitrator between contending brothers of the Asmonæan family, each seeking to supplant the other. But in the issue he seized upon the prize himself, and took Jerusalem by assault. Nevertheless, with remarkable moderation, in times when rapine was becoming at Rome the prevailing practice of leading men, in order to gratify the love of luxury or power, he spared the treasures of the temple—only, however, to be subsequently plundered by the avaricious CRASSUS.

And now a new character is about to appear. Idumæa had for some time been subdued by the vigorous arms and policy of JOHN HYRCANUS, who had compelled its inhabitants to embrace the religion of the Jews, and submit to their distinguishing rite, and had then permitted them to extend their territory into the south of Judæa, where Hebron became their capital city. ANTIPATER, (son of ANTIPAS,) a man of great native shrewdness, and political ability, had risen to eminence among them, and so conciliated the favor of the Romans that at length he was made governor of the country. Insinuating himself into the confidence of HYRCANUS, son of ALEXANDER JANNÆUS, and brother and victim of the unprincipled ARISTOBULUS, he brought forward, among others of his sons, HEROD, familiarly entitled the Great.

This man's history is memorable. It is written at large, and with minute particularity, by JOSEPHUS. And it exhibits one of the most striking examples of success in an energetic and all-engrossing pursuit of power and personal aggrandize-

¹ 1 Macc. ii. 2—5.

² Justin, l. xxxvi. c. 3.

³ Dan. vii. 7, &c.

ment combined with extreme domestic wretchedness, that perhaps the world has seen. His father and himself lived at an eventful period. They flattered and were subservient to the leading men of Rome; and, rendering them important services, reaped a distinguished reward. HEROD became the personal and officious friend of JULIUS CÆSAR, and of MARK ANTONY, and of AUGUSTUS also; yet knowing his descent to be unpopular with the Jews, allied himself with the cherished Asmonæan race, and espoused MARIAMNE, grand-daughter of HYRCANUS, whom at length he destroyed. So did he his

beloved wife herself, and their two sons. His eldest son by another marriage, and his intended successor, he also caused to be executed, just as he was leaving the world, and almost in the agonies of death. In ARCHELAUS,¹ who was his actual successor in Judæa, 'the sceptre departed from Judah,'² but the long-promised SHILOH, 'the Desire of all nations,'³ was already manifest in Bethlehem, the city of DAVID.⁴

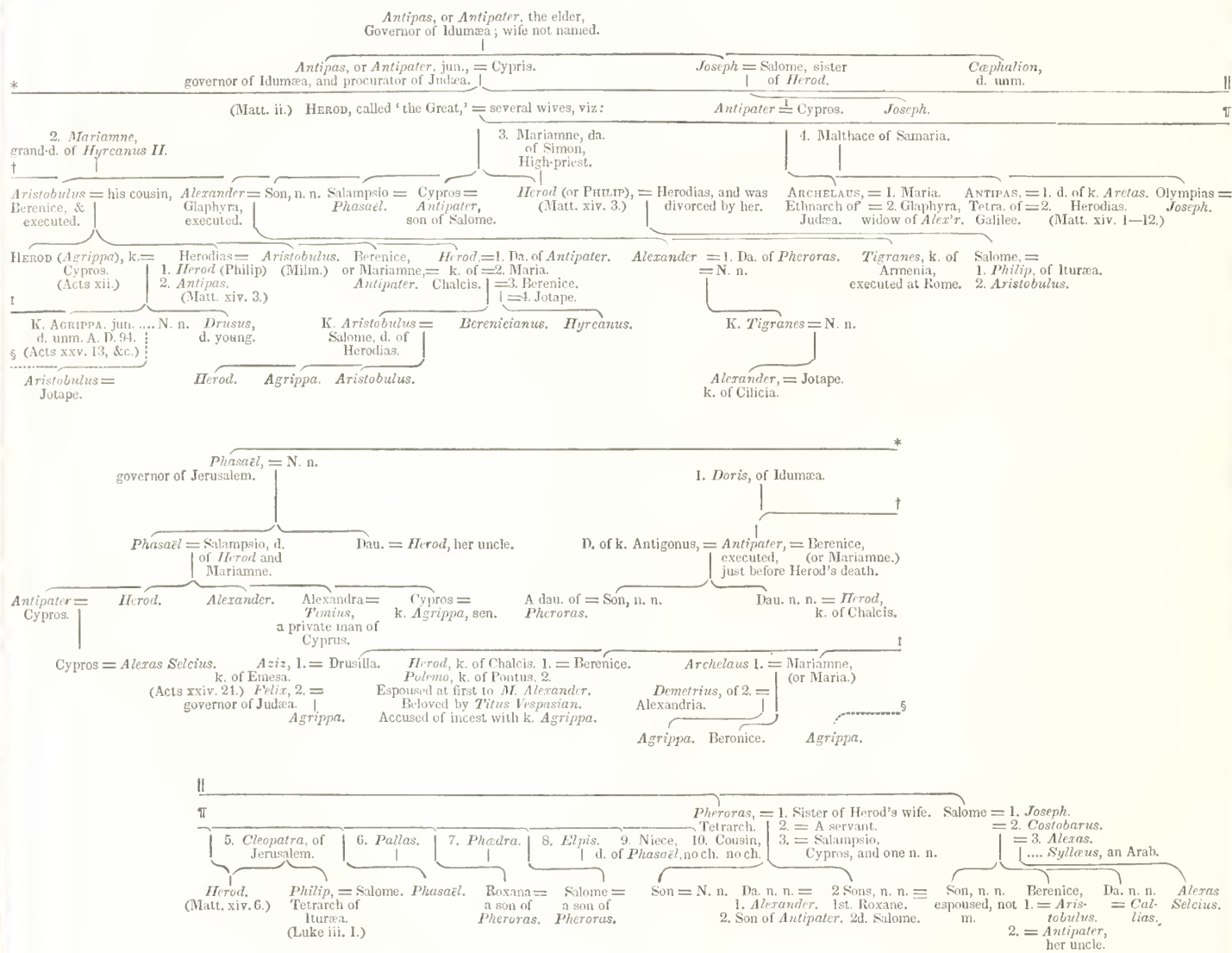
¹ Mentioned *Matt.* ii. 22.

² *Gen.* xlix. 10.

³ *Haggai* ii. 7.

⁴ *Micah* v. 2; *Matt.* ii. 5; *John* vii. 42.

The following Table will give a more compact view of the family of HEROD than is practicable by a continuous narrative, and appears necessary in order to distinguish the different individuals of the name who are mentioned in the New Testament. To the reader of JOSEPHUS also it may be useful.



From Chr. Noldius, comp. with Milman's Hist. Jews.

MAP XI.

GREECE AND IONIA.

GREECE, like Rome, began with many a tribe, whose name came from an unknown earlier tribe, a different period, and an individual or a place reciprocally personified;—with many a city, and each city with a king. These cities became republics,—then ensued foreign conquests,—luxury,—again a king—and universal empire;—then a province of Rome,—a prey, with Rome, to barbarians,—dismembered,—and then,—like Jerusalem and Egypt, under the rule of the Mahometan Turk; and now another change of masters, a king imposed and guaranteed by foreign European powers,—a doubtful future to its glorious and its sad past.

The moral, literary and civil influence of Greece extended over all the active part of the world from the early times of authentic history; but its political rule commenced with ALEXANDER the Great, B. C. 336, and culminated with his power.

The boundaries of the country which received this name, differed under the different governments which ruled over it: thus the Greece of the Old Testament is not exactly that of the New; the former including Macedonia, Thessaly, Epirus, Hellas or Greece proper, and the Peloponnesus, or Morea, so called from the moroi, or mulberry-trees;—while the latter excluded Macedonia, Thessaly, and Epirus. The Romans, in the time of the apostles, had made two divisions of this country; the first, called Macedonia, included also Thessaly and Epirus; and the other, termed Achaia, included all the rest of Greece, and was, properly speaking, the Greece of the New Testament.¹

Greece, taken in its largest acceptation, as denoting the countries where the Greek language prevailed, included the territory from the Scardian mountains, north,—to the Levant, south; and from the Adriatic Sea, west,—to Asia Minor east. The Jews sometimes referred to all Gentiles by the name of 'Greeks.'

The Gazetteer gives the etymology of the name, and its use in the Scriptures. It is remarkable that the Hindoos, at this day, call the Greeks, 'Yavanas,' which is the ancient Hebrew appellation. The name Græcia, from Graikoi, or Graikos, the name of a tribe of Epirus, or of its king, was given by the Romans, and yet that name Græcia was never recognized in their laws, though familiar to their literature.²

The earliest inhabitants of Greece were the Pelasgi, a general appellation, like Saxons, Franks, &c., with a name peculiar to each of the different tribes, such as the Caucones, Leleges, &c.:³—who all yielded to the tribe of Hellenes, which first appeared in the south of Thessaly, B. C. 1384. For many centuries, the Hellenes were divided first into Æolians and Ionians, and afterwards into Dorians, Ionians, Achæans, and Æolians, who were spread over Greece; while, as was the uniform tradition, numerous colonies came among them from the east and south, from Phœnicia and Egypt, who found them in a state of utter barbarism, and gave them the first rudiments of civilization; some of the Greeks denied this, and claimed that they were autochthones, indigenous and self-perfected.

CECROPS, according to the common account, was the first of their native kings, about 1550 years B. C., and founded Athens. Argos had been settled by INACHUS, a wanderer from the east, 1856 B. C., and DANAUS is said to have reinforced

him with a colony from Egypt, and to have given his name to the Danaï. Then from Phrygia, in Asia Minor, came PELOPS, whence Peloponnesus, or the island of PELOPS. But these statements are disputed.

About thirty years after the foundation of Athens, which Sir I. NEWTON reduces to B. C. 1080, great troubles taking place in Palestine, (the taking of Sidon, by the Philistines, united with Edomites, who were expelled from their homes by the conquests of DAVID,) numerous bodies of Phœnicians emigrated into Phrygia, the islands, Rhodes, Crete, and Eubœa, and into Greece,—as the Curetes, Corybantes, Idæi Dactyli, and others. They brought with them letters, music, the art of working in metals, accurate methods of computing time, and mystical ceremonies of religion. CADMUS, one of the chiefs of the Curetes, settled the Cadmeians in Bœotia, and founded Thebes; and, in common with his co-chiefs, introduced letters. MINOS, another Phœnician, created a large naval power, and established in Crete⁴ the most ancient recorded political system, calculated to combine the liberty of citizens with regular government; it was the model of LYCURGUS' subsequent institutions for Sparta. CERES, who introduced into Attica corn and tillage, is supposed to have been a priestess of the Phœnician goddess, RHEA, or CYBELE, or a name for the goddess herself.⁵ Generally, however, a much higher antiquity is assigned to these legends—as recent investigation, in a great degree, accounts them.

The religion of Greece was derived partly from Egypt, partly from Phœnicia, and partly from the old belief of the Pelasgians, who first worshipped nameless gods, and whose ancestors had therefore probably quitted Asia, the cradle of mankind, before the commencement of polytheism; afterwards inferior spirits were worshipped as immediate movers of nature. When the Grecians met with Egyptian settlers, superior in knowledge, who professed to declare the names, order and power of gods, and the means of learning their will and averting their anger, they received, with joyful acquiescence, definite notions for the vague cravings of their curiosity; and accordingly nearly all the names of the Grecian gods were Egyptian. The Phœnicians afterwards settled more extensively; but their religion so much resembled that of Egypt, that it is difficult to discover from which nation many tenets and practices of Grecian worship were derived.

In Egypt, and subsequently in Greece, there was a double religion; one, for the learned, the general object of which was, to teach the unity of God, and to communicate such fragments as had been retained of the primitive religion: the other, for the ignorant multitude, who considered the names and symbols appropriated to the different attributes of the Deity, as so many substantive deities, to whom they gradually added demigods or heroes, and fanciful native inventions, muses, graces, and nymphs. Greece never had an order of priesthood, though some were temporarily appointed, as priests of particular divinities; the sacred functions generally belonged to the king. Facility in crediting pretenders to a knowledge of the future, a weakness common to half-civilized countries and to half-educated men, was very prevalent in Greece.

Such is the first period of the history of Greece, down to the siege of Troy, B. C. 1184, according to the ordinary account.

¹ See Acts xx. 1, 2. 1 Thess. i. 7, 8.

² Butler, Geog. Class. p. 91, Am. ed.

³ Thirlwall, Hist. of Greece, Vol. I., p. 32.

⁴ Thucyd. B. I.

⁵ Hist. of Greece, by Soc. for prom. Useful Knowl., p. 3.

Between sixty and eighty years after the Trojan war, the Dorians moved into the Peloponnesus, and the Thessalians from Boeotia into that part of Greece afterwards named from them. The ancient inhabitants, thus driven out, settled, with some Æolians, B. C. 1124, in Lesbos and the *North-western corner of Asia Minor*; they were followed by the Ionians, B. C. 1050, who, driven from their abode on the Corinthian Gulf, took refuge in Attica, and thence emigrated to the Lydian coast. The southwestern coast of Asia Minor was also colonized about this time by Dorians.

The number of Greek colonies, considering the extent of the mother country, was very great; and the readiness with which the Greeks left their homes to settle in foreign parts, forms a striking feature in their national character. B. C. 700, the Greek colonies took other directions; the Therans founded Cyrene¹ in Africa; the coasts of Sicily and the southern parts of Italy became studded with so many Greek cities, that the surname of Magna Græcia, or Great Greece, was given them.

SPARTA, the great Dorian state, of simple and stern manners, which gave laws to all the other cities and towns of Laconia, took the lead in the Peloponnesian states, from the time of the Dorian conquest. The power of Athens, the great Ionian state, polished in language and conduct, which exacted obedience from the other towns of Attica, was of later growth. Except these two, there was hardly a state which possessed more than a few miles of territory. Frequent wars arose from this equality, remedied only by the Amphictyonic Council, or Federal Congress, and by the Religious Games, the Olympian, Pythian, Isthmian, and Nemean, held in different parts of the country, during which no wars were carried on.

In the sixth century before the Christian era, Greece rapidly advanced in knowledge and civilization; Pisistratus and his sons already cultivated literature and the fine arts, in Athens; and the products of remote countries were introduced into Greece, so well situated for commerce, by the merchants of Corinth and Ægina.

Such is the Second Period of Grecian History.

The Greeks, united, withstood the Persian conquests; and having assisted in burning Sardis, then belonging to Persia, B. C. 499, drew upon themselves the vengeance of Darius, who first conquered the Asiatic Greeks, but, attacking Attica, was defeated at Marathon, by the Athenians, B. C. 490. Ten years after, the whole Persian power moved against Greece, and all the states bowed, except Athens and Sparta. Salamis saw, B. C. 480, the destruction of the Persian fleet,—and Platea, the next year, that of its army. This foreign danger caused a Grecian confederacy;—Sparta was at its head—tyrannized, and yielded the place to Athens. Literature and arts flourished in Athens; Themistocles, Aristides, Cimon, and Pericles, and glory, lived there; jealousy roused the Peloponnesian civil war of twenty-seven years, B. C. 431—104, which left Sparta ascendant, and ready for a war against Persia from 400 to 394, B. C.

The Persians were beaten in Asia Minor. Confederacies against Sparta and civil war in Greece; the rise and fall of the Theban state with Pelopidas and Epaminondas, and the battle of Mantinea, B. C. 362, these left Greece without any ruling power, till the battle of Chæronea, when Philip of Macedon, B. C. 338, secured the supremacy over Greece, was confirmed by its Corinthian council, and, being assassinated, left a Grecian empire to his son, ALEXANDER the Great, B. C. 336.

While the Greeks rendered themselves so illustrious by their military exploits, conquest assisted intellectual effort and refinement. PLATO and the philosophers planted the seeds of systems that controlled opinions through all after years, and EUCLID and ARCHIMEDES solved the acutest problems that have assisted the utilitarian science of the eighteenth and nineteenth centuries.

The Grecian cities in Asia outstripped in learning and arts their mother country; the most ancient philosophers were thence, and from the Italian colonies; but the growth of science was checked in Ionia by the Persian conquest, and Athens became plentiful in foreign and native talent. The labors of the learned were received with admiration, and the merit of a composition was determined by the applause or disapprobation of a promiscuous public assemblage, who were always equal to the criticism. The Grecian generals were orators, or were despised; and learning, as well as virtue, procured a fame for SOCRATES, for ARISTOTLE, and for XENOPHON. The language of the Greeks became almost universal, and their country was the school-room of the youths of neighboring states, where they imbibed the principles of liberty and morality, to spread their influence alike through space and time.

This was the third and most brilliant period of Grecian History.

Summarily, the states of Greece, in the time of Alexander, were—in the Peloponnesus, or Morea,—Arcadia in the centre,—Laconia,—Messenia,—Elis,—Achaia, more anciently Ægialea or Ionia, including the minor states of Sicyon and of Corinth,—and Argos;—out of the peninsula, in Hellas, which lately constituted a great part of the Turkish province of Livadia, was Attica, now Atini or Setines, Megaris, Bœotia, Phocis, Doris, Locris, Ætolia, and Acarnania. The remaining division, called Northern Greece, contained Thessaly and Epirus.

The most important islands belonging to Greece were Enbœa, now Negropont; Crete,² now Candia; the islands of the sea on the east, now called the Archipelago; that is, the Cyclades, a group of fifty-three—the Sporades, and Samothrace, Lesbos, and Lemnos; and, on the western side, the seven Ionian islands.

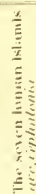
Asia Minor, the peninsula east of Greece, between the Black Sea and the Mediterranean, is called by HERODOTUS Lower Asia. It was divided into the genial and fertile Ionia, Lydia and Caria on the seacoast, the cold, unproductive, mountainous districts of Lycia, Pisidia, Cilicia and Cappadocia, and the generally salt and volcanic, barren Phrygia and Galatia; with Doris, Bithynia, Pontus, Pamphylia, Lycaonia, Mysia, Troas, and Æolis, the latter sometimes included in Lydia. The whole country was subject to the barbarous Scythians for fifteen hundred years, and then successively under the Lydians, Medes, and Persians.

The beautiful district of Ionia extended from the river Hermus, along the shore of the Ægean Sea, to Miletus and the promontory of Posideum; though sometimes extended to the Sinus Iassicus. It consisted of small districts around the different cities and towns, save only the great peninsula of Erythræ, and the islands of Samos and Chios.

The Grecian colonies, as we have said, emigrated, B. C. 1050, into the neighborhood of the fertile parts of Phrygia and Lydia, the best cultivated and most wealthy provinces of Lower Asia, perhaps of the ancient world; where the people wrought mines of gold, moulded figures in bronze, dyed wool, cultivated music, enjoyed the amusements of leisure, and gave

¹ Mentioned, Matt. xxvii. 32. Acts ii. 10.

² Mentioned, Acts xxvii. 7, and in the Epistle to Titus, i. 5.



MARE CRISTICUM

GREENGLASS AND IONIA, INC.

attention to foreign commerce. The Asiatic Greeks, therefore, acquired without contest and enjoyed without molestation, besides several valuable islands, the whole beautiful and capable western coast of the continent, extending in a waving line above six hundred miles in length, and compressed between the sea and the dominions of Lydia, within about forty miles in breadth. The Ionian inhabitants, possessing the mouths of great rivers, having harbors before them—and behind, the wealthy and populous nations of Asia, whose commerce they engrossed, raised their cities of Miletus, Colophon and Phocæa, to an extraordinary pitch of opulence and grandeur. They soon improved and ennobled the useful and elegant arts of the Phrygians, Lydians, and Phœnicians,—and surpassed all in poetry, music, painting, architecture and statuary, 700 years B. C.; instructing the very Greeks of Europe, and in the next century giving birth to philosophy, and by their sages diffusing intellectual excellence over Greece, Italy and Sicily.

First, the Cimmerians, or Scythians, disturbed these provinces, temporarily; then successive kings of Lydia harassed them with schemes of conquest, from GYGES, 680 B. C., to CRÆSUS, B. C. 562, who subdued them, but encouraged and favored them, making their happiest period by his patronage of their arts, his easy rule, and protection of their beginning philosophy. During the reign of CRÆSUS and his four predecessors, the Asiatic Greeks sometimes enjoyed their favorite form of a republican government, sometimes submitted to domestic tyrants, alternately losing and recovering their national independence. There are no materials for a history of these cities of Ionia, as a political community, and no reason for supposing that they were a perfect confederacy; but we find them at an early period united into the Ionian League, sometimes called simply IONIA; originally consisting of twelve cities of considerable note, with many other minor towns, and Smyrna, afterwards wrested from the Æolians. The names of the cities, beginning from the north, were, Phocæa, Smyrna, Clazomenæ, Erythræ, Chios, Teos, Lebedus, Colophon, Ephesus, Priene, Samos, Myus and Miletus; others, of less note, were, Temnus, Leuce, Metropolis, Myonnesus, and Latmus.

The Ionian confederation appears to have been mainly united by a common religious worship, and by the celebration of a periodic festival. The deputies of the cities met in times of great difficulty only, at the place of Panionium, near the foot of Mount Mycale, where a temple, built on neutral ground, was dedicated to Neptune, the deity of old Ionia, or Achaia, in Europe. This was the centre of the Ionian coast, the bay of Ephesus on the north, with the peninsula of Clazomenæ stretching a hundred miles into the Ægean; and on the south, the winding shore of the territory of Miletus.

With CRÆSUS, the Ionians passed under the Persian sway of CYRUS, B. C. 539. He took their cities, but the Phocæans and Teians deserted their homes, and scattered, with liberty for their household gods, in many places along the Archipelago and Mediterranean, diffusing arts and refinement;—colonizing Marseilles in Gaul, and laying there the foundation of a hereditary character for the French, plainly recognizable at this day.

Ionia revolted from the Persians, sought aid from the mother states with various success, burned Sardis, the Lydian capital, which brought Persian vengeance upon the European Greeks also;—were conquered, and scattered again on their pilgrimage of civilization, or became the subjects of DARIUS, B. C. 494. They, however, were leniently treated, collected again, and flourished, up to the time of ALEXANDER of Macedon, as we have mentioned above, B. C. 336.

Acknowledged ruler of Greece, ALEXANDER waged war in Illyria; recalled thence by the rebellion of Athens, Lacedæmon and Thebes, he demolished the latter city, left an army to overrun Greece, and passed himself into Asia, where the battle of the Granicus, B. C. 334, gave him the Persian empire and its subject provinces, in the conquest of Ionia, Caria, Phrygia, &c., after two hundred years of Persian dominion. The Grecian cities on the coast were delivered from the burthen of tribute, and the oppression of garrisons; and, under the auspices of a prince who admired their ancient glory in arts and arms, resumed the enjoyment of their hereditary freedom.

ALEXANDER died;—ANTIPATER, his general, took, for his share of the empire, Macedon and Greece; the latter revolted and was subdued. ANTIGONUS, another of ALEXANDER's generals, and his supposed half brother, became, in the division, master of Asia Minor. His descendants, having lost this, took by force from ANTIPATER's successor, Macedonia, which continued the ruling nation, and all the rest of European Greece; restored, with only a tribute, freedom to the cities, settled them, and ruled, amid continual wars against the Ætolian League, B. C. 284, and the Achaian League, B. C. 281, until, in the time of king PERSEUS, the Roman general, PAULUS, reduced them, B. C. 167. The Romans declared the Grecian states independent; but it was only changing Macedonian kings for the rule of the Roman people; and, B. C. 146, Greece was reduced by MUMMIUS to the form of a Roman province, called Achaia; embracing, besides Achaia proper, all the rest of the Peloponnesus, and all the country north of the Isthmus, except Thessaly, Epirus and Macedonia, which last three formed another Roman province called Macedonia, that at this day makes part of Turkey in Europe, under the name of Makedonia, or Filiba Vilajeti,¹ with a capital, Saloniki, anciently Thessalonica.

In Achaia the dismantled cities were soon deserted, and Patras, formerly Patræ, alone survives in our time; while the whole coast, thence to Corinth, shows now but one large village, Vostitza, near the ruins of the ancient Ægium. In making their provinces, the Romans allowed certain cities, as Athens, Delphi, &c., to have the rank of free towns.

The history of European Greece from that time forms part of that of the Roman Empire. It was overrun by the Goths, A. D. 267; again, A. D. 398, under ALARIC; and after being occupied by the crusaders, French and Venetians, who had there a Greek empire, from A. D. 1204, it fell into the hands of the Turks on the conquest of Constantinople, A. D. 1453; from whom, with the exception of Macedonia, Thessaly and Epirus, it is now again liberated by the constitution of an independent kingdom of Greece, of which OTHO of Bavaria ascended the throne, as first monarch, A. D. 1833.

About B. C. 70, the Roman SYLLA conquered MITHRIDATES, king of Pontus, Ionia, and Asia Minor, who had conquered these countries, B. C. 88, from the descendants of SELEUCUS, who had himself, B. C. 301,² taken them from ANTIGONUS, as mentioned above. SYLLA visited all the Asiatic Greek cities, and especially Ephesus, with severe vengeance, for murdering, by order of MITHRIDATES, 80,000 Roman citizens; and from this fatal blow Ionia never recovered.

At a later period, about A. D. 710, it was devastated by the Saracens, and afterwards by the Turks, so that few vestiges of ancient civilization remain, under the sway of the Ottoman sultan: who, however, has, in the year 1845, issued his determination to found schools, as the basis of good government, prosperity and happiness.

¹ Dr. Anthon. Class. Dict. s. v. Macedonia.

² Clinton's Fasti Hellen. Vol. ii., p. 194. See Note, at the end of this art.

Thus have we traced Greece and Ionia, as source and colony, then separated in independency, and united again under the sway of a single power, the Macedonian empire of ALEXANDER; then disunited through various changes, again together in the vast empire of the Romans; parted, and again subjected to the single empire of the Mahometan Turks;—and Greece proper separated again as an independent kingdom.

Ionia and Greece, from the death of Alexander, were not distinguished by any inventions that either improved the practice of war, or increased the enjoyments of peace. Their domestic dissensions, by driving their inhabitants in great numbers into the service of foreign princes, diffused their knowledge through populous countries; but the feeble mixture of Grecian colonization through the vast East, was sufficient indeed to tinge, but too inconsiderable to alter and assimilate the mass of barbarism; and the degeneracy of Asiatic sloth and servility gradually crept into Greece. Achaia exported its arts, vices and literature into Italy, and Athens was long considered the school of philosophy. At the downfall of Rome, learning took refuge in the Grecian world, whose antiquities and early history again became objects of study; though the heterogeneous mass of fiction was rather amalgamated than purified by the Greek authors of the middle ages. At the sack of Constantinople the learned Greeks again fled to Rome and France, and revived letters there, thus bidding civilization to spring up along their path, as the flowers were said to spring up beneath the tread of some of their fanciful deities.

We cannot doubt that the successive conquests of Greece and Ionia by Macedonia and Rome, were the appointed, as they were the most effectual, instruments in preparing for the spread of the Christian Revelation. A Common Language, the most essential and effective agent in the spread of any influence, was furnished by the one; a Common Government, with its pervading and leavening fashions of thought, was established by the other; and by the joint working of both, an easy and unrestricted communication was insured throughout the whole of the then civilized world. Two hundred and eighty years before the Christian Era, the Old Testament Scriptures had been translated into this almost universal Greek language. In one man's life, the Gospel was preached from Syria to Spain; though it seems to have been in Grecian Asia, that churches rose most rapidly, and in the greatest number; as may be seen by recurring to our topographical and chronological account of the early spread of Christianity, in the article on the Roman Empire. Thus the very revolution which poisoned the springs of happiness and virtue, so far as either depended on national institutions, local attachments, and ancient habits of thinking and acting, was made the mean of introducing a new morality, both loftier in principle, purer in practice, and more powerfully operative on the actual dispositions of men. The Grecians had the pride of opinion, and what they adopted they would preach.

Scripture refers but little to Greece, till after the time of ALEXANDER; yet it may be inferred there was some intercourse between it and Jerusalem.¹ Greece, and the Greeks, are called Javan in the Old Testament.² Greece was symbolized by a goat, having a strong horn between his eyes.³ Chittim⁴ is supposed to mean Macedonia. The books of Maccabees show considerable connection with Ionia. The Roman power left traces of the Greek language and customs

down to the era of the Christian religion; and Paul and others, as is shown in the articles of this work, actively propagated the Gospel in those countries where the Grecian dialects prevailed.

The Romans called Asia Minor indiscriminately Asia;—in the decline of their empire, it was divided into two dioceses or provinces, called respectively Asiana and Pontica, each governed by a vicarius or lieutenant. Proconsular Asia,⁵ or Asia proper, is sometimes meant in the New Testament;⁶ sometimes, a distinction is made between Asia and Phrygia;⁷ and in the Revelation, the term is confined to that portion of ancient Lydia including the cities of Ephesus, &c., as will be seen in the article describing the Frontispiece. Many flourishing churches, besides the seven of the Apocalypse, were in early times established among the Greeks, and they, doubtless, for a long time preserved the apostolic customs with considerable care. At length, however, opinions fluctuated much on points of doctrine; schisms and heresies divided the church; rancour, violence and even persecution, followed in their train. To check these evils, Councils were called and various creeds composed. The removal of the seat of government from Rome to Constantinople, gave a preponderance to the Grecian districts of the empire, and the ecclesiastical determinations of the Greek Church were extensively received.

The foundation of a new Rome at Constantinople; the political partition of the Roman empire into the Oriental or Greek, and the Occidental or Latin; the elevation of the Bishop of Constantinople to the place of second Patriarch of Christendom, inferior only to the Patriarch of Rome, by the Council of Constantinople, A. D. 381,⁸ and that of Chalcedon, A. D. 451,⁹ together with other jealousy and rivalry, produced a formal schism, A. D. 482, in what had, till then, formed the Catholic or Universal Church; and the separation was perfected in 1054,¹⁰ under the respective titles of the Roman Catholic, or Latin, and the Greek Church.

At the beginning of the seventh century, the territory of the Greek church embraced, besides East Illyria, Greece proper, with the Morea and Archipelago, Asia Minor, Syria, with Palestine, Arabia, Egypt, and numerous congregations in Mesopotamia and Persia; but the conquests of MAHOMET and his successors have deprived it, since 630, of almost all its provinces in Asia and Africa; and, even in Europe, the number of its adherents was very greatly diminished by the Turks in the fifteenth century. On the other hand, it was increased by several Slavonic nations, and especially by the Russians, who, under VLADIMIR, A. D. 988, embraced the creed of the Greek Christians, and their emperor is the acknowledged temporal head of the Greek church.

The Turks, the present proprietors of Greece and Ionia, were not their only despoilers. Christian invaders, the Latin Christian barbarism of the fifth crusade, the Venetians, and Marquis of Montserrat, of 1204, and Slavonian robbers, had desolated before the Turks conquered. A common language is almost their only existing bond, and still vindicates its claim to be the indigenous tongue of Greece, though corrupted in the Romaic and common Fanariot, and even in the eminently pure Greek of the Fanariots of Constantinople.

Under the Turks, the whole of Greece was latterly divided

¹ 1 Kings 15: 17. See *Taylor's Calmet*, art. Greece.

² Is. 66: 19. Ezek. 27: 13, 19. Dan. 11: 2, 10—20. Gen. 10: 2, 4.

³ Dan. 8: 5—21.

⁴ Numb. 24: 24. Dan. 11: 30. Isa. 23: 1. See the art. Chittim, in *Robinson's Calmet*.

⁵ See *Gazetteer*.

⁶ Acts 2: 9.

⁷ Acts 16: 6.

⁸ *Mosheim's Eccl. Hist.*, by *Murdock*, vol. I., p. 383.

⁹ Called, says *Mosheim*, the 4th General Council. I., 434.

¹⁰ See *Cæs. Baronii Annales*, ad ann. for the manner in which the Greeks were anathematized.

into the four Pashaliks of Tripolitza, Egripo, Salonica and Joanina. The political and military division of the new government of Greece, is, into Eastern Hellas, with 80,000 inhabitants; Western Hellas, with 70,000; Morea, with 450,000; Crete and the islands, with 350,000. There are, also, Epirus, with 400,000; Thessaly, 300,000, and Macedonia, 700,000. About one third are Greeks, the other two thirds, Albanians and Turks, with the exception of some few thousand Franks and Jews.

The present Sultan, following his father, MAHMOUD, has sought to introduce reforms and European customs. In pursuing one of them, by a speech from the throne to his Grand Vizier, he has, in 1845, confessed, that his reforms have not yet succeeded well, though better in the army than elsewhere; but declares that he intends to persevere,—to establish hospitals,—and has issued edicts to institute public

schools, as the foundation of all improvements, throughout his dominions.

The independent Greeks are still struggling with the poverty and faults of a long enslaved and oppressed people; but they may enjoy the benefits of a better religion than their fathers, and of wiser maxims of government. The rest of Greece and Ionia will probably soon be revolutionized, for the Turkish empire has stood amidst the revolutions of the 18th and 19th centuries, rather from the mutual jealousy of those European powers who would most profit by its fall, than from its own strength.

For several years, the American Board of Foreign Missions sustained their benevolent efforts in these interesting countries, at Athens and Smyrna; and though these are now diminished, Dr. KING is still at Athens, and a mission is also supported by the Episcopal denomination in America.

NOTE. (Referred to, p. 79.)

The connexion of the Bible history, or rather that of the Jews, with inhabitants of Greece, or of Grecian origin, dates principally from the age of *Alexander*. And while the Greek armies, between 332 and 170 B. C., so often marched through their country, lying between Syria and Egypt, both subject to the successors of *Alexander*, God protected the Jews remarkably. About 332 B. C. *Alexander* had marched against them, to punish their assisting the Tyrians. But the humble supplications of their high-priest entirely stifled his resentment, and secured his favor. He offered sacrifices to God in the temple, and conferred on the nation whatever privileges they had enjoyed under the Persian kings. Having founded Alexandria in Egypt, he settled in it multitudes of Jews, allowing them the same privileges as his Macedonian subjects.

About 320 B. C. *Ptolemy* (Lagi), king of Egypt, to revenge on the Jews their attachment to his rival, ravaged their country, and carried 100,000 of them prisoners to Egypt; but he there used them so kindly, even promoting several to places of power and trust, that many others joined them voluntarily, as we are informed by *Josephus*. *Seleucus* (Nicator) of Syria, also, having erected a large number of new cities, placed in them as many Jews as he could, and assigned them the same privileges they enjoyed at Alexandria.

B. C. 284, *Philadelphus*, king of Egypt, at his own expense, ransomed all the Jews in his dominions who were in slavery, and gave them freedom. He, or *Euergetes*, his son, procured, as is said, the Greek translation of their laws, called the Septuagint version, for his celebrated library. His grandson, *Ptolemy* (Philopator), offered large thank-offerings at the temple of Jerusalem for his victory over *Antiochus*, called the Great; but, offended at not being admitted into the *Holy of Holies*, he cruelly oppressed the Jews on returning to Egypt, depriving them of their privileges, and exposing several of them, although in vain, to wild beasts. His cruelties provoked the Jews of Palestine to yield themselves tributaries to *Antiochus*, who had invaded their country, and who now showed them much favor. As Jerusalem was greatly depopulated, he exempted from tribute for three years such as would settle in it, and commanded all his subjects to let their Jewish slaves go free. *Scopas*, however, *Ptolemy's* general, reduced them again, and placed a garrison at Jerusalem. About 176 B. C. an attempt was made by *Heliodorus* of Syria, at the command of his master, *Seleucus*, to pillage the Jewish temple; but this was frustrated; and its author, being soon after left to poison his sovereign, brought destruction on himself. Comp. Zech. ix. 8; ii. 8; Joel iii. 16, 17; Ps. lxxviii. 29, 30; Zech. viii. 20, 21, 22; Ezek. xxvi. 20; and xxi. 7; Dan. ix. 25; and xi. 14, 16, 20.

Antiochus Epiphanes was scarcely fixed on the Syro-Grecian throne when the Jews severely felt his madness and fury. *Onias*, their high-priest, had refused to comply with some heathen abominations. He therefore expelled him from his office, and sold it to *Jason*, his more compliant brother, for 353 talents of silver. Disgusted with *Jason*, he quickly turned him out, and sold the office to Menelaus, another brother, for 650 talents. When *Antiochus* was in Egypt, about 170 B. C., the Jews, falsely informed of his death, made public demonstrations of their joy; and *Jason* attempted to recover the high-priesthood. Provoked by this, and detesting their worship, *Antiochus*, in his return homeward, forced his way into Jerusalem, murdered 40,000 of its inhabitants, and sold as many more for slaves. After a series of violences, unnecessary to recount, *Antiochus* dedicated the temple itself to Jupiter Olympius, a chief idol of the Greeks, and erected his statue on the altar of burnt-offerings. 'For 2300 mornings and evenings, or 1150 days,' says *Brown*, of Haddington, 'the daily sacrifice was entirely stopped, and the temple rendered a scene of idolatry, lewdness and murder.' Jews who refused to worship idols, or to eat swine's flesh, were exposed, throughout the land, to persecution, torture and death.

This roused the *Maccabees*, as they were called, *Mattathias*, and his heroic sons. They took arms, and defended their religion and liberties with astonishing bravery and conduct. About 165 B. C. *Judas*, who succeeded his father in command, defeated *Nicanor*, the Syro-Grecian general, recovered the temple, repaired and purified it, and restored the worship of God. He restored Jerusalem also, which had been nearly ruined, and proved till his death a scourge to the Greeks of Syria, and to the Edomites and Arabs. B. C. 151, he was succeeded by *Jonathan*, his brother, as was the latter by *Simon*, another brother, whose son, *Hyrcanus*, succeeded him, B. C. 135. The last made peace with the Syro-Grecian monarchy, and then, breaking the yoke, declared himself the independent sovereign of the Jews. Two sons succeeded, *Aristobulus* and *Alexander* (Jannæus); the latter in 105 B. C.; and under these three reigns of Asmonæan princes, the Jewish nation extended its dominions more widely than at any period since the reign of *Solomon*. Comp. Dan. viii. 9—14, 23—25; and xi. 28—35; Zech. xiv. 1—3; xiii. 8, 9; xii. 2—8; x. 1—7; ix. 12—17; Isa. xlix. 24—26; and lxiii. 1—4; Mic. iv. 12, 13; Obad. 17—21; Ezek. xxv. 14; Zeph. ii. 7—9; Isa. xi. 14; Num. xxiv. 17—19; Amos ix. 11—15.¹

¹ *Brown's* Introd. to the SS. See *Josephus*; *Prideaux*, and his authorities; also *Gillies'* Hist. of the World, from *Alexander* to *Augustus*.

NOTE.—The progress of liberal opinions, and a consequent liberal practice, in Turkey, must afford gratification to every philanthropist. In 1839, the government had issued a decree, in the name of the sultan alluded to in the text, by which, in the midst of acknowledged symptoms of general decline, it aims virtually to introduce the elements of Christian civilization, and the security of established law. Enjoyment of life and property is guaranteed to all; an equitable system of taxation is promised, with a reasonable method of maintaining the army; a free trial in open court, on examination of witnesses, is provided for; confiscation of the property of criminals forbidden; and Moslems, Christians, Jews, and Pagans are, as regards the law, placed on the same footing. Since then, an order has been issued for the establishment of public schools throughout the empire, "to diffuse instruction and propagate light." Provision has been made for instituting a delegated parliament, which has been summoned to Constantinople by imperial proclamation, its members to be chosen by the provinces, "men of discretion, skilful in affairs, animated

by patriotic sentiments, and zealous for the prosperity of the state and nation."¹

More recently still, in consequence of the execution of an apostate from Islam, or Mohamedism, and of violent persecution by the Patriarch of the Armenians, directed against the converts to Scriptural doctrines, diffused by missionary effort, the enlightened ambassador of England, Sir STRATFORD CANNING, interposed; and after his vigorous remonstrances, the court decreed a general toleration of religions, and has forbidden persecution for conscience' sake. The liberty hence enjoyed, has emboldened the new Armenian "protestants," who had been excommunicated by their patriarch, to constitute regular churches—four of which have already been embodied in due and ample form. The ultimate issue of these measures it may not be difficult to predict.

¹ See Dr. Durbin's Observations on the East, vol. ii., p. 264, &c., and Missionary Herald for Sept., Oct., and Nov., 1846.

MAP XII.

PAUL'S TRAVELS.

ONE of the most interesting episodes of Biblical Topography, is the travels of PAUL the apostle. He was a missionary to the foreigners, the Gentiles, or rather, as was his practice of entering the synagogue first at each successive stage, 'to the Jew first and also to the Gentile.' We proceed to give his varied and indefatigable itinerary, and the Christian state, in the nineteenth century, of the places he visited. For the amplest details of their respective topography, we refer to the articles of our full *Gazetteer*, and to those upon the map, numbered XVII. Of the guiding visions, and the doings of these journeys, we say nothing; they are written in the Acts of the Apostles, from the eighth chapter to the end of the book.

A Jew, born about two years before A. D. in Tarsus, a city of Cilicia, SAUL, afterwards called PAUL, at an early age was sent to Jerusalem for instruction; became a persecutor of the new sect of Christians there, and, with authority to bring to Jerusalem such offenders, went to Damascus, where there was a Christian church, being himself on the way miraculously converted to Christianity.

From this city, still one of the richest in the Levant, the church, so long maintained there, has vanished, and for many centuries the pure spirit of Christianity has been abolished from its walls.¹ After a short time, SAUL retired into Arabia Deserta, preaching to the tribes, wandering then, as now, through the countries of the Ituræans, the Edomites, Nabatheans, or Petræans, and others of which that desert consisted.

The Mahometans say, that previous to the appearance of the founder of their religion in the seventh century, the three wandering tribes of Thanouk, Bakera and Naclab possessed the Christian religion, and that in these very plains of Arabia Deserta, where the famed Mussulman cities of Mecca and Medina were subsequently erected, many Arab families embraced Christianity soon after the Gospel was first preached among them.

Thence, SAUL returned to Damascus, escaped persecution there by being lowered from the wall near a gate, which, though now built up, for long afterwards bore his name, and fled back to Jerusalem. Staying there a short time, he was persuaded by his friends to leave the persecution arising against him on account of his preaching, and by them he was brought to Cesarea, on the Mediterranean Sea. The Christian church established there flourished till the seventh century, when the city was taken by the Saracens. Here he got on ship-board, and passing between the coast of Syria and the Isle of Cyprus, crossed the Sea of Cilicia to Tarsus, his native place. For five or six years he abode here, still preaching around in Cilicia; thence he went to Antioch, where, about A. D. 43, the holders of their doctrine first publicly took, as a body, the name of Christians.

The glory of that city is now gone; modern Antioch was partly destroyed by an earthquake in 1822; and although the name of Christian may still be heard there, the spirit of Christianity has long departed from its site. SAUL was from this place sent to the elders at Jerusalem, with a 'contribution' to the brethren suffering from famine. Hence, he was commanded, in a trance, to 'Depart, for I will send thee far hence unto the Gentiles;' in consequence, he returned to Antioch, a journey of nearly three hundred miles.

Thence SAUL and BARNABAS, with JOHN as their servant, went by land to the seaport of Seleucia, and immediately embarking for the Island of Cyprus, sixty miles distant,

landed at Salamis, afterwards Famagusta, which, being the first city in which Christianity was preached, was in primitive times made the metropolitan city of the island. Here he preached in various cities and towns on the route to Paphos, where he performed his first miracle, by making BAR-JESUS, who reviled him, blind.

Though the worship of Venus continued in the island for nearly four hundred years after this period, yet so rapidly did Christianity spread from Paphos, that, although within seventy years after PAUL, no fewer than two hundred and forty thousand of the Christian inhabitants were murdered by the Jews, its progress could not be checked, and this barbarous massacre only led to the total extirpation of the latter race from the island.

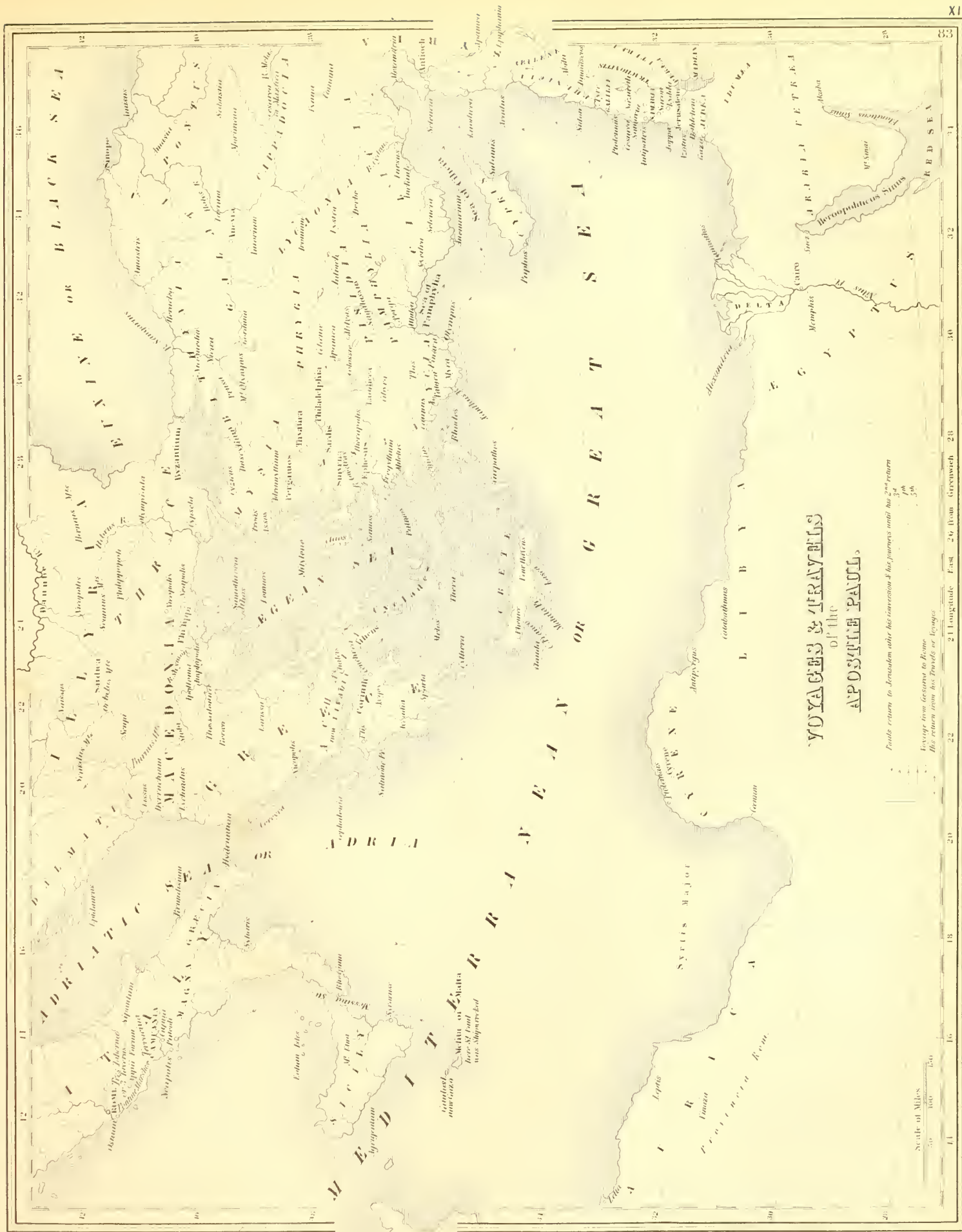
The religion thus established has ever since maintained itself there, though now it is at a low ebb, and, like the country itself, sunk into a most wretched and desolate condition.

At Paphos it was, that SAUL, on the conversion of the Roman governor, SERGIUS PAULUS, took the name of PAUL; and the sacred historian, inverting the course he had formerly followed, invariably names him before BARNABAS, in all those acts in which they were jointly concerned. PAUL now embarked at Paphos, and crossing part of the Mediterranean Sea, proceeded to Pamphylia, a considerable province of Asia Minor. Landing near the mouth of the river Caystrus or Cestros, after a voyage of about one hundred and forty miles, they proceeded to Perga, where, at his subsequent preaching, a Christian church of eminence was established and flourished till towards the close of the eighth century. Now that church has passed away, and with it Perga, as a place of any note.

Next, he went to Antioch, of Pisidia, about ninety miles to the north of Perga, where were several Jewish synagogues. The worship of the synagogue consisted in reading, first the Shemoneh Eshreth, or the famous eighteen prayers, said to have been composed by EZRA; secondly, the Shema, consisting of three selected passages from the books of Deuteronomy and Numbers; thirdly, a section from the Five Books of the Law, which were so divided, that the whole law was annually read; and, lastly, a portion or section from the Prophets. This service was always performed by the established reader of the synagogue, who delivered himself from a desk, or pulpit in the centre; but, after he was through, any person, possessing sufficient learning or knowledge of the Scriptures, was at liberty to address the congregation on whatever moral or religious subject he thought fit. Strangers, known to possess talent, were usually, by way of compliment, first invited to perform this duty.

Here, in Antioch, the missionary PAUL, who had already distinguished himself in the city, was invited, by the ruler of the synagogue, to address the people; this invitation he accepted, and ascending the pulpit, he delivered the first of his discourses which has been handed down to posterity. There he declared the MESSIAH should come to the Gentiles; and Antioch in Pisidia, therefore, acquired the fame of being the first city in which the Gospel was publicly preached to the idolatrous Gentiles, or foreigners, as the Jews called all other nations; while the Greeks termed all others than themselves Barbarians. PAUL also preached around in Pisidia, till persecuted thence by the Jews, he sought Iconium, eighty miles to the east, where, as at Antioch, he left many firm and zealous professors of Christianity behind him. These propagated the true faith so successfully, that, for a period of eight hundred years after the apostle's day, the Christian church continued to flourish there, and can scarcely be said

¹ See Life and Travels of the Apostle Paul, London, 1833, which has been freely used in this article.



VOYAGES & TRAVELS
of the
APOSTLE PAUL.

Pauls return to Jerusalem after his conversion & his journey until his 2nd return
his return from his travels in Europe

his return from his travels in Europe

Scale of Miles

his return from his travels in Europe

Scale of Miles

to have been ever removed from that city. It is one of the few places, in which his voice was heard, that survives the wreck of time, and has not yet fallen into ruin and decay. Though no longer, as once, the seat of the Turkish kings of Lesser Asia, it is still the residence of a considerable Pachâ. The infidel alone, it is true, is now allowed to inhabit the city, properly so called, but many Armenians and Christians of the Greek church, with their archbishop, still reside in its suburbs.

PAUL now fled to Lystra, forty-five miles from Iconium, where at first they would, for his miracles, sacrifice to him, as Mercury or Hermes, one of the heathen gods, but afterwards they stoned him. He survived, and went to Derbe, twenty miles south of Lystra, preaching for some time and with great success, and founding many churches round in the neighboring regions of Phrygia and Galatia. Thence, he returned through Lystra, Iconium, and Antioch in Pisidia, to Perga in Pamphylia; thence, thirty miles southwest, to Attalia of Pamphylia. Of Christianity in this last place, we only know that the inhabitants in the fifth and sixth century had a bishop. Here PAUL embarked for Antioch in Syria, after an absence of nearly three years. He staid at Antioch two years, when he left, to submit to the General Assembly of the apostles at Jerusalem the question, 'whether the observance of all the rites and ceremonies and journeys required by the Jewish law, were necessary to the salvation of the Gentile Christians?' On his journey he passed through the Province of Phenicia, and through Samaria, gladdening the hearts of the numerous converts to Christianity. The council made a compromise of the question, contained in a decretal letter, which they delivered to PAUL and BARNABAS, who went back with it to Antioch.

PAUL now determined to undertake another long and perilous journey, to all the churches he had planted; in order that their faith might be strengthened, and the dangers of corruption averted, by making each acquainted with the contents of the decree of the council of Jerusalem. On this journey he went to the provinces of Syria and Cilicia, and over Mount Taurus, to Derbe and Lystra, by land, instead of by sea, to Antioch. Thence through Phrygia into Galatia, in which latter place he planted many churches, which attained considerable excellence, and remained in a flourishing condition for the long period of nine hundred years; after which they were reduced by the Saracens and Turks, and in Galatia Christianity is now almost buried in oblivion. Forbidden by a revelation to preach longer in Consular Asia, including Ionia, Æolia and Lydia, he directed his course westward to Mysia, another province of Asia Minor, where, from the apostle's day down to the present hour, some vestiges, at least, of a Christian church have constantly remained.

Thence, he commenced a journey of return, eastward, to Bithynia, on the Euxine Sea; but, warned by a revelation not to enter that province, he returned by Mysia to Troas, on the Hellespont, then a noted sea-port, where travellers from the upper parts of Asia usually embarked for Europe. Thence he sailed by the island of Samothrace, and landed, after a journey of nearly nine hundred miles from Antioch, at Neapolis, a sea-port originally of Thrace, afterwards belonging to Macedonia, and celebrated as the first spot in Europe trodden by the great apostle's feet. At Neapolis, PAUL did not preach; yet there Christianity has been more or less known and acknowledged down to the present day. Next, he went to Philippi, once called Datus, fifteen miles from Neapolis, and a city of the Romans; not of the class exclusively so, as founded by them, but of the other class of adopted cities. Hence, when released from an imprisonment, he departed to Thes-

salonica, passing through Amphipolis and Apollonia, where, however, we do not read of any Christian churches having been planted. The traces of PAUL's visit to Thessalonica yet remain, in so far that about thirty churches, belonging to Christians of the Greek order, still rear their heads in the midst of about fifty Jewish synagogues, and an equal number of Mahometan mosques and temples. Persecuted there, he fled to Berœa, of Macedonia, about forty miles west of Thessalonica; hither persecution followed him, and he embarked for Athens, of which visit we speak fully in the illustrations of Map XVII. On leaving Athens, the apostle went to Corinth, then the Roman capital of Greece, where, and in the surrounding country, and the Peloponnesus, he preached eighteen months, and, for the first time, wrote Epistles. Here he established a church, which soon sunk into wretched and degenerate schisms and disorder; yet it has maintained a place there to the present day, and one half of the two thousand inhabitants are still Christians, with an archbishop at their head. From Corinth, embarking at Cenchrea, PAUL, after a voyage of two hundred and fifty miles, reached Ephesus; staying there but a little while, he sailed nearly seven hundred miles to Cesarea; and thence, without loss of time, proceeded to Jerusalem; thence immediately proceeding by land to Antioch in Syria; then journeying through the remainder of Syria and Cilicia, and visiting again all the churches of Galatia and Phrygia, he passed through the upper coasts, or inland parts of Asia the Less, and came again to Ephesus. Within the walls of this last place, a numerous and flourishing church was established; but the sixth century beheld its decay, and at last saw it finally crushed beneath the overwhelming power of the Mahomedans.

Early in the summer of A. D. 58, PAUL proceeded north to Troas, and then to Macedonia, visiting Philippi, Thessalonica and Berœa, and other places where he had established churches; he even extended his preaching into Illyricum, a large province northwest of Macedonia, where he established a church, the remains of which, although the greater part of the country is now under the dominion of the Ottoman Turks, are in existence at the present day. He then retraced his steps to a certain extent, and went through the upper part of Greece to Corinth; there, with the charity collected for the brethren in Judea, which he understood some Jews were waiting at Cenchrea to rob him of, he, with his accompanying deputies, returned by land through Macedonia, visiting the churches; and, embarking at Philippi, sailed by Neapolis to Troas. Hence, he went on foot, twenty miles, to Assos, and then sailed, forty miles south, to Mitylene, in the Island of Lesbos. There was no Christian church in this island, for many centuries after the Apostle's time.

Thence he sailed by the island of Chios, the place where, in the Turkish dominions of modern times, the Christians enjoyed the greatest degree of liberty both civil and religious. These privileges were accorded by a treaty with Mahomet II., and were so faithfully observed, that if a Turk struck or injured a Christian, he was forthwith subjected to severe punishment. No Christian Church was established here till the fifth century, previous to which time human sacrifices were in common use. At present, the island is inhabited principally by Genoese, and the Christian religion still retains a footing in it. Next, the apostle reached Samos, fifty miles, now almost deserted by the Turks from fear of the pirates of the neighboring seas: there is a Christian archbishop there, with a cure however of no more souls than he had who ruled the church when first founded, about the end of the second century. Touching at the promontory of Trogyllium, PAUL sailed to Miletus, thirty-six miles only from Ephesus; a Christian

church was not established here till the fifth century, and after maintaining a footing for about four hundred years, it altogether disappeared.

Coos was the next stopping place, thirty miles south, where Christianity was introduced about three hundred years after the apostle's visit; but it never flourished to any extent, and when the island fell under the Saracens and Turks, was almost totally extinguished. From Coos, they touched at Rhodes, forty miles southeast; into which Christianity was introduced about the middle of the fourth century, since when it has constantly existed there among the Greek inhabitants.

The next port was Patara in Lycia, where Christianity, introduced in the fourth, flourished till the rule of the Saracens in the ninth century. Changing here his ship, PAUL embarked for Phœnicia, passing south of the Isle of Cyprus, which is distant one hundred and eighty miles southeast of Patara, and soon reached Tyre. Insular Tyre was razed to the sea by the Mamelukes of Egypt, in order to prevent its longer being a place of harbor for the persecuted Christians of their time. Hence he went south, thirty miles, to Ptolemais, at which place, as well as at Tyre, he found Christians; indeed, even at that early time, so great had been zeal, there was scarcely a town of any eminence in Asia, where disciples of CHRIST were not to be found. Thence PAUL went south, by land, thirty miles to Cesarea, and thence proceeded again to Jerusalem.

Persecuted by the Jews at Jerusalem, brought before Roman judge and Jewish sanhedrim, PAUL was at last taken to Cesarea, to plead before the governor of Judea; the first night he reached Antipatris, at forty miles' distance; and the next, Cesarea. There he appealed to the CÆSAR at Rome, and being embarked as a prisoner on his voyage thither, touched first at Sidon, sixty miles north; here the Gospel was preached and churches established at an early period, and amidst all reverses have maintained a place: a great majority of the sixteen thousand present inhabitants of Sidon being Christians. He now proceeded north, across the seas of Cilicia and Pamphylia, between Cyprus and the mainland, till they reached Myra, where they disembarked. Taking another vessel, they were driven about, once as far north as the promontory Cnidus; then south, past the promontory Salmone; and thence westward to Fairhavens, on the southeast side of the Island of Crete. The apostle succeeded in establishing a church in this island, and ever since his visit to it, in the midst of all changes, Christianity has maintained a sort of footing there, although its name and fame are now at the lowest ebb. From Crete, sailing westwardly, they passed, in a storm, Gozo; and being wrecked, were driven upon the island Malta, on a point near a creek, called Paul's Haven to this day.

Malta has now nearly seventy thousand inhabitants, amongst whom a sort of half-breathing Christianity, degenerated from that first introduced into the island by the apostle, still exists. Having staid there through the winter, PAUL and his escort sailed to Syracuse; thence to Reggio; and thence, through the Straits of Messina, to Puteoli, a place still a bishopric, and situated about one hundred miles south of Rome. Thence PAUL was taken by land to Rome, through Appii Forum, now Borgo Longo, or Casarilla de Santa Maria, fifty-one miles from Rome; and eighteen miles farther, through Tres Tabernæ, another city of the Appian Way; thus reaching a city, where, at that time, Christians might publicly avow their faith without fear of persecution. Of Rome, an account will be found in the pages concerning Map XVII.

After two years of imprisonment and peril at Rome, the apostle PAUL travelled thence northward through the greater part of Italy. No specific detail of this, nor indeed of any of

his after journeys, has been handed down to posterity. After leaving Italy, he crossed part of the Mediterranean Sea, and arrived in Spain, as is supposed. Although he preached in various places in that country, it does not appear that he staid there long, or proceeded towards its southern parts. On the contrary, soon after his arrival, he turned northward, and pursuing his journey, passed through Gaul or France, till he crossed the channel, and in the sixty-sixth year of his age, arrived at the Island of Great Britain, where, as is believed, the indefatigable apostle planted the Christian church.

PAUL now embarked, nine months after leaving Italy, and proceeded by sea to Crete; and thence sailed first to Antioch, passing through the whole surrounding country, preaching and exhorting; travelled through Cilicia,—thence northward, to Galatia, passed through the greater part of that extensive province, and proceeded to Colosse. From Colosse he went to Ephesus, passed on to Troas, and to Philippi; thence, after some time, he visited Nicopolis, and passing through the greater part of Macedonia, proceeded southward, to Corinth, embarked at Cenchrea, crossed the Egean Sea, landed at Troas once more, and passed on to Ephesus again.

Old as he was, from Ephesus PAUL turned again, though it is not known by what route, to Rome; and arrived there soon after the commencement of the first general persecution of the Christians, in the reign of the tyrant NERO. Bound, he was led to the Salvian Waters, three miles from Rome, where, upon the 29th day of June, A. D. 66, and in the sixty-eighth year of his own age, SAINT PAUL was beheaded, and closed his travels on earth. His remains were interred in the Via Ostensis, and over them, in after years, a splendid church was erected by the Emperor CONSTANTINE;—this church was burned in the nineteenth century, but a costly fane is now rising in its place.

By the ubiquity of these Travels of this great Missionary of Religion, paralleled only in the activity of our own times, not to say of our own country, we are led to remark on the characteristics of Ancient Navigation, as shown by the ease with which SAINT PAUL found water communications, and in the graphic descriptions of his voyages, given by the sacred writers. True, the ships spoken of were open or undecked boats, like our lighters, clumsily equipped and awkwardly managed, but they were constantly crossing and recrossing the inland sea, in every direction. Nor is that to be wondered at, when we read in HERODOTUS, that the Phœnicians, the fathers of navigation, had once three hundred colonies in Africa on the coast of the Mediterranean. Indeed, the crowding mountains, and the fierce tribes of the interior, pushed the settlements of civilization to the shore everywhere. On the peninsula of Spain, throughout the whole circuit of the Mediterranean, and its islands, were colonies, linked together for civil purposes, by water communication only. Numerous fleets of the Phœnicians, with wider scope than those of the Genoese and Venetians of the middle ages, were scattered along the Indian and Atlantic oceans, and the Tyrian pennant waved, at the same time, on the coasts of Britain and on the shores of Ceylon. For the vast land trade of Tyre, see the twenty-seventh chapter of Ezekiel. Carthage and Tyre, and Rome and Jerusalem, and Petra, and other widely scattered cities, were marts of the productions of Ultima Thule on the northwest of Europe, of the metallic hills of Spain, of the granaries of Sicily and Egypt, and of the luxuries of the south of Asia, all of which had to be distributed by—the Mediterranean.

Without the magnetic compass, that vast communication of submarts and entrepôts had to be kept up by establishing colonies along the coasts of the islands and of the mainland, thus making the stages of the voyages short.

The short stages gave a character to ancient navigation; in the daytime, the coasters steered by headlands; and in the night, the stars sufficed at sea to those who waited to start from port only when it was likely to remain clear weather long enough for them to reach their next harbor. In a frequented track, they learned to take advantage of currents and of seasons, and sometimes they dared boldly to stretch across a part of the open sea. Thus, the local knowledge of a river pilot, and the shrewd observation of a weather-wise, formed the only science of navigation in those times; their sailing was exactly like their land travel, perhaps hardly so venturesome as the journeyings of their desert caravans, bating winter storms, which, as we have seen at Melita, they sometimes waited a whole winter to avoid. And yet, in PAUL's voyage from Britain to Crete, if such a voyage were effected without stoppages, we see that the ancients made their stretches from coast to coast answer as much as many of our open sea voyages now accomplish. Moderns do abridge the time, in obedience to the unvarying rule, that the extent to which science assists man is precisely marked by the extent to which she economizes time. Time is the standard of all things—of power—of utility—of truth.

As we read of galley slaves, spoken of as a class, in the same manner that moderns speak of house slaves and field slaves; and as we find Mediterranean fishermen spoken of by occupation, whose fishing, we know from Natural History, could be but periodical, and yet whose time, vessels and equipage, could not be unemployed during the intervals; and more especially as the greatest ship-owners were altogether, and the Carthaginians much, mere carriers of others' production; we are led to conclude, that 'sailors' formed anciently, as now, a distinct class. The seamen, some of whose voyages outlasted the year, certainly were so; and the navigation of their rivers was exactly that of our own mighty streams: the huge boat and raft went down the current, never to return, but to be broken up and sold; the tedious travel of the boatmen, on foot, back to their homes, was the same; and, as like circumstances produce like effects, there was the same improvidence, generosity and recklessness.

The modern local navigators of the Eastern Mediterranean have many traits in common with the sailors of PAUL's voyages; the same ignorant helplessness in danger, and the same superstition;—the only difference is, that in the apostle's time they prayed to Castor and Pollux, or their patron deity;

now, they pray to the Panagia, and vow a candle to some shrine of 'our Lady,' or to some patron saint, perhaps PAUL himself. The votive offerings of ancient Greece and Palæstina and Italia, are paralleled in many a vestibule and chapel of modern Europe and Asia.

The Bible Topography has led us to speak of navigation and sailors in ancient times;—is it not a pertinent question: 'What is the connexion of the Bible with that class and that subject in our own times?'

The answer we will not extend beyond our own country, for we have not space, interesting as it would be; suffice it to say, that England has the credit of first raising the Bethel flag which now waves so triumphantly.

We copy the following letter of the Secretary of the American Seaman's Friend Society, in the year 1845: "Twenty-five years ago, not a church dedicated for seamen to worship in could be found in the world; not a Seaman's Temperance Society, nor a Temperance Boarding House for Seamen; and scarcely a Bethel flag floated in the breeze. Now, the flag, the signal for public worship, is becoming familiar as the face of an intimate friend: Seamen's Chapels meet the eye, like green spots in the desert; numerous Sailors' Homes have been established, one of which, in New York, had, within the year ending May 1, 1844, 4,114 boarders; and a single Marine Temperance Society in the same City has more than 17,000 names on its total abstinence pledge. Twenty years ago, a religious sailor was a rare curiosity; now, probably 600 ship-masters, and more than 6000 officers and sailors are praying men.

"Efforts have also brought about a great moral change among the boatmen, on canals and rivers. Crime, according to the testimony of the criminal judges, has greatly diminished among them. The Bible is found on a very large proportion of boats, in Pennsylvania and elsewhere; many of the boatmen attend public worship, where they stop to spend the Sabbath; not a few have, within the last years, 1843-4, united with various churches."

We may well say, the Bible and Temperance have become the guardians of sailors, of navigation and commerce.

With missionaries as zealous, and indefatigable and fearless as the apostle PAUL, every occupation, everywhere, might become Christian; and the topography of the world, the topography of the empire of Christianity.

TRAVELS OF CHRIST. — [Röhr and Carpenter.] SEE MAPS OF PALESTINE.

		<i>Supposed dates.</i>			
Born in	Bethlehem,	Twelve apostles chosen—Sermon on the Mount,	Gerasa, Capernaum,	Nov. 25.	Samaria, Jericho, Bethany, Jerusalem, March 13.
Went up by	Nain, Endor, Scythopolis, Sichem, Bethel,				
Dedicated at	Jerusalem,	Widow's son raised,	Nain,	Nov. 26.	Voice in Temple,
Flight,	Egypt, Jericho, Peræa, Scythopolis, Nazareth, Bethabara,	Seventy disciples sent,	Peræa,	Nov. 23.	
Brought up,	Desert, Bethany on Jordan,	Raises Lazarus,	Bethany, Jerusalem, Galilee, Capernaum, Nazareth, Tiberias, Gennesareth,	Jan. 3, A. D. 29.	Triumphal entry, Crucifixion, Resurrection, Appearance, Appears to apostles,
Baptized,	Cana,	Met his mother,	Bethsaida, Capernaum, Tyre and Sidon, Decapolis, Magdala, Dalmanutha, Gennesareth, Galilee, Nazareth, Peræa, Jericho and Jordan,	Feb. 12, A. D. 29.	
First miracle,	Capernaum,	Five thousand fed,	Jerusalem,	Mar. 5, A. D. 29.	Appears to Thomas, Appears to disciples, Appears to 500, Ascension,
First preaching,	Galilee, Nazareth, Capernaum, Jerusalem, Country of Judea, Sychar or Sichem, Gennesareth, Cana, Capernaum, Gennesareth, Capernaum, Gadara,	Feast of Tabernacles, Transfiguration, on Mount Hermon,	Cesarea Philippi, Capernaum,	Mar. 27.	

MAP XIII: MODERN SYRIA.

INCLUDING from Mount 'Taurus to Stony Arabia, and from the Mediterranean to the Euphrates, Syria has a singularly diversified territory somewhat less than that of the State of Illinois. The best authorities, indeed, give to Syria 50,000 square miles, though the uncertain boundary line along the edge of the desert, from the Euphrates to the southern end of the Dead Sea, renders all estimates precarious.

This delightful country, whose soil wherever it appears is fat and fertile, was once the garden of the earth, sustaining a population, as far back as Solomon's time, of more than nine millions. It is yet capable of supporting from twelve to fifteen millions, though bad government and war have reduced its population to one tenth of this number; the best estimates making it to nourish but from one and a quarter to one and a half millions.

Mountains towering, in some instances, to the height of ten thousand feet, temper and vary the climate, and with the deep valleys and sultry plains at their foot, offer within the compass of a few miles the productions of every clime; for Syria will produce the sugar-cane, cotton and banana of the tropics, as well as the vine, fig, olive, pomegranate, wheat, peach, apple, &c., of more temperate climates. But in consequence of government abuses, and the want of laborers, a great portion of the soil, even of the richest plains, lies untilled and unproductive. On the north, east and south are some of the finest grazing districts in the world, and a population admirably calculated for pastoral employments; while the plains of the interior produce abundant crops of wheat, millet, sesamum, barley, tobacco, and a profusion of delicious vegetables.

Though a subject of oppressive despotism, the Syrian is, as he has been from time immemorial, an intelligent manufacturer, an enterprising merchant, fond of all kinds of trade, an ingenious artist, a ready sailor, and an eager lover of all the tastes and magnificence which commerce encourages, and of all the luxuries it brings in its train; and could a stable and just government be assured to the country, it would very soon accumulate an abundance of valuable products as well as capital, to pay for large importations which it would seek from abroad, with avidity.

If any region can be said to have a central position on our globe, Syria is that country. Midway between China and Morocco, Archangel and the Cape of Good Hope, Spain and Arabia, India and England, its situation eminently fitted it for the theatre of every pregnant event of the ancientest history of our race; where, in truth, was enacted the grandest scene, the central act of the great drama of humanity. Coasting, as it were, a barren sea of rock, on the south; of sand, on the east; of water, on the west; and of magnificent mountains, on the north; its border towns were like so many seaports, the marts not only of the rude neighboring tribes, but were, from very early times, emporia of the commerce of Europe, Asia and Africa, or depots of transit to the whole trade of the ancient world.

Through this great heart of humanity, indeed, vibrated all the general movements of commerce. Did the whole war power of Africa, under Egyptian guidance, struggle with the whole power of Asia, under Assyrian, Babylonian, or Persian captains, Syria was the battle-ground. Did Asia, mustering its millions under XERXES, pour them like a living ocean on the devoted shores of Europe, the passes of Syria were their avenues, and through them came back the avenging tide of Europe, under ALEXANDER. Did Europe, centring its ener-

gies in Rome, contend for the empire of Asia and Africa,—of the world,—Syrian plains witnessed the shock of her armies. Here, her legions, century after century, withstood the shock of Asia, under Parthian and Persian; and here the Scythian contended with Africa. When the Tartar swarms, forcing the barriers which had hitherto restrained them, burst forth from the north to conquer a world; and when, from the south, the Saracen, like the locust of his desert, spread abroad his armies towards the three quarters of the globe, the deluge of blood swept over Syria. Under the heroes of chivalry, Europe once more here met Asia in battle. But the Tartar and the Arab still divide the sacred soil. England and France, in present times, decided the fate of India on this famous battle-field; and here, too, the contentions which galvanize the Turkish empire radiate, as from the ancient centre of movement, to involve all Europe, Asia and Africa, again and forever in the destinies of Syria.

Nor were those destinies less linked with those of the whole human race in peace than in war; nor was her influence on the remotest tribes of earth, less through the arts which minister to the material wants of men, and the activity which distributes far and wide the means of their gratification, than through the more clamorous passions which also drive their victims from one end of the earth to the other.

Though Jewish tradition asserts that the ark was built on the coast of Syria, yet the first record of its condition is at the time of ABRAHAM and JACOB, when we find it wealthy, the favored abode of art, and the medium of trade between India and Egypt;¹ full of manufacturing, agricultural, and trading cities, built at least in Moses' time, with great skill and strength.²

When SOLOMON possessed all Syria, except Phenicia, his ally, this region was the centre of art, trade and intelligence to all neighboring countries, and of the highest, that is, religious, wisdom to the whole world; and visited at that time from farther India to the Baltic, by SOLOMON'S 'Tyrians, the most intelligent of all the nations, who, doubtless, scattered the light radiating from Jerusalem, into the remotest corners of the earth.'³

But a still higher, even the highest glory shone forth to the nations from this central land, hallowed by the footsteps of prophets, apostles, and the Son of GOD himself! A radiance faintly shadowed by that heavenly light which disclosed the hymning cherubim and seraphim to the shepherds of Judea. Since that blest hour has the Christian pilgrim visited, and for endless ages will he continue to visit, with emotions no other region can excite, no tongue portray, this favored spot of earth whence beamed 'the light to enlighten the Gentiles, the dayspring from on high, to give light to those that sit in darkness, to guide our feet in the way of peace.'⁴

Age on age had prepared Syria for this event,⁵ on which all history hinges. Greece had for centuries been carefully nurtured to produce a language better fitted than the Hebrew to express the glorious truths of the Gospel; her freedom, energy

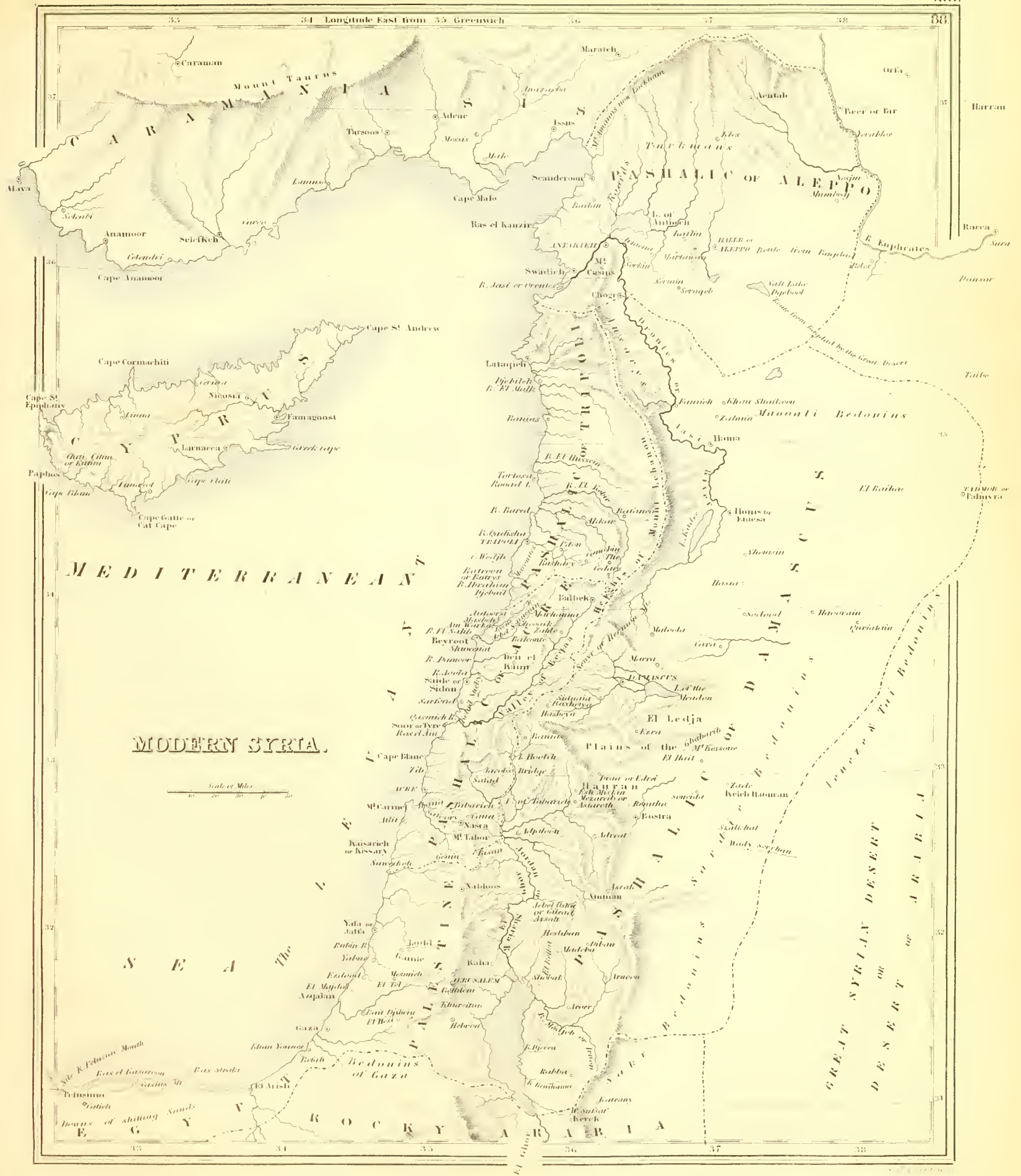
¹ Gen. x. 15—19, 23; xii. 6—8; xiii. 1, 2, &c.; xiv. 1—20; xx. 14—16; xxiv. 22, 53; xxxiv. 21; xxxvi. 7; xxxvii. 25, 28.

² Joshua, throughout.

³ Compare 1 Kings x. 23, 24; 2 Chron. ix. 22, 23; 1 Kings iv. 31—34; ix. 27; x. 23, &c., with Ezek. xxvi. xxvii. xxviii. &c.

⁴ Luke ii. 32; i. 78, 79.

⁵ At her capital, Antioch, was first heard the 'Christian' name.—Acts xi. 26. This reduction of nations into chaos, that a new and higher order of things might arise, occasioned the distinguished historian of Greece to remark that, 'the reigns of ALEXANDER and AUGUSTUS, separated by a period of three hundred years, are the busiest in the annals of mankind.'—Pref. to the *Hist. of the World from Alexander to Augustus*, page 7. 3 vols. 1809.



and intelligence had been employed to infuse new life into the worn-out East, and to spread abroad a language in which this new life might express itself intellectually;—Syria was the focus of this renewed activity of the race of man. A loftier character, based on broader views, and made of sterner stuff, was nurturing in Rome; and when the Romans were sufficiently educated for the great purpose,¹ their colossal power was used to further the one end of Providence with man, Redemption. Syria was then made the isthmus of union, when Roman will should meet Asia and Africa, and awe them into peace, thus bringing down every mountain, and filling every valley, to smooth pathways in every direction for the messengers of the glad tidings of salvation, the footsteps of the Prince of Peace!²

The Saracenic conquest impressed the Asiatic character very strongly upon the Syrians, and also fixed the Arabic as the language of modern Syria. Both of these circumstances are fortunate, for the language is one of the richest and most pliant; and that character, from its energy, heartiness, intelligence and versatility, is the most improvable and hopeful of the East. Rev. ELI SMITH, our excellent missionary, who is desirous a new translation of the SS. should be made in Arabic—the old being very obsolete in language—entertains high expectations from this noble race of men. Some time ago, he ventured to recommend the residence of a missionary at the convent of St. Catharine's, Mount Sinai—a locality which would give access to many of the wandering Arabs. Recent events at Hasbeya, at the foot of Mount Hermon, were encouraging—so far, at least, as relates to the rousing and directing of the native Syrian mind; but events still more recent have been distressing in the extreme.

The more stupid Turks rule as military masters solely, and their character is still a foreign one in Syria, while the native Syrian gives great promise of improvement under the auspices of European civilization, which is already powerfully moulding it to greater and greater promise; 'and,' says Dr. BOWRING, 'wherever repose and peace have allowed the capabilities of Syria to develop themselves, production and commerce have taken rapid strides.'

If the crusaders' dominion left any favorable impression upon the Syrian character, it did not efface that of the Arab, nor does it seem traceable except in the degenerate communities of the Latin and Greek churches, and who do little honor to their European origin, but keep alive, perhaps, much of the intercourse between the European and Syrian mind.

The Moslem and non-Christian population forms about three fourths of the whole, but the Christian portion is the most intelligent and enterprising; though its influence and progress are very much hindered by the inveterate hatred of its warring sects. 'The condition of the laboring classes is supposed to be, comparatively with those in England, easy and good. The idea that indolence is inseparable from the Syrian climate, is incorrect; witness its history: energy and activity even yet prevail, wherever the reward of exertion is assured, notwithstanding the habits engendered by ages of discouragement to enterprise.' 'The peasantry are healthy, well formed and good-looking, especially the women; and the children manifest an aptness, sprightliness and intelligence, tact and versatility, of the highest promise, and beyond that of the same age in colder climes.'³

¹ 'Pacatumque reget patriis virtutibus orbem,' says the cotemporary Roman poet, dimly seeing under the exaltation of poetry the dawning of a glorious age, but mistaking the meteor of his selfish idolatry for the Sun of Righteousness.—*Virgil, Eccl. iv.*

² *Luke ii. 1; iii. 1—6.*

³ See *Bowring's Reports*, 1840, and *Hunt's Merchant's Magazine*, vols. vi. and vii. on the Commerce of Syria.

The following Tables, from MALTE BRUN, exhibit the present divisions of Syria into Pashâlics; and also the subdivisions of ancient Palestine.

SYRIA.

Divisions.	Towns.	Corresponding Div. of Antiquity.
Pashâlic of Aleppo.	Aleppo. Aintab. Birmambije. Antakia. Skanderon.	Comagene. Cyrrhestica. Chalcidice. Seleucia. Antiochine (in upper Syria.)
Pashâlic of Tripoli.	Tarabolos (Tripoli.) Latakia. Djibail.	Casiotis, (of upper Syria.) The north part of Phœnicia.
Pashâlic of Saide, (or of Acre.)	Saide. Acre. Dair el Kamar, (in the country of the Druses.) Saphet.	Phœnicia. Cœlesyria in the limited acceptation. Galilee.
Pashâlic of Damascus.	Famich, (Apamea.) Tadmor, (Palmyra.) Damascus. Jerusalem. Gaza.	Apamene and Palmyrene, (of upper Syria.) Palestine, with the exception of Galilee.

ANCIENT PALESTINE,

According to BUSCHING, VOLNEY and others.

- I. El-Kods, Jerusalem, Jericho, &c., the north west of Judea.
- II. El-Khalil, Hebron, and the south of Judea.
- III. Gaza or Palestine, The sea-coast, with Jaffa, Gaza, &c.
- IV. Ludd, A district around the city of Ludd.
- V. Nablous, { The city of this name, with the ancient country of Samaria.
- VI. Areta, { Mount Carmel, with part of the plain of Esdraëlon.
- VII. Safet, { Ancient Galilee, called also Be-lad-el-Bushra, or the country of the Gospel.
- VIII. Belad Shekyf, { Ancient Trachonitis, with Belad-Hauran, or Aurantitis, &c.
- IX. El-Gaur, (eastern,) Ancient Peræa. One district is named Es Szalt.
- X. El-Sharrat, { On the south and south-east of the Dead Sea, with El Djibal, the ancient Gebalene.

Syria presents a very mixed population. The original inhabitants, amalgamated with the Greeks, form a very small proportion of the whole. All civil and military employments are in the hands of the Turks. A great many Arabs are settled as cultivators. There are likewise many Bedouins, or wandering Arabs, especially in the Pashâlic of Damascus. In that of Aleppo, there are hordes of Tureomans and Koords. The Druses, the Motonalis, the Ansarié, and the Maronites, constitute small nations. The old Syrian language is spoken in only a few districts, chiefly in the neighborhood of Damascus and Mount Libanus, and in less purity than in Mesopotamia, at Orfa and at Harran. The Arabic predominates both in the country and the towns. The Nabathean language is a corrupt mixture of Syriac and Chaldee, spoken by the peasantry, or Nabayoth. Of the different Christian sects tolerated in this country, those of the Greek church are the most numerous. The nickname of the Melchites, or royalists, which is given to them, is a relic of the bad policy of the Byzantine emperors, who intermeddled with theological disputes. The Jacobites have many adherents. The Maronites are connected with the church of Rome. The religion of the Druses, and still more of the Ansarié, consist of a mixture of old Syrian faiths, and some principles of the Mahometan system. In addition to these are the Chenganis, or Bohemians, and the Bedouin Arabs, who, if they have any religious principles, have at least no forms of worship. There are also some European Christians, Jews, Armenians and Nestorians. In fact, no country furnishes a more ample collection of opposite religions. The different sects of Christians and Mahometans rival one another in the apparent fervor of their devotional zeal. This mass of population, so varied in their genealogy and their religious belief, are viewed as under the government of four Turkish pashâs. The pashâ of Aleppo has, within the boundaries of his government, hordes of Tureomans and Koords, who are scarcely at all subjected to him. That of Damascus pays to the sheiks of the Arab tribes, in the name of the

Sultan, sums of money which have been presented to him in a piece of cloth; hence named *chourrah-es-sultân*, or Sultan's cloth. In fine, the pashâs of Tripoli and of Seyde, or Acre, have provinces almost entirely consisting of Maronites, Druses, and other independent tribes. The anarchy consequent on this political situation assumes different aspects, according to the character and conduct of the pashâs themselves, the emirs of the Druses, and the Arabian sheiks.

Enterprising chiefs erect independent states for a moment; yet Syria always returns under the unsteady yoke of the Turks. The unhappy condition of the people continues unchanged. The agriculturist is continually pillaged by the authorized robberies of the pashâ, and the predatory attacks of the Arabs. The traveller can only have his choice of different hands of robbers for his escort. Art and industry languish for want of vigor and of information. Commerce, exposed to arbitrary vexation, is confined to timid bargains, or consigned to all the risks of caravans. Such is the deplorable condition of a country, rich in its soil, important in its local position, and which might, by a new crusade, be easily wrested from the grasp of its barbarous oppressors.¹

The people of Syria which have attracted most attention are those of Mount Libanus, from their warlike and free habits, security, independence, energy, industry, intelligence, honesty and simplicity of manner; and it is even thought that if native rule is ever established in Syria, these people will give it excellent masters. Here dwell the one hundred and twenty to two hundred thousand Maronite Catholics, and the fifty to one hundred thousand Druses. The former, though Romanists, allow of their priests' marriage, and the latter profess a kind of Deism, believing in one God, who showed himself last in HAKEM, caliph of Egypt, in 1030. But MALTE BRUN considers them the Iturs of 1 *Chron.* v. 19, the brave Ituræi, from Beyrout to Damascus, of Pliny² and Strabo,³ and as 'the only race in the Turkish empire, that gives a good specimen of the dignity of human nature.' 'Republicans in austerity of manners, always either dreaded as rebels, or respected as free vassals by the neighboring pashâs, they acknowledge the authority of an hereditary prince. Invincible in the mountains, they are ignorant of fighting in the plain. Several families enjoy peculiar honors. Their fidelity is equal to their courage; they never prove treacherous to the unfortunate who throws himself on their protection; but they fail not to revenge blood by blood.' 'Agriculture and politics form the subject of conversation of the Druses; collected round the doors of their cottages, the children themselves listen in silence to the rustic assembly, and untaught to read, devote themselves with enthusiasm to warlike exercises.'⁴

A deeply interesting case, evincing equally the persevering power of faith, on the one hand, and the spirit of obstinate bigotry, on the other, occurred somewhat early in the history of the American mission in Syria. A young man, of promising talents and considerable education, who had held, after quitting the college of Ain Warka, the post of secretary to the Maronite patriarch, was engaged by one of the missionaries as his instructor in Syriac and Arabic. While copying an address or letter of his pupil, intended for circulation, this teacher, ASAAD ESH-SHIDIAK, became struck with new views of Divine truth gathered from his scriptural researches. These researches he had undertaken in order to confute the letter. But he became a convert.

The intelligence of this change of opinion and feeling,

which had occurred during a period of much jealousy of the missionaries on the part of the patriarch of the Maronites, alarmed the young man's friends. They made many efforts to induce him to leave the society of the missionaries. The patriarch also repeatedly sent for him, and used threats and promises of promotion alternately. The result of these efforts was, that ASAAD, whose family were Maronites, was brought at last under the power of the patriarch, and imprisoned, and very cruelly treated. No species of insult was spared, and chains and stripes were added. His elder brother favored the persecution, and the patriarch turned a deaf ear to the applications of other members of the family for his release. He escaped from prison, however; but was retaken, and restored to the patriarch and his prison, and never released. When the country was conquered by the viceroy of Egypt, his death, on an inquiry pressed by the English consul, was fully ascertained. And though his physical powers had been greatly exhausted by his sufferings, 'his mind, by Divine grace, proved unconquerable.'¹

While IBRAHIM, son of the Pashâ of Egypt, held Syria conquered from the Porte, his severe, but judicious regulations, the tolerance and perfect equality granted to all religions, his encouragement of the enterprise of the Christian merchants, his attention towards the security of travel, his suppression of robbers, his establishment of courts of justice, and his settlement of the border Bedouins to agriculture, by giving them cultivable lands,—all these gave some promise that Syria would again rear its head among the nations. Since it has gone back to the Turkish rule, it has probably returned to its former miserable state. Every mean seems to be taken to foment the jealousies of the mountaineers of Lebanon, the only people feared by the Turks; and the last accounts of 1845, represent the Druses and Maronites as waging together a murderous warfare of incendiarism, devastation and cruelty; thus paralyzing each other; for, alas, when has the weakness of despotism adopted any other mode of quieting spirits it most feared?

And what shall redeem Syria? The British government navigated the Euphrates by steam, surveyed its bed, examined the parts nearest to the river, and sanguine hopes were entertained that a railroad would be built from Scanderoon through Aleppo to the Euphrates, and turn the trade of India and Europe into its ancient channels. Has her interest entirely ceased since she has secured a better route by Cairo, Suez and the Red Sea, for her despatches to India? Or will she crown the age we live in with glory, by uniting with France to guarantee to the Jews a peaceful purchase of Palestine, and assume the office of their protection?

Now that steam power has quickened the intercourse of humanity, what might not Syria, well peopled, with a good government, hope to become! Might she not eclipse all her ancient renown? But all these dreams are vain. No nation, as a nation, has acted, does act, or will act, except from a short-sighted selfishness, a narrow nationalism, blind to her true interests, which teach that no individual nation can be benefited without benefiting the great body of humanity. The age of but simple national justice how slowly it advances! the age of national benevolence, alas, how far off it is in the dreams of the future! But may not intercourse with western civilization wake up the Syrian mind? May not the Jews return? May not the vigor which once nearly made the Arabs masters of the earth, reanimate that primitive nation? Prophecy certainly seems to point to great things in the future of this renowned region, and faith in regard to the progress of humanity should also lead us to expect them.

¹ *Malte Brun*, Univ. Geog., vol. i., p. 352.

² *Pliny*, v. 23;

³ *Strabo*, xvi., p. 1093—1096; *Cic. Philipp.*, ii. 8—44; *Dion. Cass.*, xxxix. 5—59; *Appian*, Bell. civ., vol. 10.

⁴ *Malte Brun*, vol. i., p. 357.

¹ *Tracy's Hist. of Am. Board of For. Miss.*, 2d ed., pp. 178—180.

VIEWS OF CHRISTIAN MISSIONS.

MAP XIV. THE WORLD, ON MERCATOR'S PROJECTION.

'NAVIGATION,' observed Dr. VINCENT,¹ in the beginning of 19th century, 'perfected as it is at the present hour, opens all the maritime regions of the world to the knowledge of mankind; but in the early ages personal intercourse was impracticable: the communication by sea was unexplored, and travelling by land was precluded by insecurity.' This comparison derives force from the lapse of time, and the improvements in the intercourse of nations. Sundered as the bulk of mankind have been from each other; engaged in diversified pursuits, and occupied with the necessities of their respective conditions; separated by language, climate, and manners; they have needed, and still need, a sense of common origin, and of community of nature and of interest, to bind them together and promote their mutual benefit. Such a state of things the Bible authorizes us to anticipate, as the ultimate condition of mankind.

In contemplating the Bible, we find it accommodated, in various respects, to every age and country. It reveals to us a Father and Friend, a Saviour and Guide, an universal rule of life, an ever applicable law of love. Its representations embrace all places and time, from the very creation of things to their final consummation. And, guided by the light it imparts, at whatever period of the human history we consider man, we find him connected with his fellows, in indissoluble, though tender ties.

This being the state of facts, it will not be amiss, in a work which has for its object an illustration of the geography of the Scriptures, to advert slightly, in addition to any particular description of countries which it is necessary to notice, to the general advancement made by the human family—a vast subject, indeed, and admitting therefore, here, a view that can be but slight, truly.

The progress of a single nation is of itself a subject calculated to enlarge the sphere of ordinary reflection. That of all the nations embraced by history it may be impracticable to appreciate. This progress too has been far from continuous or uniform. If for a time a people has advanced in civilization, learning, arts, and power, the career of human affairs has been run, and prosperity has brought with it ease and luxury, dissolute morals and general corruption; and wars and revolutions have closed the scene—to be opened and exhibited in some other quarter. Yet, on the whole, humanity has gained. The decline and fall of some nations have been followed by the rise and advancement of others, and from the wreck a portion at least of its invaluable freight has been rescued. Different races of men, as occasion will be found in the various divisions of this work to exemplify, have shown diversified talents, and engaged in appropriate pursuits. While some have indulged the love of conquest, like ALARIC and ATTILA, JENGHIZ and TIMOUR, others have preferred the

more quiet walks of science and art; and, notwithstanding the desolations of war, the injuries of time, and the ignorance and barbarism of vindictive hordes, the arts have revived again, and science has flourished.

We now, in the nineteenth century, can look back on the fulfilment of many scriptural predictions and promises in regard to various nations, and contemplate several which yet remain to be fulfilled. The subject has for a long time engrossed no small portion of the thoughts of Christians; and occasionally the publication has been made of the opinions of men of talent, learning and leisure respecting it. Many also have wrought, and that meritoriously, in the field of Biblical research, as well as in the field of benevolent effort for the melioration of the less favored classes of mankind. What, then, in brief, has been done?

'All things are full of labor; man cannot utter it'—is the exclamation of Solomon. And, if in his day there were cause for such a feeling of astonishment at the diversity and extent of human pursuits and acquisitions, there is greater now. Still, we have the advantage of wider comparison, in regard to different countries, and larger observation in relation to them.

That some improvement may be made of such an advantage, this work presents a chart of the world, on which is delineated in colors the religious condition of the great masses of its inhabitants. For convenience and brevity, they are divided into Pagans, Mohammedans, and papal, Greek and protestant Christians; although it were easy to subdivide each of these classes. Then, in order to show the advances made in Christianity, many stations of missionaries from Christian nations are noted. These are derived from recent authorities. No place in such a map can be assigned to the Jews, since they are nowhere congregated as a nation, but dispersed in almost all countries. Highly important and interesting, therefore, though their history is, and must continue to be, while they remain as one of the most convincing proofs of the truth of Scripture, they can be presented in no special locality.

To that nation, however, originating in but a single family, we look as the depositaries of the authentic history of mankind. Infidelity, indeed, has had, and still has, its votaries; but the progress of knowledge, instead of aiding their cause, is rapidly consummating its defeat. The leading truths of the Bible are legibly stamped on the history of the world and its inhabitants, and no human power can erase them. Let us take, for instance, the deluge. Its traces are found in every country. Geology has but increased the number of them,² proving that the surface of the earth, and its structure to a considerable degree, have undergone changes, to be accounted

¹ Periplus of the Erythraean Sea. Prel. Disquis.

² See the remarks of Professors *Silliman* and *Hitchcock*, in their respective works, and of Dr. *C. T. Jackson*, in his Annual Reports, especially the 3d. pref.

for on no other supposition. The animal exuviae found far remote from the countries and climates of their several races,¹ the traditions of many ancient nations,² and the ceremonies and observations which were for a long time kept in some, as among the Egyptians³ and Nubians,⁴ attest the fact, and corroborate the scriptural record. In that we find the cause, and reason, and history. In that the genealogy of nations is exhibited, and the deduction of the human family from its parent stock and its second founder. And this history receives corroboration, in its grand features, and even in its details, also, from the traditional accounts of nations, as of the Chinese,⁵ for instance, lying without the pale of an express and recorded revelation from GOD, until our times.

The high antiquity which some nations have claimed is found on investigation to be a pretension only. Such, for instance, is that of the Egyptians, Hindoos and Chinese; their authenticated annals being discovered to reach no further than the references of Scripture may well warrant, and being reconcilable therefore with the accounts of MOSES.

Differences of feature and complexion have been eagerly seized on, to aid the cause of infidelity, and prove the existence of separate races of men, descending from other stocks than ADAM or NOAH. But if the scriptural representations be established, NOAH is the sole progenitor of all who now dwell on the face of the earth. As to difficulties in the way of this hypothesis, complexion presents none; for it is a fact in physiology familiarly credited and known, that the posterity of Europeans, who inhabit the torrid zone for a few generations, as may be instanced in the Portuguese of Goa, and parts of the African coast, become in time almost indistinguishable in color from native inhabitants. And Dr. BUCHANAN found in the south of India a colony expressly qualified as 'the black Jews.'⁶

Whatever authenticates the revelation contained in the Bible gives authority to its several parts. Was MOSES commissioned from GOD? His representations then demand credence. But the continuity of the sacred history, which exhibits an unbroken series of events, detailed indeed, except in some special cases, with extreme brevity, receives corroboration from the traditions and acquiescence of the writer's nation, whose various and repeated references to the history of their fathers are matter of notoriety to every reader of the Bible. Kings, prophets, apostles and holy men familiarly advert, in successive ages, to those traits of national history it contains and exhibits; and surely with no appearance of collusion or design, but with every mark of simplicity and truth,⁷ and often in the presence of multitudes unquestionably as well informed as themselves.

The successive dispersions of the Hebrews and of the Jews among the nations, the preaching of the Gospel in the apostolic and subsequent ages, and the diffusion in these and various other ways of the sacred records, tended to produce a peculiarly marked state of society. Assyria had its early career of ambition, grandeur and oppression. Egypt cultivated the arts, attained a proud eminence of human glory, and ran the course of great, polished and successful states. Persia, Greece, and Rome have followed: and all these within

the sphere of Biblical cognizance. What accumulations of the means of influence, what advances in human civilization, intellectual attainments, and concentration of talents for the purposes of personal gratification do we not contemplate, in the development of these magnificent empires! But they have fallen, and fragments only of their remains are discernible on earth. In the meanwhile, a people without a government, or territorial possessions, 'meted out and trodden down'⁸ by their successive oppressors, but devoted to the perpetuation of their dogmas, rites and ceremonies, and conscientiously scrupulous in inculcating them on the tender minds of their children, subsists, and is every where known. An influence originating among them, and, in a degree, of similar character with that by which they were governed, though free from exclusiveness and bigotry, has been forming on the earth a new and 'peculiar people, zealous of good works;' and Christianity, persecuted at first and inhibited by the civil power, has ascended the throne of the Cæsars, survived their dominion, triumphed over their antiquated superstitions, and is spreading a genial and salutary reform—recalling man to the love and service of his Maker and Redeemer, and advancing steadily, notwithstanding various obstacles, to the promised and predicted occupancy of the world.

The spirit of Christianity nourishes education. This is one of the most powerful of its instruments, and most readily employed. Hence, in Christian missions, at all the stations, with few if any exceptions,⁹ schools are instituted and maintained. The appeal which is thus made to the common sense of mankind finds a ready response in every heart. 'We,' said an Indian of Maine several years ago to a governor of Massachusetts,¹⁰ when Maine formed part of her territory, 'we, who are grown up, are fixed in our habits and opinions, and cannot easily change; but if you can have patience with the young ones, you may bring them up to live and think as their teachers do.' Thus the sons of the forest can reason; and thus have missionary associations acted; for, while they have proclaimed the Gospel to all, they have seen it peculiarly needful to give to the young the benefits of ample instruction, anticipating from this course, and in a good degree experiencing, the happiest results.

Indeed, it would seem impossible for any reflecting person, though but slightly imbued with the spirit of philanthropy, provided the exclusiveness of sectarian attachment do not embitter the feelings, to consider without high gratification the advances which have been made in the cause of Christian missions, and religious inquiry and effort. The translation and dispersion of the Scriptures to so great an extent, is a cheering feature of the age, and indicates its progress. Instances of individual interest in this good work were not, indeed, wanting previous to the eighteenth century. The pious and learned BOYLE in Ireland, and the humble GOUGE in WALES, baron DE CANSTEIN and the devoted FRANCKE in Germany, had labored to diffuse among the destitute, numerous copies of the Scriptures, in whole, or in part. But societies for this purpose have been since created, and dispersed their millions of copies, until, in more than one hundred and fifty languages or dialects 'the wonderful works of God'¹¹ are made known; and Great Britain and America, France, Russia, Prussia, Holland, Switzerland, several of

¹ As the elephant in Siberia, &c. See *Cuvier*.

² As proved by the Apamean medal, and the well-known accounts of the Greeks and Romans.

³ See the elaborate French work on Egypt.

⁴ See *Gai's Travels* in Nubia. &c.

⁵ See *De Guignes* pref. of the Chinese and Latin dict. of F. *Basile de Glemona*.

⁶ See his *Researches* in India.

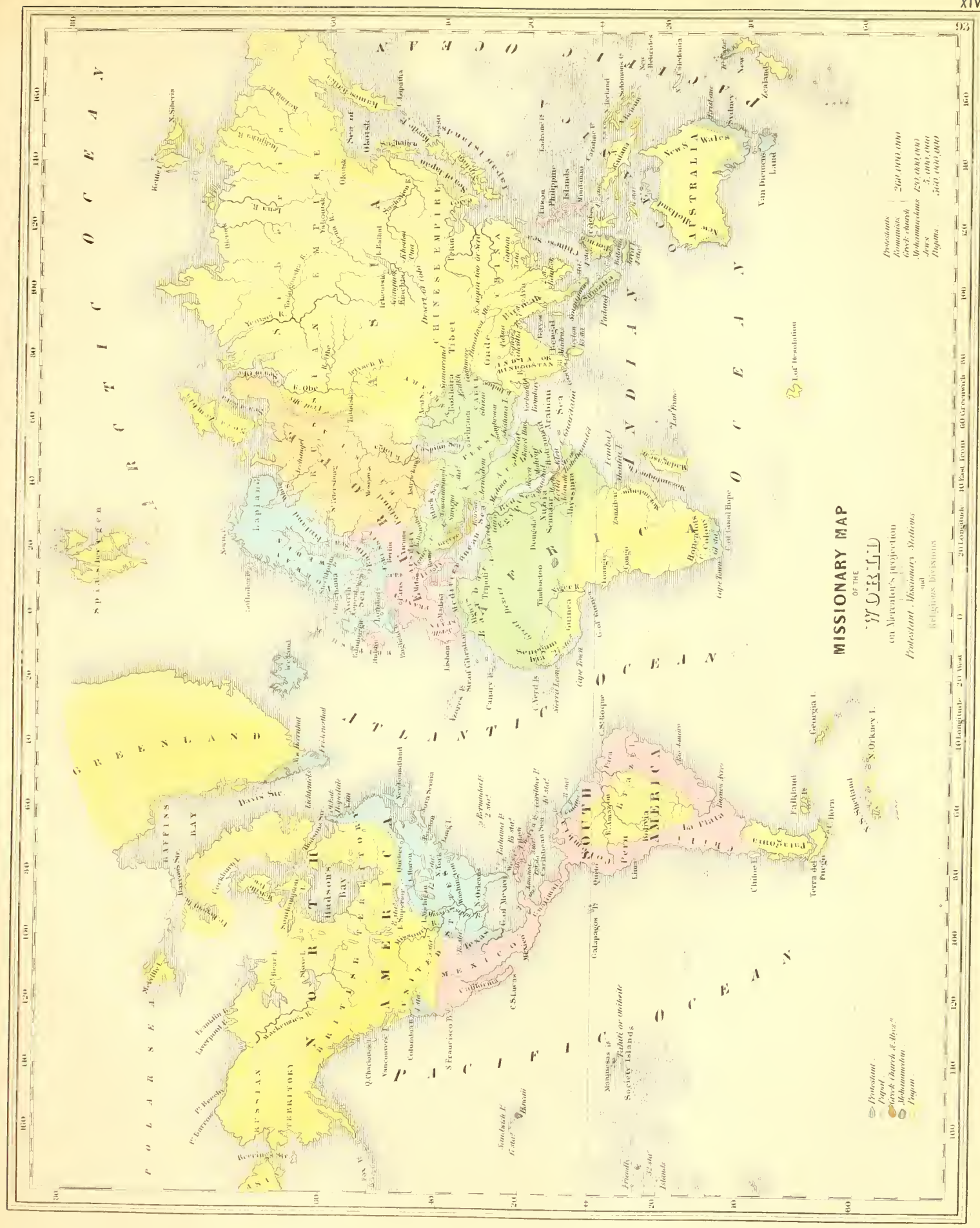
⁷ As in the prayer of Solomon, 1 Kings viii., many Psalms, especially lxxviii., Jehoshaphat's prayer, 2 Chron. xx. 10, &c., Daniel ix., Ezra ix., Matt. and Luke, in the genealogies of Mary and Joseph, Stephen's address, Acts vii., and places almost without number.

⁸ Isaiah xviii. 2.

⁹ Rev. Dr. *Anderson*, one of the Secretaries of the American Board of Missions, has published an excellent Tract on the Schools sustained at the several stations.

¹⁰ His Exc., the late *James Sullivan*.

¹¹ Acts ii. 11.



the minor states of Germany, with Denmark, Sweden, Norway and Iceland, have entered, with different degrees of interest and efficiency, into this field of effort. The reduction to writing of several languages regarded previously as atactic, or unformed and rude, is an advantage in reference to future enterprise, as well as a security of success in present exertions. And the instances of reflex action here and there to be witnessed, and to be more fully anticipated hereafter, give no little encouragement. 'The liberal soul shall be made fat, and he that watereth shall be watered himself.'¹ Soon, comparatively, it may be hoped, the institutions which naturally grow out of the possession and use of the Scriptures will be found wherever these are known; and children 'brought up in the nurture and admonition of the LORD,'² being made 'a seed to serve Him, a generation to seek His face,'³ will not only enjoy the blessings of Christianity themselves, but be instrumental in diffusing them still more and more widely.

The cause of missions is, in fact, intimately connected with the Bible, and the history of that cause is no small part of the history of the Bible's influence. Hence, wherever its truths are cherished, having had their legitimate influence on the heart and life, a disposition is nurtured that exerts itself in efforts to diffuse blessings which are prized so highly. 'Go ye into all the world, and preach the Gospel to every creature,'⁴ was the express command of the ascending Saviour, which, in subsequent times, has been felt as an obligation resting on Christians, until it be fulfilled in the universal dissemination and reception of that Gospel.

Agreeably to this, we find in the primitive Church a missionary spirit. Not PAUL alone, whose labors were abundant among them 'to whom CHRIST had not been named,' but, it would seem from the testimony of ecclesiastical writers,⁵ the rest of the Apostles engaged in the holy enterprise. Nor did the fervor of Christian benevolence die with them. The testimony of TERTULLIAN evinces that, in his day, the Gospel had spread its triumphs to the remote regions of western Europe. And when these regions had embraced it, how soon was the missionary spirit operative afresh on surrounding heathens! Ireland, called afterwards from the circumstance 'the island of saints,' furnished many an apostle of the faith for the kindred Celtic population of Scotland, and for the yet unchristianized inhabitants of Germany.⁶ England, herself, when overrun with Saxon tribes, was a field for missions, and owes it to the spirit of them originally that she has become a grand centre, a radiating point of evangelical influence, extending far into the darkness and gloom of heathenism, false religion and superstition. Nay, in the movements of different sects of believers, even China was not left unattempted. The Nestorian church engaged in a series of missions into the northern parts of that country, which were for many centuries crowned with signal success; and of which a memorable record, in the inscription of a marble tablet with Chinese characters, was found, has been published by KIRCHER, and appears, in a translation by VISDELLOU, annexed to the *Bibliothèque Orientale* of D'HERBELOT.⁷

The missionary labors of ecclesiastics under the authority of papal Rome, and who were generally devoted, with peculiar tact and perseverance, to the secular interests of that see, extended widely. They embraced several of the Asiatic

countries in addition to Europe, in which the church of Rome was paramount, with but slight exceptions, till the Reformation. Then, indeed, a new light shone and diffused itself. But it was long before it reached the heathen world. It had much to encounter and overcome in Europe; and Rome, beholding herself in danger of losing kingdom after kingdom, lent a willing ear to the disciples of LOYOLA, welcomed their zeal and devotion, and gladly sanctioned their bold and wide-spreading enterprise. A new activity inspirited the missionary cause, and the triumphs of the cross were witnessed in remote Japan.

These extended efforts, and the apparent success with which they were attended, alarmed the protestant church. It was perceived that Rome sought in the East an equivalent for her losses in the West; and it is an affecting consideration, that with the puritan settlers of North America it was no small inducement to dare the perils of the ocean, and the wilderness beyond it, that they might be instruments, in the hands of GOD, of bringing to the knowledge of His truth many of the heathen, and counterbalance thus the spiritual conquests of Jesuits in so many of the regions of the earth.⁸ For they had just witnessed the discomfiture of the protestant cause in the Palatinate, and in Bohemia, through the junction of the imperial with the papal arms; and, dreading the prevalence of such a sway, were desirous not only of securing a remote place of refuge, but of entering likewise on a new field of labor. Indeed, the very character of a band of them bears decisive evidence of the pious intentions they professed; for, says the king, 'To win and invite the natives to the knowledge and obedience of the only true GOD and SAVIOUR of mankind, and the Christian faith, is our royal intention, and the adventurers' free professions, and the principal end of the plantation.'

The Reformation was blended, both in Germany and France, as well as in England, with secular interests, by which its peculiar glories were for a time obscured and tarnished; nor did it shine out, and rise above the surrounding mists, until a subsequent age. Under the Commonwealth in England, we find the organization of one of the first boards of protestant missions, and the apostolic ELIOT, in his exertions among the 'Indians' of Massachusetts, one of the first protestant missionary laborers. This honor may by some be claimed for ROGER WILLIAMS; but his intercourse with the aborigines around him was rather one of necessity, involving personal considerations of convenience and safety, than one solely of Christian benevolence, originating in the desire of bringing heathens to the enjoyment of the Gospel.

The Romish college of the Propaganda had been formed in 1622, fourscore years after XAVIER had commenced his labors. As many years more elapsed before a king of England⁹ became the friend and patron of a mission in India, begun by Danish piety and enterprise. And at this period the countries where protestantism prevailed were enjoying the influences of those literary institutions which sprang up almost spontaneously under the free possession and use of the Bible.¹⁰ And these have multiplied, until at length, accompanying the Gospel wherever it is favorably established, we find schools and colleges thriving in lands which, at a comparatively recent date, were 'in the region and shadow of death.'

Although for a long season after the Reformation the reproach uttered by the Romish communion was not wiped away from the protestant name, and their want of a missionary spirit allowed them but ill to compare with their opponents,

¹ Prov. xi. 25.

² Eph. vi. 4.

³ Ps. xiv. 6.

⁴ Mark xvi. 15.

⁵ See *Cave*, *Lives of the Apostles*, &c.

⁶ *Mosheim*. *Moore's History of Ireland*, and his authorities.

⁷ See *Mosheim's Eccl. Hist.*, V. II., (*Murdock's tr.*) and *Hist. Tartt. Eccl.*, p. 9, seq.; also an Account of the Nestorians, prepared from *Assemani*, and other authorities, by Rev. Dr. *Anderson*, Sec. A. B. C. F. M.

⁸ See 'Reasons for planting in America;' Appendix to *Hutch. Hist. Mass.*

⁹ *George I.* of the house of Brunswick.

¹⁰ See *Villers* on the Reformation.

yet, after the political establishment of the mutual relations of states in Europe, which had cost a series of almost civil wars, the legitimate influence of religion began to show itself: not, indeed, at once, in courts, but among the humble, and comparatively obscure. Of individual instances of genuine piety there had been many; but it was the piety chiefly of the closet, the family, and the house of worship. Yet the MAYNEWS, in long succession, followed the example of ELIOT, and showed, with several of their coadjutors among the Anglo-Americans, an effective compassion for the miserable heathens around them. And after France had, in 1663, followed the example Rome had set in founding her College 'de propaganda fide,' England awoke again; and in the reign of her third WILLIAM, when the Revolution had banished the STUART race from the throne, was founded the 'Society for propagating the Gospel in Foreign Parts.'

At about this period, moved by his chaplain, the king of Denmark concluded to send missionaries to the East Indies; and thus commenced the efforts of those worthy men who at Tranquebar prepared the way for the Gospel, and founded a mission that proved itself a noble precursor of the blessings which the present century is realizing. Not long after this mission was established, it enjoyed the patronage of the newly-formed society in England, and of her monarch, the first sovereign of the house of Brunswick.

The spirit which was thus roused at the commencement of the seventeenth century continued to exhibit its beneficent effects. A pious Norwegian clergyman musing, as early as 1708, on the condition in which were, probably, the descendants of his countrymen who had anciently colonized Greenland, felt deeply for their fate. Thirteen years after, he was there, a missionary. Hardships almost innumerable, and painful to describe, marked his residence there for fifteen years. Then he left the country: but not until a new class of laborers had been introduced into it, who still, most humanely and perseveringly, retain the ground. The Moravian Brethren are those self-denying men. Their mission to Greenland commenced in 1732, and struggled long even for existence. At length, after many disappointments and much suffering, it began to be crowned with signal success. Yet the history of these trials, as related by CRANTZ, must ever be a lesson to mankind, exhibiting the triumphs of Christian zeal over difficulties and distresses apparently too great to be borne.

The missions of BRAINERD, the Moravian Brethren, and the Danish Society, with that of WHITEFIELD to America, if such it may be legitimately called, filled a considerable space in the eighteenth century. But towards its close a new era was at hand. This was the resuscitation of 'the spirit of missions' in England, commencing with CAREY.

GOD often shows His own power, and vindicates His own cause and glory, by using, in His providence, an instrumentality of humble pretensions, and in itself feeble and inadequate to the production of great events. To trace the gradual influence of the Bible on private minds, until, their views

being communicated, they find it expedient to unite their efforts, and accomplish in societies the enterprises of Christian benevolence, develops a most interesting portion of human history. Many such occurrences have distinguished the last half century, during which the multiplication of societies whose aims are prompted by Christian benevolence, has been a prominent feature of the age.

To record the institution of these societies, and to follow them in their noble and holy enterprise, is not necessary here, since the details are extensively known; and in Reports, as in Histories of Missions, like those of ELLIS, WILLIAMS, LORD, WINSLOW, and others,¹ are permanently accessible. The missionary societies are, indeed, instituted by different denominations of professed Christians, whose peculiarities will here and there, doubtless, be visible; while in associations for circulating the Scriptures all unite: a circumstance which has been made the ground of a beautiful allusion by the poet MONTGOMERY. 'In the Bible Society,' said he, 'all names and distinctions of sects are blended, till they are lost, like the prismatic colors, in a ray of pure and perfect light. In the missionary work, though divided, they are not discordant; but, like the same colors displayed and harmonized in the rainbow, they form an arch of glory—ascending on the one hand from earth to heaven, and descending on the other from heaven to earth—a bow of promise—a covenant of peace—a sign that the storm is passing away, and the Sun of Righteousness, with healing in his wings, breaking forth on all nations.'

¹ The most recent of these collections, and most copious, next to that of *Smith*, re-edited by Rev. Mr. *Choules*, is contained in the volume published in 1840, and since reprinted, by Rev. J. *Tracy*. But this has reference only to the American Missions. They, however, are calculated to excite a warm interest in every Christian bosom, and to call forth gratitude to the Great Head of the Church for the visible blessing which has rested on these efforts, as put forth by different denominations of Protestant Christians among us.

The progress made in the Sandwich Islands, particularly, toward the establishment of the best institutions of a Christian civilization, is cheering to the philanthropist. The Bible translated into their language, which, but recently, was unwritten; millions of pages, literally, printed, distributed and read; near 20,000 persons brought into the fellowship of the Christian church, and as many pupils in Christian schools—what a glorious triumph! Yet this is but one portion of the vast field, although it has yielded, perhaps, the most observable and striking results.

Indeed, a special attention has been devoted to the population at the Sandwich Islands, although not to be compared in numbers with many swarming regions of the heathen world, since it seemed desirable to accomplish a work so auspiciously begun, and to afford to modern times a palpable development of the salutary effects, under GOD'S blessing, of the scriptural, evangelical spirit of missions.

Soon, it may be hoped, a body of native Christians will be formed there, to whom the support of Christian institutions can be entrusted, and missionaries from abroad be relieved of this care, and their patrons of the expense, in order to enter on the cultivation of new fields of benevolent labor. Such were the earlier issues of missionary toil—for even the apostles and primitive preachers of the Gospel were but missionaries; and Hottentots, Hindoos, Karens, Tahitians and Sandwich-Islanders will be found, in the history of Christian missions, to have consecrated themselves to the same task, when they had felt in their own souls the power of the Gospel.

The translations of the Scriptures, which are already diffusing the blessings of Divine Truth among those who recently were destitute, will occupy a subsequent page.

NOTE.—Among the benevolent associations of the age, designed especially to advance the knowledge, influence and establishment of the Gospel, it is important to mention, on account of the extent and importance of its efforts, the English Church Missionary Society, who have taken Africa and the East as their particular field. So munificently supported has been this association, formed in 1801, that its income in 1845, according to the last report which has come to hand, was no less than £105,219 9s. 7d.; and it employed "one hundred and sixty-six ordained Missionaries, Catechists and Teachers, exclusive of 1099 country-born and native Catechists and Teachers, and the wives of the married laborers." The income of the English Wesleyan Missionary Society, for 1844, was £105,687 5s. 7d.; that of the British and Foreign Bible Society, for 1846, was £101,305 15s.; and that of the London Missionary Society, five years ago, (1842,) amounted to more than £80,000. In the previous year, the "Society for Promoting Christian Knowledge," dating its formation from 1698, whose publications, consisting of Bibles in various languages, and religious books and tracts, compete in number with those of any association whatever, expended on its various objects £115,533 1s. 6d. sterling. Thus triumphs Christian benevolence!

TABLE OF UNIVERSAL ETHNOGRAPHY,

OR,

CLASSIFICATION OF LANGUAGES AND THEIR PEOPLE.—TRANSLATED AND ABRIDGED FROM M. BALBI.

THE Ethnographer is compelled, by the imperfection of his knowledge, to follow the grand geographical divisions of the Globe, in classifying Languages and their respective nations. We, therefore, divide all Languages into the Asiatic, European, African, Oceanic, and American. After comparing ancient and modern tongues, and availing ourselves of the learning of books and the information of travellers upon their parentage and relationship, we have formed Ethnographic groups, which we have named, respectively, the Mongolian, Sanscrit, or Slavonic, &c., according to the name of its principal nation. When Languages belong equally to several parts of the world, we have selected the name of the family according to historical importance, and comparative size of its nations: thus the Abyssinian language we have placed, according to its evident affinities, in the Asiatic division, though it has from time immemorial been spoken in Africa. These apparent irregularities sometimes occur on account of the uncertainty of the line of separation between Europe and Asia; we have followed MALTE BRUN. In short, we have infringed on geographical limits whenever constrained by affinities well established, never suffering ourselves to be led by hypothesis or brilliant names merely; and we have confined ourselves to pointing out the ancient and modern nations of the globe, whose languages, having a well marked affinity, form what we term Families.

The nature of the different idioms, and principal characteristics of Languages, reduces them to three classes:—*Simple Languages*—a crude assemblage of syllables, or aggregate particles; *Inflected Languages*, whose grammatical construction expresses the change in the original idea of a word, by a partial change of the word itself; and *Compound Languages*, which, more artificial than the preceding, express the change in original ideas by suffixes and affixes of the original words.

These three ethnographic classes may be said to correspond, to a certain point, with the three grand divisions of the Globe. For the fact appears, that the Old World, which alone possesses all the three, is the only one possessing true languages of inflection: while the New World offers throughout compound languages; and Oceanica has as yet furnished, among all its idioms, only simple languages. This conclusion of all our ethnographic researches is remarkable, that in the Old World only, where Moses tells us was the creation of man, and the origin of society, we find those three classes essentially different, to which the celebrated Baron HUMBOLDT considers we should reduce the grammatical forms of the astonishing variety of known languages.

The following Table shows the Five grand, general Ethnographic Divisions of the Globe, with their principal subdivisions; all the Families which they include, together with the other most important Languages, which, in the present state of our knowledge upon the subject, are considered to belong to them.

THE ASIATIC LANGUAGES, 153 in number, are subdivided into seven Families:—

1. The Semitic, including the Hebraic, Syriac, Pehlvi, Arabic, Gheez, Amharic, &c.
2. The Caucasian, including Georgian, Armenian, Avar, &c., each of which is again subdivided; together with other languages—Mizdjeghi, Circassian, Abassec, &c.
3. The Persian, including the Zend, Parsec, Persian, Kurd, Poushto, &c.
4. Indian, including the Sanscrit, subdivided into Sanscrit, Pali, Hindostanee, Cashmere, Zingane, Malecalan, Cingalese, Tamil, Telingan, Bengalee, Mahratta, &c.; together with other tongues—Touppah, Garrow, Goandee, Vadasee, &c.
5. The Transgangetic, including the Thibetian, subdivided, &c.; the Chinese, subdivided into Kou-Wen, Kuang-Hoa, &c.; the Japanese, also subdivided; together with other languages, as the Rukheng-Barmia, Moan-Peguan, Laos-Siamese, Anam, Corcan, &c.
6. The Tartar, including Tungoose, subdivided into the Mantchou and Tungoose, the Tartar or Mongul, subdivided into the Calmuc, Mongul, &c.; &c.; the Turkish, subdivided into the Yakoutsh, Turkish and Tchouash.
7. The Siberian, including the Smoyede, subdivided into Khassovah, Taughee, Soyote, &c.; the Yemessai, subdivided into Denkan, Imbzk, &c.; the Coreyak, subdivided into Karagan, Coreyak, Tehkeche, &c.; the Kamptschadale, subdivided into Kamptschadale-Coreyak, &c.; the Kurilian, subdivided into Kurilian and Jessan, &c.; together with others, as the Youkagheer.

THE EUROPEAN LANGUAGES, 54 in number, are subdivided into five Families:—

1. The Basque or Iberian, including the Escuara or Basque, and the Celtic, Gaelic and Cambrian.
2. The Thracian-Pelasgic or Græco-Latin, including the Albanian, Etrurian, Ancient Greek, Modern Greek, Latin, Roman, Italian, French, Spanish, Portuguese, Wallachian, &c.
3. The German, including the ancient High Dutch, German, Friesland, Dutch, Mæsothotic, Norman, Swedish, Danish, Anglo-Saxon, English, &c.
4. The Slavonic, including the Illyrian or Slavonic, Russian, Tchecck, Polish, Wendesh, Pruczie, Lithuanian, Lettonian, &c.
5. The Uralian, including the Finnish, the Estonian, Laplandish, Tcheremish, Perminian, Wotliak, and Magyar or Hungarian.

THE AFRICAN LANGUAGES, 115 in number, are subdivided into five Families:—

1. The Nile, including the Egyptian, subdivided into the ancient Egyptian, the modern Egyptian or Coptic; the Nubian, subdivided into the Nubian, and the Kensee; the Trogloditic, subdivided into the Beeharian, Adareh, &c.; the Shihian, subdivided into the Shihian, and the Dankalce-Adalay; together with others—the Sheclook, Tacazze-Shangalla, Cheret-Agow, &c.
2. The Atlas or Atlantic, including the Atlantic proper or Amazeeg, Ertanah or Tuarie, Tibboo, the Arabesque-Atlantic or Arabesque-Amazeeg, Chellooh, and Guancha.
3. Nigritian Coast, including the Mandingo, subdivided into Mandingo, Jallonka, Souson, &c.; Ashantee, subdivided into Ashantee, Fectu, Accipon, Inta, &c.; Dagwunba, subdivided; Ardrah, subdivided into Ardrah-Judean, Benin, &c.; Kaylee, subdivided; together with others—Foulah, Wollof, Serere, Scraolet, Boulam, Acra, Kerrapec, Ungobai, Empoongwa, &c.
4. South-African, including Congo, subdivided into Loango, Congo, Bunda, &c.; Caffrarian, subdivided into Caffer proper, Bechouan, &c.; Hottentot, subdivided into Hottentot and Stahan; Monomotapan, subdivided into Maconash, Souayeel, &c.; Gallas, subdivided, &c. with others—Sumawlee, Hurrur, &c.
5. Central Nigritian or Soudan, including Haoussan, subdivided; Bornouese, subdivided, with others—Timbuctan, Manianan, Kallagee, Bagherman, Mobbah, Darfour, Iibo, Eyeos, &c.,

THE OCEANIC LANGUAGES, 117 in number, are subdivided into two Families:—

1. The Malayan, including the Grand-Oceanic, common Javancse, Basa-Krama, common Balec, Malay proper, Battas, Achcen, Redjang, Beena, Timouree, Ternatee, Bugese, Macassar, Tagalog, Bissayo, Souton, Mindanaan, Shamorey, Ulean, Radack, N. Zealand, Tongan, Otaheitian, Marquesan, Sandwich, Sedeyan, Madagasean, &c.
2. The Black Oceanic, and others, including Temboran, Sidneyan, Pelew, &c., almost every island having a different language, or modification.

THE AMERICAN LANGUAGES, 424 in number, are subdivided into eleven Families:—

1. The South American, including the Chilian, subdivided into the Chilidugan, or Araucanian, Vuta-Huilliche, &c.; with others—Pecherey, Patagonian, Tehuellet and Puelche.
2. The Peruvian, including the Mocohee-Abipone, subdivided into the Mocohee, the Abipone, Toba, &c.; Villala-lule, subdivided; Peruvian, subdivided into Peruvian, or Quichuan, Aymaran, &c.; with others, as Aguitequedichaga, Zamucan, Chiquitos, Carapuchos, Panos, Xeberos, Capanaguas, &c.
3. Guarani-Brazilian, including Guaranece, subdivided into Guaranece-proper, Brazilian (or lingua geral) language, Oniagua, &c.; Purees, subdivided; Machacaris, subdivided into Camacan, Patachos, &c.; Payagua-Guayecurus, subdivided, &c.; with others, as Charruan, Minuanen, Guianan, Botecudos, Mundrucus, Araras, Mayurunas, Guanas, Borroros, Guatos, Apiciacs, Cayapos, Chavantes, &c.
4. Parime-Andes, or Orenoco-Amazonian, including Carib-Tamanaguan, subdivided into Carilbeeian, Chaymasian, Tamanaguan, Guaranosian, Arrowauk, &c.; Salivan, subdivided into Salivan, Macosian, &c.; Cavere-Maypure, subdivided into Maypure, Moxon, Guaypunnabis, &c.; Yurura-Betoyle, subdivided, &c.; together with others—Rocouyen, Oyampis, Guaharibos, Marquiritaran, Ottomachian, Manitivetan, Chilcha or Mozcas, Cumacunas, Goahivos, Popayan, Paes, Daric, Guaimies, Heebaros, Mainas, Encavelladan, Quitan, Colanan, Ticunan, Guaman, &c.
5. Guatemalian, including Maya-Quichian, subdivided into Maya or Yucatanian, Haitee, Mam, Quichan, Kachequel, Zutugil, &c.; with others, as Chontalian, Mosquitian, Poyan, Mopanan, Cholan, Lancadonian, Tzendalian, Chiapanecan, &c.
6. Anahuac or Mexican, including Mexican, subdivided into Mexican or Aztecian, Coran, &c.; with others, as Mixtecian, Zapotecan, Totonacan, Huastecan, Othomee, Tarasconian, &c.
7. Central North American, including Tarahumaran, subdivided into Tarahumaran, Opata, &c.; Panis-Arapahoes, subdivided into Panis, Arapahoes, Keres, Jetans, Yutan, &c., &c.; Caddosan, subdivided into Caddosan, Adaizan, &c.; with others, as Cinaloan, Guazavan, Pimasian, Sonoran, Allighevie, Casas-Grandes, Moquee, Yabipais, Apaches, Tancardan, Pascagoulan, Appalachian, &c.
8. Missouri-Columbian, including Columbian, subdivided into upper and lower, Multnomah, &c., &c.; Sioux-Osage, subdivided into Sioux, Osages, Winnebago, Maha, Minnetaree, Cornelian, &c.; with others, as Susseen, Peganian, Natcheetan.
9. Lake and Alleghanian, including Floridian, subdivided into Natchez, Muscogee, Chickasaw, Choctaw, Cherokee, Mobile; Woccons-Catawhia, subdivided; Mohawk-Huron or Iroquois, subdivided into Mohawk, Huron, Oneida, &c.; Lenape, Chippeway-Delaware, or Algonquin-Mohogan, subdivided into Sawanou, Sankee-Ottoganius, Miami-Illinois or Delaware, Mohican-Abenakie, Gaspeian or Micmac, Algonquin-Chippewayan, Kuistenaux, Chippewayan proper, Tacoulis, &c.; with others, as Tinuacuan, Bahaman, &c.
10. Western North American, including Waicuran, subdivided; Cochimi, Laimonian, subdivided; Matalanan-Quirotes, subdivided; Kalouchan, subdivided into Kalouchan proper, Tchinkitaran, &c.; with others, as Pericoon, San-Diegan, Santa-Barbaran, Rumsen, Eslenan, Chulpun-Tcholonovian, Kiklamuk, Nootkan or Wakashian, Ougajakhmoutzin, Kinaitzen, &c.
11. Arctic North American or Esquimaux, including Esquimaux, Tchougatehe-Konegan, Aleutian, Aglemonte or Tchouktche-American, Tchouktche proper, or Tchouktche-Asiatic.

MAP X V.

DISTANCES OF SCRIPTURE-PLACES FROM WASHINGTON, &c.

It is not uncommon, and especially in early life, to perceive, in reading the Scripture history, a difficulty of realizing the fact, that we are reading of transactions and scenes in our own world; that the localities mentioned are within reach of ourselves; and that we may leave the shores of our own country and visit them. Many have experienced this sensation for years; and it is not without some reflection that the mind transfers the accounts of the Bible to actual geography. Travellers in the East have, on the first actual sight of the scenes themselves, found this sensation peculiarly vivid. So was it found by the Crusaders on their first view of Jerusalem; so, also, by Dr. ROBINSON, who thus exhibits his first impressions at 'the city of David:—'The feelings of a Christian traveller, on approaching Jerusalem, can be better conceived than described. Mine were strongly excited. Before us, as we drew near, lay Zion, the Mount of Olives, the vales of Hinnom and Jehoshaphat, and other objects of the deepest interest; while, crowning the summits of the same ancient hills, was spread out the city where GOD of old had dwelt, and where the Saviour of the world had lived and taught and died. From the earliest childhood I had read of and studied the localities of this sacred spot; now I beheld them with my own eyes; and they all seemed familiar to me, as if the realization of a former dream. I seemed to be again among cherished scenes of childhood, long unvisited, indeed, but distinctly recollected; and it was almost a painful interruption, when my companion (who had been here before) began to point out and name the various objects in view. At length,' then he adds, "our feet stand within thy gates, O Jerusalem!—Peace be within thy walls, and prosperity within thy palaces!"¹

In a similar manner we sympathize in the feelings of a beloved missionary, Rev. E. SMITH. Alluding to the apostle PAUL, he says, 'In my former journeyings I have often crossed his track, and stood upon the places where his feet have trod. I have sailed along the coast of Cyprus, from Salamis to Paphos, where he commenced his apostolic labors; have crossed the sea where he passed over from Troas with a straight course to Samothracia to go into Macedonia; have mourned over the ruins of the church of his planting, at Corinth; and have walked along the harbor where he was wrecked at Malta.'² We may enjoy this gratification in no small degree, by dwelling on accurate descriptions of the places themselves, and noticing the distance and direction of them from the capital of our own country. Sinai and Nazareth, Tyre and Jerusalem, Bethlehem and Capernaum become realities under such a process. And it is in order to bring nearer, as it were, the scenes themselves, or to familiarize the thought alluded to above, that the map has been constructed. The occasional use of it will tend to reduce imaginations to facts, and give the young especially to perceive that the Bible concerns their own world.

It is, indeed, more easy now, than at former times, to realize this thought. Once, but little intercourse, comparatively, was maintained among distant nations. Travellers from among ourselves, particularly, very rarely visited the Levant, or, to speak more generally, the countries mentioned in the Scriptures. Books of travels there were indeed; but being written by foreigners, unknown to us, and so presenting their details unaccompanied with that interest which it is natural to feel for a friend, or countryman, the impression was faint.

But now, since the revival of a missionary spirit, or the renewal of missionary enterprises, and our own country has taken so warm a part, and that so extensively, in this important cause, we can think of the countries of the East almost as readily as of the States of our own Union. And the multiplying narratives of visits paid them on various accounts, but more especially on those which may be accounted of sacred import, come to our aid. These accounts are, either to illustrate the Scriptures, for which very many facts have been collected, and representations given of the almost unvarying manners of the eastern nations, and almost unaltered features of nature: or, to confirm the faith of believers in those Scriptures, by showing the fidelity of their descriptions; or, in fine, to do good to the souls, and even to the bodies of the inhabitants.

These motives are, each of them, of vast importance; and the results to which they lead, tend greatly to the promotion of human welfare, and the glory of the great Author of revelation to man. To the last, however, it is designed in this place to give a special attention; since the view which we have taken of several countries of the old continent brings the great missionary enterprise of the present day more distinctly before the mind of the American community.

This it does, inasmuch as that enterprise regards not merely the body of heathen idolators, forming by far the largest portion of our race, and who, from immemorial time, have not been acquainted with the true GOD and eternal life, whatever may have been the traditional knowledge of their early progenitors, but also have, by hundreds of millions, practised the most degraded superstitions: it regards, likewise, those who may be characterized as virtually heathens—having allowed the vitality of religion to decline and decay among them. Such may, indeed, preserve the forms of a Christian church; but that church may have only 'a name to live,' while it is spiritually dead. In fact, most of the sects called Christian have, for a long series of centuries, embraced errors in doctrine, and indulged in practices inconsistent with the religion of the Gospel; and they need to be informed 'which be the first principles of the Oracles of God.'³ This appears to be true of nearly if not quite all of whom we as yet have obtained any knowledge.

Beside these, there is the large mass of such as receive the Korân. Many of them are but ignorant, bigoted fanatics. Others there are, especially among the Turks, Egyptians and Persians, who, from their intercourse with Europeans, and from the liberal education with which many of them have been favored, exhibit more enlarged and catholic ideas and feelings, and from whom much may in future, perhaps, be hoped.

Then there is the remnant of the Jewish nation. And these, especially if we embrace the views of the late lamented Dr. GRANT,⁴ in regard to the ten tribes who never returned from their captivity, may be accounted no inconsiderable number. Their case has called for and awakened much sympathy. 'Of them were the fathers,' and 'for the fathers' sake,' they are interesting to Christians now. And an obligation rests on the present Church of CHRIST to compensate, by the kindness of their demeanor toward them, for the long hostility or neglect of preceding generations.

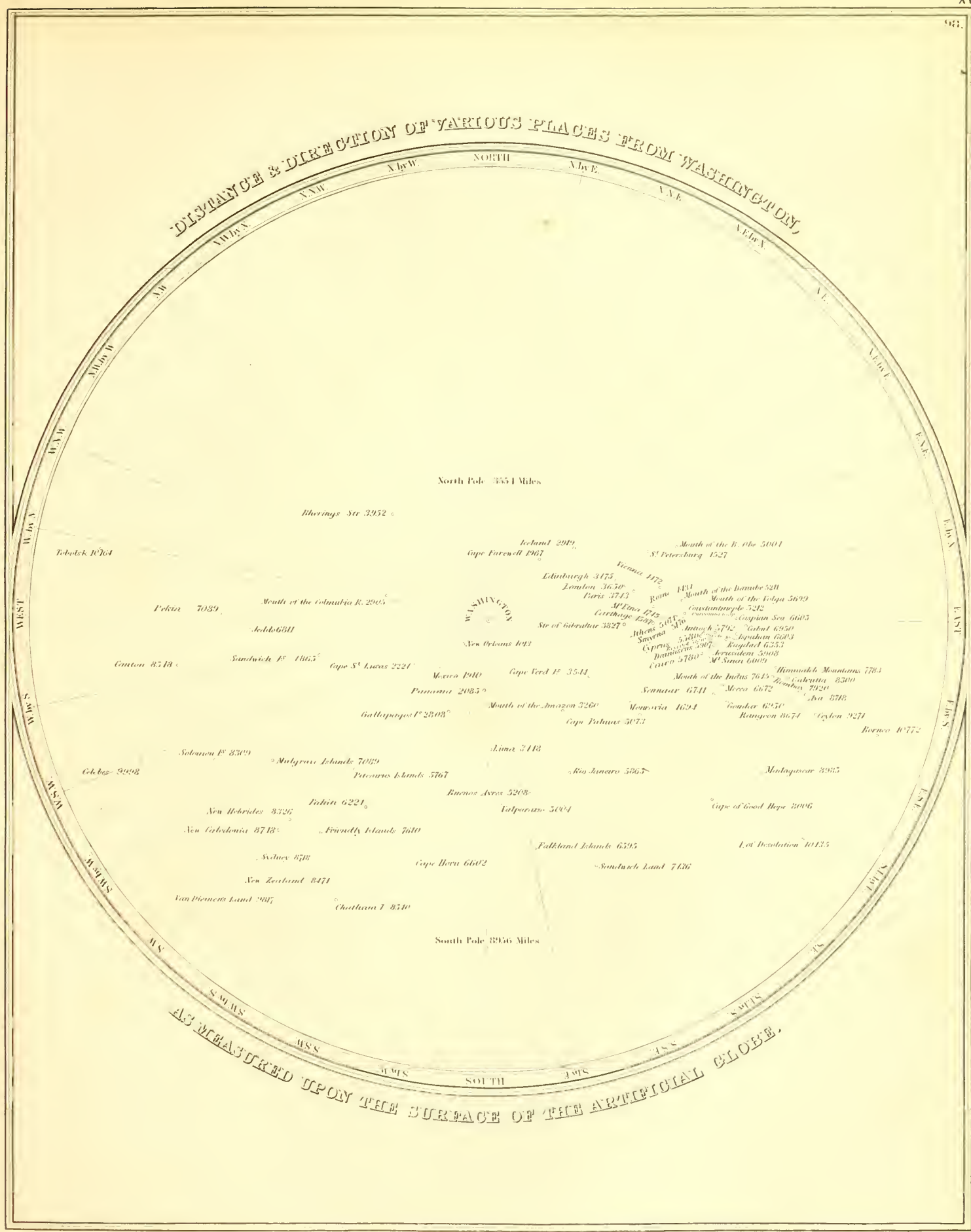
The classes now enumerated include, indeed, all mankind. Heathens, Christians, Mahomedans and Jews are the great divisions. Each class admits of subdivisions also. But the

¹ Biblical Res., vol. II., p. 326.

² Sermons by Rev. Eli Smith, Missionary in Syria.

³ Heb. v. 12.

⁴ Missionary among the Nestorians.



DISTANCE & DIRECTION OF VARIOUS PLACES FROM WASHINGTON

North Pole 3551 Miles

South Pole 3956 Miles

AS MEASURED UPON THE SURFACE OF THE ARTIFICIAL GLOBE.

Evangelical Missionary is designed for service to them all; and the cause he espouses, and is seeking to advance, involves the welfare of them all. In the East, they all are met with; though mere heathens are not now found in the countries that are embraced in the ordinary descriptions of the Bible.

Now the imperative law of GOD is, that 'to him that knoweth to do good, and doeth it not, to him it is sin.'¹ This brings an obligation to do good upon every individual on whom GOD has bestowed the ability, and to whom He has given the opportunity to do it. Nor can Christians with any propriety shrink from the application of the rule; nor in unrighteousness 'detain' the truth of GOD, and hinder its free course and glorification.

From these simple elements we deduce our duty. For it has pleased GOD to render the history of our country, in many respects, striking and peculiar. How distinguished, for instance, in His providence, is the character of its institutions and inhabitants!—since, without overweening pride or vanity, it may be asserted as undeniably true, that an opportunity is here given to the individual man to perfect his powers, secure and exercise an important influence, and effect for himself and others more than has fallen to the lot of the citizens at large of any other country known to us. The spirit of the age, the general diffusion of information, the freedom of the press, the power of the ballot, the system of representation in government, the absence of hereditary rank as connected with political power, and the successful exercise of skill in science or art, combined with an energy of character, and boldness of enterprise, unite in marking out for us an extraordinary course, if we be not wanting to ourselves. Of the wretched despotisms of the East we have no experience. The doctrine of the million made for one is to us a gross absurdity. He who would be great among us must 'minister,' that is, serve the public, his fellow-citizens. Our scholars, unconfined by antiquated forms and canons, can make utility their aim; nor are they fettered by obsolete prescription, but enjoy the privilege of selecting their pursuits, as GOD, in His providence, shall point out the way.

And then, what facilities and advantages are afforded to us for the great missionary work! Among these must be numbered as the first, that GOD has observably poured out His Spirit, to renew and qualify men for this service, rendering, from the very settlement of at least New England, the views and doctrines of Scripture familiar; so that the habitual training of the young, their domestic life, feelings and predilections should easily flow in this consecrated channel; when opportunity and the necessity of the case should develope and manifest their character and power.

Our mother-country, did, indeed, in recent times, set us the example, in reference at least to foreign missions; but even her valued example is, in fact, but the legitimate effect of the religion of the Gospel: and all, who have themselves 'received with meekness the engrafted Word' of GOD,² are sacredly enjoined to say to the nations, 'Come!'—in conjunction with 'the Spirit and the Bride.'³

Then, the numbers of our beloved countrymen who have already entered the field present a motive and encouragement of no ordinary kind. Several of them, and more of their endeared companions have fallen, it is true, in the midst of their labors. But what a 'savor of godliness' has embalmed the memory of the greater number of these! How precious

is that memory in our churches! What admirable qualifications for the labor have they generally exhibited! And how has GOD condescended to bless their labors in gathering souls into His church! Truly, the formation and conduct of the missionary enterprise has, thus far, subserved, by a reflex operation, the cause of piety, even at home, were it only in the 'excellent spirit' it has shown and enkindled.

The opening of the way by commerce, in connecting by its various links the different nations of the earth, must be taken into grateful consideration. And the influence of the Gospel has been felt and rendered perceptible in the lives of many who conduct the concerns of trade. The ship that has carried the missionary to his province of evangelical toil has become in many instances a 'Bethel' through his instrumentality; and souls have been sanctified there, where formerly was found a place only for profane ribaldry or disgusting licentiousness. Temperance, also, as has been before observed, has borne a blessing from America, and wafted its benefits across many a wave to foreign shores. The comparative safety thus given to voyages has long engaged the attention of mere calculators of pecuniary profit; and if, with the Temperance reformation, the American doctrine of 'universal peace' shall yet prevail, what sacred triumphs may we not anticipate! Then, the millions of wealth now expended in preparations for the destruction of men can be consecrated to the temporal comfort and to the salvation of millions of the wretched.

It was a pleasing thought, if not rather an almost prophetic inspiration of an English gentleman⁴ who travelled in the East more than two centuries ago, that 'religion, originating there, and proceeding westwardly, would again return to bless its earliest seats.' This we have been permitted in some good degree to witness already. And it deserves to be commemorated, as evincing that 'equality' of which an Apostle speaks,⁵ in effecting which our 'abundance may be a supply for their want.' For, with the effective gift of the Gospel will be found, in time, the enjoyment of free institutions of civil government, or, at the least, a reformation in administering the forms of government that prevail,—the Gospel being the heaven-adapted remedy for all human sufferings. Give them the Gospel, and in its true efficiency it will impart to the millions of the East a spirit and power that will make their wilderness 'blossom and bud,' and their deserts become fragrant like the rose.⁶

Our very institutions encourage the adoption and pursuit of the great missionary enterprise; since they promote labor, accustom men to sacrifices for the public welfare, and inspire an energetic activity. And as these institutions grew out of the possession of the Scriptures, and freedom to consult them as a guide, and follow out their injunctions; so the establishment of the same system in other lands may be expected to produce the same effect.

Considerations, then, like these, seem to lay on Americans the obligation to engage with vigor in giving the Gospel to 'every creature,' agreeably to the requirement of the ascending Saviour. As He shall 'prepare the way,' now so open in fact, let the heralds of the cross 'go into all the earth and preach the Gospel;' and there can be no doubt that, in its blessed train, will follow, in due order, all the elements of human happiness, not for time alone, but for eternity.

¹ James iv. 17.

² James i. 21.

³ Rev. xxii. 17.

⁴ Henry Blount, Esq.

⁵ 2 Cor. viii. 14.

⁶ See Rev. Dr. Hawes's 'Impressions of Foreign Travel,' passim.

TABLE OF LANGUAGES AND DIALECTS

IN WHICH THE HOLY SCRIPTURES OR PARTS OF THEM HAVE BEEN WRITTEN OR FIRST TRANSLATED;
WITH THE SUCCESSIVE DATES, ACCORDING TO ADAM CLARKE,¹ T. H. HORNE,² &C.

THE total number of languages and dialects in the world, as is shown in *ADELUNG'S Mithridates*, is about three thousand; into nearly *two hundred* of these, the *Sacred Scriptures* have been translated, either wholly or in part, and not less than sixty of them are versions in the languages and dialects of Asia.

The modern versions of the Scriptures are twofold, viz., in the Latin language, and in the vernacular languages of all the countries in which Christianity has been propagated. The originals have been transmitted in manuscript from age to age, but were printed at an early date in the annals of typography; the Psalter, in Hebrew, 1477; but the entire Old Testament, not until 1488,—both by the Jews. The earliest printed edition of the New Testament in Greek, was that of

ERASMUS, in 1516. The British and Foreign Bible Society³ has prepared *one hundred and sixty versions*, in *one hundred and thirty-eight languages* or dialects, 70 directly, and 68 indirectly; and of them, 108 translations never before printed; they have also commenced 20 more, (1846,) the names of which are given in the following Table. The Am. Board of Com. for For. Miss. have also printed in *thirty-five languages*, spoken by more than 450,000,000 of people, exclusive of the English; fifteen of those languages were first reduced to a written form by missionaries of the Board.⁴ They are also in our Table. The translations of the Holy Scriptures are still going on,

"Till earth's remotest nation
Shall learn Messiah's name."

LANGUAGES.	DATES.		LANGUAGES.	DATES.		LANGUAGES.	DATES.	
	Old Test.	New Test.		Old Test.	New Test.		Old Test.	New Test.
Hebrew Original.			Malachi,	480		Acts,	A. D. 63	
Pentateuch,	B. C. 1450		Ezra,	445		Mark,	64	
Joshua,	1434		Nehemiah,	409		Hebrew or Syro Chaldaic Original.		
Joh,	1344		Greek Septuagint, Translation of } preceding,	287		Hebrews,	64	
Judges, }						Greek Original.		
Ruth, }	1051					2 Peter,	64	
Samuel, }						Jude,	64 to 70	
Psalms,	1014, &c.					2 Timothy,	66	
Samuel, }						John's Gospel,	68 to 70	
Chronicles, }	1000					1 John,	70	
Kings, }						2 John,	80	
Proverbs, }						3 John,	80	
Song of Solomon, }	975					Revelation,	96 or 97	
Ecclesiastes, }								
Hosea,	825							
Jonah,	800							
Amos,	789							
Joel,	750							
Nahum,	704							
Micah,	680							
Isaiah,	676							
Tobit,	660							
Judith,	650							
Zephaniah,	630							
Baruch,	603							
Habakkuk,	600							
Obadiah,	587							
Jeremiah,	587							
Ezekiel,	574							
Daniel,	537							
Zechariah,	520							
Haggai,	520							
Esther,	519							

FIRST TRANSLATIONS OF DETACHED PARTS OF THE BIBLE.

LANGUAGES.	OLD TEST.		NEW TEST.		LANGUAGES.	OLD TEST.		NEW TEST.	
	Dates.	Parts.	Dates.	Parts.		Dates.	Parts.	Dates.	Parts.
Helvetian Dialect,	A. D. 1529				Virginian, (rather Massachusetts),	1663		1661	
Lower Saxon Dialect,	1533				Turkish,			1666	
French,	1534				Irish,	1685			
Swedish,	1541		1534		Livonian,	1689		1685	
Danish,	1550		1524		Esthonian,	1689		1685	
Dutch,	1560				" Dialect,			1686	
Italian,	1562				Malay,	1731		1663	
Spanish,	1569		1556		Upper Lusatan,	1723		1706	
Russian, modern,	1581		1519		Massachusetts,	1709	Psalter.	1709	Gospel of John.
Croatian,			1553		Portuguese,	1748		1712	
Basque,			1571		Tamul,	1723		1715	
Wendish,	1584		1534		Grisons,	1719			
Icelandic,	1584		1584		Dorpatian,			1727	
Welsh,	1588		1567		Georgian,	1743			
Pomeranian Dialect,	1588				Hindostanee,	1747	Psalms.		
Hungarian,	1589		1574		Lapponic,			1755	
Bohemian,	1593				Manks,	1763			
Polish,	1596		1585		Gaelic,	1802		1767	
Hebrew,			1599		Cingalese,	1771	Gen. and Lev.	1771	
Modern Greek,			1638		Mohawk,			1787	Mark and John.
Finnish,	1642		1543		Creole, W. India,			1781	
Wallachian,			1643		Spanish,	1793		1799	
Romanese,	1657				Greenlandish,			1801	
Lithuanian,	1660				Bengalee,	1801-5		1804-5	4 Gosp.
Formosan,			1661	Matt. John.	Persian,				

¹ A. Clarke's Succ'n. of Sac. Lit.² Horne's Int. abr.³ Rep. 1845, of B. and F. B. Soc.⁴ Rep. 1846, A. B. F. M.

Languages.	OLD TEST.		NEW TEST.		Languages.	OLD TEST.		NEW TEST.	
	Dates.	Parts.	Dates.	Parts.		Parts.		Parts.	
Hindu,	1806-12	{ Pent. Hist. }			Dogura or Jumboo,		N. T.		
Mahratta,	1812-15	{ and Poet. Bks. }			Cashmerian,	{ Pent. and }	N. T.		
Orissa,		do.	1807		Palpa,	{ Hist. bks. }	N. T.		
Sanscrit,	1811-18		1808		Kumeron,		N. T.		
Chinese,	1815-21		1809-14		Gurwhal or Schreenagur,		N. T.		
Esquimaux,			1809-19		Malayalim,	O. T.	N. T.		
Sikh or Punjahee,	1818	Pent.	1811		Cutchce,		N. T.		
Hindoo Telinga or Telogoo,			1812	Gosp. Mark.	Pali,		N. T.		
Tartar,	1815	Psal.	1813		Indo Portuguese,	Pent. Psl.	N. T.		
Calmuc,			1815-20		Khassee,		N. T.		
Mongolian,			1815	Matt. and Luke.	Burmese,	O. T.	N. T.		
Bullom,			1816	Matt.	Siamese,		N. T.		
Bullohec,			1816	4 Gosp.	Hawaiian,	O. T.	N. T.		
Arabic,	1816		1816		Rarotonga,	Parts.	N. T.		
Pushtoo,	1822	Gen. Lev.	1818		Marquesan,	Parts.	N. T.		
Kunkuna,			1818		Tonga,	Parts.	N. T.		
Otaheitan, or Tahitan,			1818		New Zealand,	O. T.	N. T.		
Delaware,			1818	3 Epis. John.	Madagasse,		N. T.		
Bikaneer,			1819						
Wutch or Multanee,			1819		Samoan,		{ Mark, Luke,		
Kashmiree,			1819		Feejean,		{ John, Rom.		
Assamese,			1819		Berher,		Matt. Mark.		
Maltese,			1820		Mandingo,	Genesis.	4 Gospels.		
Samogitian,			1820		Accra,		Matt. John.		
Karelian,			1820	Matt.	Namuaqua,		Parts.		
Gugerattee,			1820		Sechuana,	Psalms.	N. T.		
Canarese,			1820		Caffre,	Parts.	N. T.		
Orenburg,			1820		Chippeway,				
Judeo Polish,			1821		Negro Dialect of Surinam,	Psalms.	N. T.		
Modern Russiau,			1821		Aimaru,		John.		
Mordwassian,			1821	4 Gosp.	Mexican,		Luke.		
Teheremissian,			1821	4 Gosp.	Graybo,		Luke.		
Maruwar,			1822		Gaboon,				
Oojuvince,			1822		Zulu,				
Bundelkundce,			1822		Japanese,				
Nepaulese,			1822		Cherokee,				
Amaric, Dial. Ahys.,			1822		Choctaw,				
Turko Greek,	1827	Psalms.	1826		Creek,				
The following are late, but we do not give the dates, down to					Osage,				
Breton or Armorican,			1846		Pawnee,				
Spanish Basque or Escuara,	Tr. not pr'd.		pr'd.		Seneca,				
Catalan,		Pent. Pslm.	N. T.	Luke.	Abenakis,				
Judeo Spanish,			N. T.		Ojibwa,				
Farrese,				Matt.	Oitawa,				
Flemish,	O. T.		N. T.		Sioux,				
Piedmontese,			N. T.		Nez Percé,				
Vaudois,				Luke, John.	Bujis,				
Albanian,			N. T.		Preparing in 1845.				
Servian,			N. T.		Huanian,				
Bulgarian,			N. T.		Kurdish,				
Zirian or Sircnian,			N. T.		Tarasco,				
Tschuwasschian,				Matt.	Quichma or Peruvian,				
Ossitinian,				Gospels.	Misteca,				
Ararat Armenian,			N. T.	Gospels.	Arawack,				
Carshun,			N. T.		Wotiak,				
Syro Chaldaic,				Gospels.	Macassar,				
Bughelcundee,			N. T.		Moldivian,				
Bruij or Brij-Bhasa,			N. T.		Rukheng,				
Canof or Canyacubja,			N. T.		Bhojcpooru,				
Kousulu or Koshala,				Matt.	Hurriana,				
Harottu,			N. T.		Munipoora Kunkii,				
Oodeypooru,				Matt.	Tripooru Koonkie,				
Jayapooru,				Matt.	Kachar,				
Buttanecr or Vivat,			N. T.		Mithilee,				
Sindhee,			Matt.		South Sindhee,				
					Mayo,				

NOTE.—Beside the ancient Jewish Targums in the Chaldee, which were explanations or versions of the text of the Old Testament, (introduced by EZRA, see *Neh.* viii. 8.) and, in many respects, exceedingly useful even yet, as books of occasional reference, professed translations were, as has been seen above, made at a comparatively early period. Not to mention again the Greek version of the Septuagint, so called, for the use especially of the numerous Jews, colonized in Alexandria, in consequence of the sagacious policy of its founder, the sect of the Samaritans possesses a version of the Pentateuch, probably made long before the Septuagint. Its variations have been critically compared with the Hebrew, and published by the late Dr. KENNICOTT.

Not to particularize the translations of AQUILA, THEODOCION, and SYMMACHUS, nor to describe the laborious and critical edition of ORIGEN, termed the Hexapla, the Syriac translation should be noticed, as very early and exceedingly valuable. In the list above,

it is termed the Peschito, or literal, adhering closely to the Hebrew. Its date is disputable, but it is undoubtedly ancient. MSS. of it have been found in the East within the present century, and satisfactorily collated. Arabic, Persian, and Ethiopic translations are extant, and enter into that noble work, Bishop WALTON'S Polyglott Bible; a new, revised, enlarged edition of which is exceedingly desired.

But, in regard to immediate and practical use among the present population of the East, such are the changes of language with time, the ancient versions can hardly be made serviceable. Hence the necessity felt by our missionaries of new versions. Of the Arabic, especially, it is to be hoped we shall, in not a long time, see a specimen. Should the life of our excellent missionary, the Rev. E. SMITH, be prolonged, and health permit, this important work may possibly be assigned to him; and few, if any, are more competent to the task.

MAP XVI.

ROMAN EMPIRE, AND WORLD KNOWN TO THE ANCIENTS.

BRIEF and rapid must be our sketch of that power, which, commencing on the banks of the little Tiber, that had fed the marshes of seven petty hills in Italy, a score of miles from the Mediterranean, afterwards came in connexion with all known states, and brought them all under her sway, not by isolated stations, but by pervading and permanent subjection; so that the ancient world was—the Roman Empire.

Her ambition and its traces have been equalled by the religious pretensions of her successor; but the power of the latter, in this world at least, has not been so thorough;—there were rents of Jew and Pagan in divers places of her garment of universal dominion.

Ancient Rome grew on every side through the political phases of chieftaincy, kingdom, republic, and empire; then she fell, as piece by piece was shired from her purple.

Our article on the topography of Rome, touches upon the origin of the state. Romulus built a city, collected robbers there, and gave them necessary laws. They were destitute; he armed them for pillage; all, even women, became their prey. Vainly their neighbors combined against them. Rome enlarged her borders, enriched herself with spoil. Wise legislators gave her virtue. TARQUIN reigned; hated for his crimes, he was driven out, and succeeded by Consuls. They came from the nobles only; the plebeians murmured for the office, and were led away from this ambition to war; their dissatisfaction found vent in battle and in triumph. Victory sustained their pretensions to rule the country which they defended. Complaint and sedition attained their aim, and the consuls were plebeians. Rivalry died, luxury was born, increased, and begat ambition. A Roman sought no longer to defend, but to subject his country. Usurpers arose, laws were powerless, justice knew not the people; CÆSAR came,—the Republic fell. Rome required a master; the Roman lost his interest in the state; a licentious soldiery deposed the Emperor who denied, and elected him who paid them. The Christian religion ascended the throne, and brought with it to the state the social virtues. The pagan Egyptians lost temples and idols and priests, from their licentiousness, and the Jews were driven from the capitol for their embezzlement of votive offerings, A. D. 19. The Christians were persecuted on the charge of incendiarism, A. D. 64.

Under THEODOSIUS the Great, A. D. 395, the Roman Empire felt its expiring struggles amid mighty captains and brilliant deeds. Afterwards, an idle prince, a coward people, a mercenary soldiery, told the fall of her power tottering in the obedience of custom; till, A. D. 414, a destroyer came, in a new and awful race from the north. Rome once sold the nations their liberty, and now, in terrible retribution of her early injuries, she dearly bought her own. Degraded to extreme meanness, the change was upward, but not in the path of conquest. Civilly famous, only for the petty eminence of music, and as the huckster of art, not as artist; and religiously powerful by the grossness of superstition and the impudence of pretensions, Rome has been the arrogant Pope of superstitious kingdoms, the convenient tool of ambitious princes; and now is the permitted neutral ground of jealous Powers; living by sufferance, and in fear; and influencing ignorance by intrigue and organization. Her once dreadful domination over soul and body, is now contracting and withering under the direct light of the Bible, undimmed by reflection or transmission. Such is the course of the Roman Empire.

Originally, the authority of ROMULUS, B. C. 753, extended scarcely six thousand paces beyond the city; he and succeeding kings much enlarged it. During the time of the Republic

her rule was rapidly and widely spread, from B. C. 509 to B. C. 31. AUGUSTUS, in his will, A. D. 14, advised his successors not to go beyond the Atlantic Ocean on the west; the Danube and the Rhine on the north; the Euphrates on the east; the Cataracts of the Nile, the Deserts of Africa, and Mount Atlas on the south. Agreeably to the advice of AUGUSTUS, few additions were made, though even those limits were sometimes transcended. TRAJAN subdued Dacia north of the Danube, and Mesopotamia and Armenia, east of the Euphrates, A. D. 106. The south of Britain was reduced by OSTORIUS, under CLAUDIUS,¹ and the Roman dominion was extended to the Frith of Forth and the Clyde, by AGRICOLA, under DOMITIAN, A. D. 80.²

The following countries were subject to Rome. In Asia: Colchis, Iberia, Albania, Pontus, Armenia, Syria, Arabia, Palestine, the Bosphorus, Cappadocia, Galatia, Bithynia, Cilicia, Pamphylia, Lydia, in short, the whole of Asia Minor. In Africa: Egypt, Cyrenaica, Marmorica, Gætulia, Africa Propria, Numidia, Mauritania. And in Europe: Italia, Hispania, Gallia, the Alps, Rhætia, Noricum, Illyricum, Macedonia, Epirus, Græcia, Thracia, Mæsia, Dacia, and Pannonia. In addition to these, were a number of islands, from the Pillars of Hercules to the Black Sea; to which may be added Great Britain, except the Caledonian part.

AUGUSTUS divided the Empire into twelve parts. The emperor HADRIAN afterwards gave a new form to this division, and separated Italy, Spain, Gaul, Aquitania and Britannia, Illyricum, Thracia, Syria and Africa, into Provinces.

One of the last changes of this kind was made by CONSTANTINE THE GREAT, who removed the Seat of Empire to Constantinople, A. D. 328. He divided the empire into four Prefectures, containing various Dioceses and distinct Provinces.³

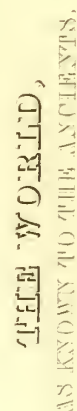
The limits of the Roman Empire included almost all the knowledge of geography, and, like those of the Greek, are pretty well defined in general, though uncertain and defective in details. The Grecian conquests under ALEXANDER THE GREAT, B. C. 325, showed that people northern India, and they learned, by a voyage of one of ALEXANDER's officers, NEARCHUS, from the Indus across to the Euphrates, the countries around the Indian Ocean. PYTHIAS, a Greek, had then sailed from Gades, or Cadiz, to Thule Ultima or Norway, the farthest land to the north known to the ancients. AGRICOLA, A. D. 79, discovered the Roman Thule, or Shetland. The Roman Empire included all the world known, except what we have just mentioned, as is seen at once on the map. Under CÆSAR's rule, B. C. 45, there was begun a general survey of the Empire, which it took twenty-five years to finish; but they and all the ancients had such erroneous ideas both of astronomical and relative position, and of the extent of countries, seas and oceans, that it is difficult to determine many of the places mentioned by ancient authors.

The old Greeks and Romans knew only partially their three divisions of the world, Europe, Asia, and Africa. In Europe they had little, or rather no acquaintance with the countries north of Germany, now Prussia, Sweden, Denmark and Norway, which they called Scandinavia, and thought to consist of a number of islands. East of Germany and north of the Black Sea, was Sarmatia, now Russia, equally unknown to them. In Asia, they knew nothing north of the Caspian, but comprehended all the country under the general

¹ Eutrop. 8, 7.

² Tacit. Agric. 23.

³ See Fiske's Am. Trans. of Eschenberg's Man. Clas. Lit. throughout.—Omniph. Panv. Rom. Imp. in Thesau. Antiq. Rom. of Grævius, vol. 1.; and Gibbon's Decl. & Fall, chap. 1.



boundary of the domain finite under homotopy

[illegible]

name of Scythia, divided into Scythia within, and Scythia without Mount Imaus, part of a chain whose highest point is perhaps Himmel, in Thibet. Still eastward, they had a confused notion of Serica, or the northwestern part of China, as an undefined continuation of Scythia. India they knew as far as the Ganges, and even mention a nation called Sinæ, now part of Cochin China.

In Africa, they knew little beyond lat. 10° N., and little to that, perfectly, beyond the immediate coast of the Mediterranean and the banks of the Nile.

When CLAUDIUS, Emperor of Rome, exercised the office of Censor, A. D. 40, he took an account of six millions nine hundred and forty-five thousand Roman citizens; which, with their women and children, must have amounted to twenty millions of souls. Probably there existed then twice as many provincials as there were citizens of both sexes and of every age; and that the slaves were at least equal in number to the free inhabitants of the Roman world. The total amount of this imperfect calculation is one hundred and twenty millions of persons; the most numerous society ever united under the same system of government, if we except China.

Such was the mighty extent of the Roman Empire, the empire of the ancient known world; and there were very many circumstances tending to assist in spreading the Christian Religion, when once introduced, throughout its length and breadth. The enduring roads, which are mentioned in the article on the City of Rome, bound, by easy intercourse, all in the centralization of Rome. As all honor, reward, office and fashion centred in Rome, so from her went out again influences and creeds, in manners and in morals, as from Paris, in modern days, for good or for evil. The inhabitants of Rome were, from its origin, endued with Etruscan superstition. The religion of the Romans was, like that of the Greeks, intimately connected with their politics. It was often employed as a mean of promoting designs of state. Thus the inclinations of the people were determined by pretended miracles, oracles and signs; they had the custom of yielding belief to supernatural proofs. The purpose and influence of the gods were already considered as effecting much in all events and transactions. The fashion of manners, costume and opinion, which had centred in the capital, sought a still narrower point, and centred in the monarch, the point of hopes and imitation.

Thus we see exactly the elements which spread the Christian Religion:—a public mind of the capital, prepared to acknowledge the proofs of miracles; an emperor accustomed to use religion and its portentous signs, as means of government, and thereby settling the fashion of the new creed which he adopted; and then all the facilities which we have mentioned, for the spread of this creed from the capital throughout the vast empire. Christianity was welcomed too by the known liberality of the Roman pagan religion, that had grown up, in their long and constant career of conquest, under their custom of adopting the gods of the conquered nations. NERO did not persecute for religion's sake, but for some assertions of child murder and cannibalism, urged by Jews against the Christians, and for other aggravations of unpopularity. The rights of Roman citizenship often preserved the Christian from death, in the distant and more bigoted provinces, and secured a hearing for his doctrines. The appeal, under her strong, peaceful, inflexible, watchful and far-reaching laws, transferred the preacher of those doctrines, from the bias of provincial sectarianism, to the perhaps infidel liberality of the capital, but it returned him with a sanction and a boldness.

Such is the story of the actual spread of Christianity, as we read it in the books of the New Testament; and such is its

history in the times succeeding the conversion of the Emperor CONSTANTINE. We may read too the influence of centralism, especially when organized, in the rule which but lately went out from the Vatican of 'Catholic Rome' over every people of the civilized world.

The Roman Empire is generally thought to be denoted in *Dan.* ii. 40, by the kingdom of iron, which bruises and breaks in pieces all other kingdoms; though CALMET thinks it rather the empire of the LAGIDÆ in Egypt, and of the SELEUCIDÆ in Syria. In the books of the Old Testament, *Num.* xxiv. 24, and *Ezek.* xxvii. 6, JEROME and BOCHART understand Rome and Italy, by 'Chittim;' there are found there, Cettum and Ecetum, and a river Cethus. BOCHART also brings proofs that 'Chittim' means Macedonia. The Jews, according to the Rabbins, generally called the Romans Idumeans, and their empire, the cruel empire of Edom. In the Maccabees and in the New Testament, Rome is often mentioned.

All the accumulations of modern European and American civilization, came through Rome, for even the Grecian sages found an asylum there. The Orientals seem hardly ever, save by the Holy Scriptures, to have influenced civil organization; while the Roman Civil Law, directly or indirectly, sways to this day the body of the law of every Christian country on the globe. There is scarcely a civil, military, or even a civil-religious organization, the elements of which were not found in the constitutions of the Roman Empire.

After the ascension of the Saviour, the apostles returned to Jerusalem to begin their mission, and, A. D. 33, founded the first Christian church, JAMES the Less or Just, the cousin of CHRIST, being chosen its first presbyter or bishop.¹ The second church was at Antioch in Syria, A. D. 40, founded by those who fled thither after STEPHEN's death.² 'The first disciples, as well as those afterwards added to their number, visited as missionaries nearly all the regions of the earth then known. SIMON PETER preached in Palestine, in Antioch, and in Rome, where he was crucified, A. D. 67. JOHN the EVANGELIST preached in Palestine, and also in Asia Minor; in Rome, in Patmos, and died in Ephesus, A. D. 100. JAMES, called the Greater, was killed by HEROD in Palestine, A. D. 64.³ Of the labors of the other apostles but little is recorded in Scripture. ANDREW preached in Greece, where he was crucified, A. D. 83. PHILIP preached in Asia Minor, and was martyred at Hierapolis in Phrygia. BARTHOLOMEW preached in Arabia, Persia and Armenia, and was killed in the latter country. THOMAS preached in Parthia, Bactria and India. MATTHEW the EVANGELIST preached and was martyred in Persia. LEBBEUS, or JUDE, preached in Syria, Mesopotamia and Persia. SIMON ZELOTES preached in Egypt, Libya, and Mauretania.' Of PAUL's labors we have given a full account. MARK the EVANGELIST was the companion of PETER, preached at Alexandria in Egypt, where he died, A. D. 62, and is regarded as its first bishop. LUKE was long a companion of PAUL; he also preached in Northern Africa, and in Eastern Europe, and suffered martyrdom in Greece. As early as the end of the first century, Palestine, Syria, Asia Minor, Greece, the islands of the Mediterranean, Italy and the northern coast of Africa, contained many Christian societies. At the end of the second century, Christians were to be found in all the Roman provinces; and at the end of the third century, one half the inhabitants of the Roman Empire, and of several neighboring countries, professed Christianity. It was at length completely tolerated by the Emperor CONSTANTINE, A. D. 313, and thenceforward became the established religion of the civilized world.

¹ Acts ii. 1—41.

² Acts xi. 26.

³ Acts xii.

MAP XVII. CENTRES OF ANCIENT CIVILIZATION.

NINEVEH, BABYLON, THEBES, PERSEPOLIS, PETRA, ATHENS AND THE CITY OF ROME.

NINEVEH.

THE ancient history of this capital of both the Babylonish and Assyrian empires, is given briefly in the *Gazetteer*. Yet the real site of the mighty city has never been exactly ascertained, though little doubt can arise that it is near the Tigris.

In JONAH¹ it is called 'an exceeding great city of three days' journey;' NAHUM mentions it.² STRABO, HERODOTUS and PTOLEMY³ describe it as situated on the plain of Aturia, on the Tigris. DIODORUS, on the authority of CTESIUS, says it was on the Euphrates.⁴ Mr. KINNEIR, who, in A. D. 1808, visited and examined the place mentioned in the *Gazetteer*, says that a city being subsequently erected near this spot, they are the ruins of the latter city, and not of old Nineveh, that are now visible.

These ruins consisted, in 1810, of a rampart and a fosse forming an oblong square, not exceeding four miles in compass, with neither stones nor rubbish. The wall is, on an average, twenty feet in height, and resembles the Roman intrenchments.

Mr. RICH supposes these the ruins of the palace of Nineveh. On the lines are mounds of great size and solidity. The first of these forms the southwest angle, and on it is built the village of Nebbi Yunus; where they show the tomb of the prophet JONAS. The next and largest of all, Mr. RICH supposes the monument of NINUS; it is situated near the centre of the western face of the inclosure, and is joined, like the others, by the boundary wall; the natives call it Koyunjuk Tepe. Its form is that of a truncated pyramid, with regular steep sides and a flat top, and it is composed of stones and earth,—the latter cultivated by the inhabitants of Koyunjuk,—which is built at the northeastern extremity. This mound is 178 feet high, 1,850 long from east to west, and 1,147 feet broad from north to south. Out of one of the other mounds on the wall was dug an immense block of stone, sculptured with figures of men and animals; and white cylinders like those of Babylon. Other antiques and other large stones are also occasionally dug up.

This rectangle, whose sides face exactly the cardinal points, is too small for the walls of Nineveh, and it would seem as if, in the forcible language of Scripture, indeed, 'an utter end is made of the place.'

NINUS⁵ and NIMROD,⁶ mentioned as its founders, A. M. 2737, may be the same. It is mentioned in the New Testament.⁷ In the latter part of the year A. D. 1841, M. BOTTA, in the employment of France, made, and at the last accounts was still making, extensive discoveries of splendid remains of ancient architecture, near Moussul, and within the circuit assigned as above to the great city of Nineveh.

BABYLON.

THE most ancient tradition which refers to Babylon, shows a nation possessing fixed abodes and political institutions,⁸—the *first empire*. Thereafter, for a long time, Babylon vanishes from history; and from its historical mythology, resting almost exclusively on the names of SEMIRAMIS, NINUS, and BELUS, embellished with astronomical ideas, we can only

gather that probably great conquerors, long before the Babylonian-Chaldean empire, had founded two empires, of which nothing more is preserved than the general name of Assyrian monarchy.⁹ Its brilliant epoch begins about 630 B. C., or nearly seventy years before the rise of the Persian monarchy. Then a revolution took place in Asia similar to what CYRUS afterwards effected. A Nomad people, under the name of CHALDEAN,¹⁰ descending from Taurus and Caucasus, overwhelmed southern Asia, and mastered the Babylonian plain,—broadly marked by nature as the centre of dominion, whence their king NEBUCHADNEZZAR went forth to earn his rank among the most famous of Asiatic conquerors. This was not the period of the foundation of Babylon, but of its growth and grandeur.

It is one of the peculiarities of the great despotic empires which Asia has always contained, that they can with amazing facility concentrate their power upon one single point,¹¹—which, from its tropical fertility, affords easy subsistence,—and accomplish architectural undertakings impracticable elsewhere. These great cities generally grew out of the settlements of Nomad conquerors, who fixed their abode in a subjugated country. The encampment, near some existing capital, was speedily converted into a new city, erected by the vanquished from the ruins of the old; and long lines of caravans, attracted by the reigning splendor and luxury, made it the centre of commerce. The plan of the camp gave it its square form, and straight lines of streets intersecting at right angles, but not built with the compact, connected rows of houses of European cities. The buildings of Babylon, says CURTIUS,¹² 'do not reach to the walls, but are at a distance of an acre (*jugerum*) from them. Neither is the whole city covered with houses, but only ninety furlongs (*stadia*); nor do the houses stand in rows by each other, but the intervals which separate them are sown and cultivated, that they may furnish subsistence in case of siege.'¹³

According to HERODOTUS, the only ancient writer who, as an eye-witness, has left a description of ancient Babylon,¹⁴ the city formed a perfect square, of which each side was one hundred and twenty stadia (twelve geographical miles) long. It was built on both banks of the Euphrates, which divided it into two parts, connected by a stone bridge, with wooden planks laid over for the pathway, which might be removed at pleasure. The banks of the river were lined with bricks. In the midst of one quarter of the city stood the royal palace; in the other the temple of Bel, in a quadrangular enclosure two stadia in circumference. In the midst of the same arose a tower composed of eight stories, the lowermost being one stadium in length and breadth; around which ran up a flight of steps with resting places. Upon the uppermost tower stood the sanctuary, in which was placed a table and couch of solid gold, but no statue. The city was surrounded by a deep and wide moat, full of water, and faced with bricks; behind which was an embankment, or wall, two hundred royal cubits high, built of the earth dug out of the moat, burnt into bricks, with towers at the top. A second wall, of almost equal strength,

⁹ Our chief authorities in this account of Babylon and its ruins, are *Rich*, *Porter*, and *Heeren*, who has well condensed their accounts, adding his own weighty opinions.

¹⁰ Heb. KASDYM, i. e. *northern barbarians*; represented now by the Kurds. Compare *Isaiah* xxiii. 13; *Daniel* iv. 27.

¹¹ Witness, within the last century, or so, the rapid growth of Calcutta, Singapore, and especially Ava.

¹² Compare the descriptions of Cambalu, or Peking, by *Marco Polo*, and that of Moscow, in *Murray's Geography*.

¹⁴ *Herodotus*, i. 178—181.

¹ *Jon.* iii. 3.

² *Nahum*, c. 2.

³ *Strabo*, 737; *Herod.* i. 193; *Herod.* ii. 150; *Ptol.* vi. 1.

⁴ *Diod.* Sic. 2, 3.

⁵ *Ctes.* Fragm. ed. *Bähr*, p. 389, &c.

⁶ *Gen.* x. 11.

⁷ *Matt.* xi. 41; *Luke* xi. 32.

⁸ *Gen.* xi. 7.

formed a further defence between the other and the city. The royal palace also was fortified. The streets were built in straight lines, running in two directions, and cutting each other at right angles; those towards the river had gates of brass. The houses were built three and four stories high; and Babylon was the most richly adorned city the historian had ever seen.

As to the several epochs of the city, its foundation must be carried back to the time of NIMROD, the first chieftain in those regions; when a tower, that is, probably, a sanctuary, a temple and a city were built here by the nations,¹ somewhere about two centuries after the flood. The second epoch is that of SEMIRAMIS, to whom, perhaps, were attributed the works of previous sovereigns. She made it the seat of her government, built the outer walls, erected two royal castles, or palaces upon the two banks of the Euphrates, of which that on the west, within a triple enclosure, was by far the most magnificent. She built a bridge over the river; erected quays on each bank, and is said to have built the temple of Belus, and to have dug a subterraneous tunnel under the Euphrates, which connected the two royal residences.² HERODOTUS, who makes her husband to be NINUS, places her reign about 1200 B. C. The third epoch, perfectly historical, that of the aggrandizement and embellishment of Babylon, falls in the reign of NEBUCHADNEZZAR, from 604 to 561, B. C. This is placed beyond a doubt by the contemporary accounts of the Hebrew writers: and JOSEPHUS, in preserved fragments of BEROSUS, gives us positive accounts of NEBUCHADNEZZAR'S works. 'He built a threefold wall or entrenchment round about the inner city, and another in like manner about that which was the outer, all of burnt brick; and when he had walled the city about, and adorned its gates gloriously, he built another palace by the side of his father's, but so that they joined. To describe their vast height and great splendor would be superfluous. In this royal seat he also erected terraces of stone, which resembled mountains, and planted it with various kinds of trees, which was called a suspended paradise; because his wife, who had been bred up in Media, was desirous of having things like her own country.'³

DARIUS, after its revolt, demolished the greater part of its walls; and, although the winter residence of the Persian kings, it had much declined when conquered by ALEXANDER. XERXES had despoiled the temple of Bel of its most precious ornaments and utensils; the temple itself began to wear the appearance of decline; and the canals of the environs were stagnant and poisonous;—for the Persians disliked commerce and navigation. So immense were the ruins of the temple caused by XERXES, that ALEXANDER, who entertained the idea of restoring it, was obliged to abandon even the clearing away of the rubbish, upon which he employed his army, after having in vain tried the Babylonians upon it. Had not death defeated the grand projects of ALEXANDER, the venerable Babylon would have become the capital of his empire, the central point of the land and sea commerce of the world, the mighty queen of nations; and thus the destinies of the human race might have been altogether changed.

RICH and PORTER both sought the ruins of Babylon on the banks of the Euphrates, near the little modern town of Hilla, 32° 31' north latitude. Starting from Bagdad, about fifty miles further north on the Tigris, the first place PORTER

arrived at was Akerkounf, on the Tigris, where the Median wall formerly reached this river; thence taking a southwest direction, he crossed the plain to the Euphrates. The direct journey thence to Babylon is forty-four miles, the intervening space being completely level, but now uncultivated; though the numerous canals, now dry, by which it is everywhere intersected, as well as the fragments of bricks and tiles with which it is everywhere strewed, are proofs of its former different state. Here and there an isolated caravanserai points out the usual resting place, and offers the traveller its scanty accommodation. At the last of these, near the village of Mahowill, ten miles from Hilla, begin, properly speaking, the ruins of Babylon; the rest of the way being everywhere covered with unburnt bricks, evidently the remains of a great wide-spread city. The great ruins which first strike the eye of the traveller, in coming from Bagdad by the way of Mahowill, lie on the east side of the river, northward of Hilla. Their first appearance is that of natural hills, but a closer examination soon clearly shows, that they are composed of bricks, and are evidently the remains of large buildings. Three of these immense mounds are found in succession from north to south, on the eastern side of the Euphrates. In the language of the Arabians, one now bears the name of Mukallibè, (the overturned,) pronounced Mojalibè; the second, el Kasr, (the palace,) and the third, the Amran hill, (the grave of a saint of that name.) Mukallibè, *a*, is the most northern and the largest of the three mounds, being, according to PORTER, even now of its original height, or one hundred and forty feet; the northern, or largest side being five hundred and forty-two feet, and the south and east sides two hundred and thirty feet. The four points are placed according to the opposite points of the compass. This mound is formed of bricks dried in the sun, is an oblong square, and its top is a platform of uneven surface, on which apparently some great buildings had formerly been erected. The mass is full of ravines and holes, the resort of dangerous wild beasts. In an opened apartment, Mr. RICH found a wooden sarcophagus, containing a skeleton, covered with nitre, whose great antiquity admitted of no doubt. This building has been erroneously taken for the temple of BELUS; its structure is quite opposed to the pyramidal form in which that was built. Two thousand, two hundred and fifty feet south of this hill, is El Kasr, *b*. When visited by RICH, it was nearly a square of seven hundred yards; but in seven years between his visit and PORTER'S the constant digging and carrying away of the bricks had changed its shape. What then was its size twenty centuries before! Every vestige shows it to have been of buildings superior far to all others we can trace in the eastern quarter of the city. The bricks are of the finest description, hardened not in the sun but in the fire, perfectly moulded and ornamented with inscriptions, and still abundant, though a storehouse for centuries, where they have dug pits and ravines, and in some places winding caverns, and subterranean passages in the solid mass. Besides these bricks, fragments of alabaster vessels, fine earthenware, marble, and great quantities of polished tiles, the glazing and coloring of which are still perfectly fresh, are daily found. The walls are eight feet in thickness, in some places ornamented with niches, and in others strengthened with pilasters. The face of every brick, on which the inscription is stamped, was universally turned downwards. The upper side of each row was covered with cement not more than the twentieth part of an inch in thickness; on this, carefully prepared, the face of the succeeding row was bedded. These masses are so firm, that, though the bricks were the hardest he had met with, PORTER could only after much labor succeed in chipping off a

¹ Gen. xi. 4.

² Diodorus i. 121.

³ Josephus, Ag. Apion, i. 19, &c. The great capitals of empire, Seleucia and Ctesiphon, near by, were built from the inexhaustible magazines of ruined Babylon. But it was only when a new route to India, by the sea, converting the commerce of the earth from a land to a sea trade, was discovered, that it ceased, even under the crushing weight of anarchy and despotism, to revive again and again with Phoenix-like energy derived from its position and resources.

few pieces. Along the western and northern face of this great mound, are detached portions of a wall which probably composed the piers or buttresses of the terraces, attached to the celebrated hanging (that is terraced and raised on arches) gardens described by Diodorus, and which, according to CURTIS, had the appearance of a forest. Among the ruins stands (ρ) a solitary tree of a species altogether strange to this country, bearing every mark of high antiquity, and its originally enormous trunk worn away and shattered by time. It is probably the last descendant of those upraised gardens, once numbered among the wonders of the world.

About two thousand four hundred feet from Kasr, is Amran hill, *c*. This great mass spreads over a vaster expanse every way than that of the Kasr, and is now of a triangular form. Its largest side, on the southwest, is no less than four thousand two hundred feet; the shortest, on the north, is two thousand five hundred. The whole of this stupendous heap is broken, like that of the Kasr, into deep caverned ravines, and long winding furrows, from the number of bricks that have been taken away; so that it is now impossible to determine its former state or designation. Several lofty corresponding ridges, or mounds of ramparts, surround the space occupied by these different heaps; and notwithstanding their ruinous state, it is easy to discover their ancient designation, which without doubt was the defence of this large space, the palace, and all the other establishments it contained. The outermost line of defence begins on the northwest of Mukalibè, at the point *d*, surrounds this fort, and stretches in a straight line to point *e*, in a southeast direction. Here there is an opening *f*, where, without doubt, once stood a stately entrance; it then returns in a southwest direction, *g*, beyond the hill of Amran, which it encloses towards the river; so that it forms with this a great triangle, of which the curved line, *h*, *i*, (the river,) forms the base, and the two lines *e* and *g* the two sides. Within this triangle run two wall lines of defence, of which one forms an angle to the other; the first near *k*; and two hundred paces behind this, parallel to it, a second, near *l*, which, however, in the midst has a large opening. Behind these triple lines rise the three great mounds above described, together with some smaller ones; but all that part of the river which forms the base of the triangle is defended by a wall enclosure, composed of bricks dried in the sun, and rising in some places sixty feet above the bed of the river. In this, most likely, were fixed the splendid gates of brass that defended the city towards the river. In PORTER's plan, the length of the base of the great triangle, formed by the Euphrates, is three English miles and three quarters; the length of the northern shank, two miles and three quarters; and that of the southern, two miles and a half, reckoning from the opening, near *f*, to the river.

All that has been thus far described lies on the eastern bank of the river. Let us now take a view of the western, which PORTER minutely explored. The earlier opinion which even RENNELL adopted, and which, owing to the very defective information that had then been obtained, placed the temple of Bel and the royal palace on the eastern side of the river, is now completely refuted; RICH, in his second memoir, examined and refuted RENNELL's opinion; and the local of this immense city obtains, by more recent investigations, an extent corresponding to what we are told of it by the ancients.

The western bank of the Euphrates certainly contains no such mounds of ruins as those lying opposite on the eastern; for scarcely any eye could discover the largest of them (the ruins of Nimrod's fort, of which we shall presently speak,) at a greater distance than twelve miles. PORTER says, "We

left the town of Hillah on the western bank of the Euphrates, by the gate nearest the river, which gave our march a northerly direction. In this route, having crossed four dry canals, and found for two miles beyond them the ground perfectly level, we approached the village of Anana. It is situated on the western bank of the Euphrates, almost immediately opposite the ruins of the Kasr and Amran hills, and is distant nearly three miles from Hillah. About fifty yards to the northwest of the village of Anana, rises a considerable ridge of mounded earth, fourteen feet high, running due north for three hundred yards, then, forming a right angle due east, takes that direction till it meets the river. All around was very marshy, and the mounds in question were nearly all I could see for a good way up along this bank of the stream. On the face of the ridge terminating at the water-side, the courses of the sun-dried brick are distinctly visible; but the level of the land is now so equal with that of the river that any more abundant traces of a corresponding embankment to that on the opposite shore are no longer discernible. Some trifling mounded hillocks, however, are perceivable a little to the south of the village.

"Having traversed the plain northwest for some time, in search of further mounds in that direction, I turned, disappointed, and bent my way southwest, keeping the Birs Nimrod in my eye. After riding onward about a mile, I found the little vegetation which cheered the waste gradually disappear, and the ground become perfectly sterile. All over this surface, evident marks are visible of its having been formerly covered with buildings; these indications increased at every step for more than a mile, till we came to a numerous and very conspicuous assemblage of mounds, the most considerable of which was about thirty-five feet in height; and from its elevated summit, I observed that the face of the country, both to the north and the south, for upwards of a mile either way, bore the same hillocky appearance, besides being thickly scattered with fragments of past habitations. Here, *a*, doubtless, is the trace of a building of considerable consequence. The extent of its mounds and ruins-tracked ground seemed more than two miles; and having traversed that extent to the southwest, I found the hilly vestiges did not cease for a mile beyond. Here I think it is possible, I may have found the site of the old, or lesser palace. On quitting this first extensive heap of mounds, and keeping on in a southwest direction, we crossed a space of high grass and rank weeds for nearly a mile: we then found the plain arid again, and undulated with a multitude of mounds, but of inferior elevation to those last described; these, too, were attended by the usual exterior fragments of ruins, spreading in a circular form rather more than half a mile in breadth. Our further course was over cultivated ground for more than a mile, when we arrived at the banks of a canal, the bed of which we crossed, and half a mile more brought us to an extensive wood of date trees, in the bosom of which stands the village of Thamasia. Passing on over two miles of cultivation and high grass, a vast tract then opened before us, covered with every minor vestige of former buildings; which appearances continued the whole way to the eastern verge of the boundary around the Birs Nimrod, a distance of nearly a mile and three quarters."

Thus we come to the most distant but largest monument which yet remains of ancient Babylonia. The Arab name of the Birs Nimrod is translated as exactly as possible by that of Nimrod's Tower. Mr. RICH and, shortly after, Mr. PORTER, both explored it, and the latter gave the most exact researches, details and drawings of it. This huge mass of buildings lies about six miles southwest of Hillah. It has the

¹ Travels, ii. 379.

appearance of an oblong hill, the base of which is given by PORTER, at two thousand and eighty-two feet in circumference, and by RICH at two thousand two hundred and eighty-six.¹ Its present height, reckoning to the bottom of the tower, standing on its summit, is two hundred feet; the tower itself is thirty-five. Looking at it from the west, the entire mass rises at once from the plain, in one stupendous though irregular pyramidal hill. It is composed of fine bricks, kiln-baked. From the western side two of its stories may be distinctly seen; the first is about sixty feet high, cloven in the middle by deep ravines. The tower-like looking ruin on the summit is a solid mass twenty-eight feet wide, of the most beautiful masonry; to all appearance it formed an angle of some square building, the ruins of which are yet to be seen on the eastern side. The cement which connects the bricks is so hard, that it is impossible to chip off the smallest piece, and for this reason none of the inscriptions can be copied, as they are always on the lower surface of the bricks, as mentioned above. It is rent from the top nearly half way to the bottom; and at its foot lie several unshapen masses of fine brickwork, still bearing traces of a violent fire, which has given them a vitrified appearance, whence it has been conjectured that it has been struck by lightning. The appearance of the hill on the eastern side evidently shows that this enormous mass has been reduced more than half. Only three stories out of the eight which it formerly contained can now be discerned. The earth about the bottom of the hill is now clear, but is again surrounded by walls which form an oblong square, inclosing numerous heaps of rubbish, probably once the dwellings of the inferior deities, or of the priests and officers of the temple.

The appearance of the tower of Nimrod is sublime even in its ruins. Clouds play around its summit, its recesses are inhabited by lions—three being quietly basking on its heights when PORTER approached it.² Thus, the words of the prophet have been fulfilled: 'Wild beasts of the desert shall lie there; owls shall fill their houses; ostriches shall dwell there, and satyrs shall dance there. Jackals shall howl in their palaces, and wild hounds in their pleasant places.'³

THEBES.

The first mention of Thebes, ancient capital of Thebais or upper Egypt, the renowned chief city of the primæval civilization of our race, is by the Hebrew prophets, and by HOMER, who thus speaks of it, according to COWPER's translation:—

— All that opulent Egyptian Thebes
Receives, the city with a hundred gates,
Whence twenty thousand chariots rush to war.⁴

The original says, still stronger, 'Thebes, in whose buildings the vastest wealth is lying.' The 'hundred gates' were probably, as no traces of walls have been found, 'a hundred portals,' formed by pairs of vast obtuse pyramids, standing as posts at outlets and entrances of buildings and cities.

The time of its foundation is in obscurity;—its general history is what we have said in the article on Egypt, which makes allusion to the wonderful discoveries, even now going on, by which the antiquities of that country, including Thebes, have their hitherto sealed inscriptions read. It only remains to mention some particular points, and to speak of its ruins, as the nineteenth century sees them.

Well does the philosophic HEEREN speak of the magnificent wonders of the monuments of Thebes, the majestic capital of

Jupiter, or the city of Ammon. The whole width of the valley, on both sides of the Nile, forming an area of about nine miles from west to east, is covered with the ruins of the most ancient royal city of the world. Where the habitations of the living end, there begin the dwellings of the dead, which extend a considerable way into the western mountain; the royal tombs lie apart in a retired, stony valley.

Temples, whose huge masses tower up like mountains, surrounded by colossi, sphinxes and obelisks, whose magnitude ensures their continuance, are scattered over the plain. Thousands of years have already passed over them; yet neither the hand of time, nor the destroying ravages of barbarians, have been able to overthrow them.

The great temple of Jupiter still exists at the part called Karnac; the stately palaces of the PHARAOHS are still standing at the parts called Luxor, and Medinet Abou. The Colossus of MEMNON, one of the wonders of the ancient world; the other temples and colossi, whose number cannot be told; and the royal sepulchres, with their paintings, still remain. It was the custom to cover the tombs and temples inside, and perhaps outside, with their five only known colors, and they are as fresh when disinterred, and as uninjured, as though they had received the last stroke of the pencil but yesterday.

The neighborhood of the Nile furnished, as the very forms of excavations show, from its mountains, the different materials for the different works of Egypt. In the southeast, near Philæ and the cataracts, rocks of sienite, or Oriental granite, prevail, whence they drew the stupendous monuments, of one piece, obelisks, &c. The most northern district, reaching beyond Thebes, both on the east and the west of the Nile, is mountains, composed of calcareous stone, of which the pyramids were constructed. The middle district, from Syene to within thirty miles south of Latopolis or Esneh, consists entirely of sandstone, of various colors and easily wrought, of which all the temples in upper Egypt are built. The cursory inspection of the temples of Thebes, and others, enabled DENON to mark the progress, and to trace the gradations of architectural science. Many of the structures were successive ages in building.¹

An Egyptian temple is, as it were, a book, where science speaks, where morality teaches, where the useful arts instruct. The door-posts, the most secret corners, give an inscription which is a lesson or a rule; and these buildings, so covered with paintings and sculptures, referring to cotemporary nature and passing events, become sensible archives of history. These, and their hieroglyphics, have at last begun to tell their treasures to Dr. YOUNG, and to CHAMPOLLION, their associates and successors; and the narration is still going on.

On the walls of one of the temples of Thebes appear the names and portraits of PHARAOH's daughter, whom SOLOMON married, and for whom he wrote the epithalamium, called the 'Song of Songs, which is SOLOMON's;' also the portrait of her brother,² and the name, 'king of Judah,' connected with what is probably the portrait of REHOBOAM, pictured among nations conquered by SHISHAK or SHESHONK, the father or brother of the bride, whose portrait is given as a conqueror, with pictures of the nations subdued by him.

During SOLOMON's rule, his kingdom, confirmed by the veteran warriors of DAVID, held the balance of power among the nations, and, maintaining the reign of peace, enabled commerce to take its widest flights, and all the arts which conduce

¹ Denon, ii. pp. 91, 107, 161. Ib. ii. p. 16.

² Canticles i. 6, is thought to allude to some dissatisfaction of her brothers at her marriage. And Shishak's invasion of Judah is supposed to have been connected with her treatment, 1 Kings xi. 1—3, but on slight grounds; 1 Kings xi. 18—40; 1 Kings ix. 16.

¹ Rich's Memoir, p. 36.

² Travels, ii. p. 387.

³ Isaiah xiii. 20, 21.

⁴ Iliad, Book 9.

to the comfort or elegance of life, to reach a very high state. Hence, the wealth of Babylon, Tyre, Damascus, Balbek, Tadmor, Petra, Troy, Tarshish, Ophir, Sheba, Memphis, and Thebes.

The prophets allude to the Thebaid, under the name of Pathros, *Is.* xi. 11, *Jer.* xlv. 1, and to Thebes, as Amon No, translated, 'the multitude of No,' *Jer.* xlv. 25; *Ezek.* xxx. 14, 16, and 'populous No,' *Nahum* iii. 18: the 'pomp of Egypt,'—the 'pomp of her strength.' The classic name was Diospolis, i. e. 'city of Jove,' a translation of the Egyptian name, No Amon, or Amunet, i. e. 'abode of Ammon,' i. e. 'the establisher,'—the chief god of Thebes and Egypt—the Supreme Being of the earlier Egyptian religion. It was situated in lat. 25° 30', long. 32° 30'. Its name Thebes, says WILKINSON, is the Greek corruption of the Coptic Tapé, i. e. 'head,' which, in the Memphitic dialect, is pronounced Thaba.

Besides Karnac and Luxor, on the eastern side of the Nile, mentioned above, there are, within the area of the ruins of Thebes, on the west side, Medinet Abou, and Gornou; and quite at the northeast end of the valley, and of the ruins also, is Med Armuth, or Medamôt.

The whole valley of the Nile, in upper Egypt, offers no spot so fit for the foundation of a large capital. No traces of a connexion across the river now exist, and no mention is made of it in the traditions of the priests, which form the only historic records, other than its monuments, which we have of it. The monuments are carried back to 1540 B. C., and some are proved to have stood 3370 years: very few of the monuments, yet deciphered, date before B. C. 1740.¹

HERODOTUS gives us the priestly traditions of Memphis; DIODORUS, of those at Thebes itself; and MANETHO, of those at Heliopolis;—the three principal seats of learning in Egypt. Their monuments, as deciphered, confirm these traditions in many things, and give us all the rest of the knowledge on the matter, which we have.

Among the monuments, we particularize a race-course, and a palace, whose grand entrance is enclosed by two obtuse pyramids, sixty-six feet high; such is the scale of the architecture,—whose halls are of such massive blocks and proportions as to excite awe; surrounded by caryatid pillars, seven feet in diameter, and twenty feet high; each pillar a deity, supporting a splendid roof, whose blue vault was spangled with golden stars. Every part of the palace, within and without, was sculptured in its granite blocks with historical reliefs, representing a continued story of the trials and triumphs of gods and heroes, and their cotemporary mortals of every occupation; and interspersed with the laws of wisdom and of justice, everywhere written on the walls. To this palace is attached a pavilion and a temple.

There is also another palace and a tomb. Colossi rear themselves to the height of sixty feet; and there are ruins of a building, even amidst these gigantic works, immense, which must have embraced forums, colonnades, halls and statues. Here, too, is the blackened sandstone statue of MEMNON, so famous as answering with music to the first felt rays of the morning sun. The noise is now understood to have been made by a priest, who struck a ringing stone, still existing in the lap of the statue, and who was concealed from those below, in a square recess which is cut behind the stone.

Some temples portray, in their sculptures, all the religious notions of the Egyptians.

On the eastern bank are the ruins of Luxor, reared along the river, on an artificial elevation, ten feet high, upwards of two thousand feet in length, and above a thousand feet in breadth. Upon this are obelisks of red granite, more than

eighty feet high; colossal statues, and other ruins of an edifice, whose colonnades are formed of columns forty-five feet in height. The great temple of Karnac is the largest and most splendid, that ancient or modern times can boast. But we must pause in our story of Thebes, the details of whose past are in oblivion, and whose future knowledge is but in hope.

PERSEPOLIS.

A plain as level as the sea, with an apparent line of an inhospitable rocky shore, marked in the ridges which, rising in different parts, run northwest, and present shivered marble stained with oxide and weather, is the Plain of Persepolis, the Capital of Bible Elam.¹ It still presents the most beautiful ancient ruins that have come down to us. It is situated under the peak of a mountain; in lat. 30° 0', and long. 71° 0', in the royal province of Persis, now Fars, or Farsisthan; twenty stadia from the river Araxes, now sometimes the Merdesht, sometimes the Column water; and is now named by the Persians, 'Takht i Jemsheed,' i. e. 'Throne of JEMSHID;'—Istakhar, and Chihel-minar, or 'forty pillars,' are also names of it.

It does not occur in HERODOTUS, CTESIAS, XENOPHON, or NEHEMIAH, although they speak of the other principal cities of the Persians; perhaps because the kings of Persia were only crowned and buried here, their servants attending their bodies being obliged to take up their abode here; yet, as ARRIAN and other writers say, it was from the most ancient times called the 'Capital of Persia.' Prof. TYCHSEN, in his letter to HEEREN,² inclines to think it and Pasagarda, of the same signification, 'abode of the Persians or Fars,' as the same place.

At the time of ALEXANDER, B. C. 331, the palace here was full of immense treasures, accumulated there since the time of Cyrus, about seventy years.³ The palace, but not the city, was burned by ALEXANDER,⁴ and Persepolis plundered by the Macedonian soldiers.⁵ Under the Mahommedan princes, this, under the name of Istakhar, was their usual place of residence, and is mentioned in the eleventh century, as of considerable size, and of the greatest antiquity.⁶ The ruins, as will be seen by the accompanying plan, are more regular than those of any other ancient city; they bear a strong resemblance to the architectural taste of Egypt, and are full of sculptures and inscriptions. Passing the ruins of portals and of a ditched fortress, opposite the town of Hagiabad, the river Araxes must be followed up its valley, in a direction west of north, and crossed several times as you gradually rise on the foot of the mountains. The Mesjid i Mader i Suleiman, or tomb of SOLYMAN'S Mother, first presents itself; a perfect sarcophagus, placed on a pyramid of steps, and all of white marble.

The 'Takht i Suleiman, or 'Throne of Solyman,' has many sculptures, and is built into a platform with large, rough stones, faced with enormous blocks of white marble, fourteen feet by three, clamped together with iron and lead.

Near the river Perwar, are gateways of enormous stones, tombs and sculptures, sphinxes and colonnades, of one of which latter some fifteen columns are standing. The defect of too narrow doors is seen here, as in modern oriental buildings. Every inscription in Persepolis,⁷ even the bits on the robes in the figures, is repeated in the three different kinds of arrow-headed characters. When an inscription is around a door or window, the first species is on the top; the second on

¹ See *Porter's Travels*.

² *Heeren's Res.* vol. 2. appx.

³ *Diod. Sic.* 17, 71; *Strab.* 729.

⁴ *Arrian*, 3, 18; *Curt.* 5, 7; *Strab.* 729.

⁵ *Diod. Sic.* 17, 70.

⁶ *Ouseley's Persia*.

⁷ *Rich's Babylon and Persepolis*, p. 249.

¹ *Wilkinson's Thebes*, p. 509.

the left hand, running up; the third on the right hand, running down, as you face the door.

PETRA.

PETRA was the capital of Edom or Seir, the Idumæa or Arabia Petræa of the Greeks, the Nabathæa considered by geographers, historians and poets, as the source of all the precious commodities of the East. The caravans in all ages,—from Minæa in the interior of Arabia, and from Gerrha, on the Gulf of Persia, from Hadramaut on the ocean, and some even from Sabea in Yemen,—appear to have pointed to Petra as a common centre; and from Petra the trade seems to have again branched out in every direction to Egypt, Palestine and Syria, through Arsinoë, Gaza, Tyre, Jerusalem, Damascus, and a variety of intermediate routes that all sought the Mediterranean.¹

There is every proof that is requisite to show that the Tyrians and Sidonians were the first merchants who introduced the produce of India to all the nations which encircled the Mediterranean: so also is there the strongest evidence that the Tyrians obtained all their commodities from Arabia. But if Arabia was the centre of this commerce, Petra was the point to which all the Arabians tended from the three sides of their vast peninsula.² LABORDE places it in lat. 30° 23', long. 35° 41'.

It is first mentioned, 2 *Kings* xiv. 7, as Joktheel, and Selah, i. e. rock, and this is the meaning of the word Petra,³ its Greek name. It seems to have been, very early, a stronghold of the 'dukes of Edom,' and was doubtless taken by DAVID when he conquered Edom, and put his garrisons into its fortresses; in fact several of his Psalms allude to it. It is expressly mentioned as having been taken also by AMAZIAH, king of Judah, and is often alluded to by the prophets, who foretel its destruction after repeated rebuilding, which has been remarkably accomplished.

PLINY states that 'the Nabathæi inhabit a city called Petra, in a hollow somewhat less than two miles in circumference, surrounded by inaccessible mountains, with a stream running through it.'⁴ STRABO, who thinks the Idumæans and Nabathæans the same, says further, 'that it lies in a spot in itself level and plain, but fortified all round with a barrier of rocks and precipices; within, it is furnished with springs of excellent quality, for the supply of water and the irrigation of gardens: without, the country is, in great measure, desert.'⁵

Subsequent to the Christian era, there always reigned at Petra a king of royal lineage, with whom a prince was associated in the government.⁶ It was a place of great strength in the time of the Romans. POMPEY marched against it, but desisted from the attack; and TRAJAN afterwards besieged it. It was a metropolitan see, to which several bishopricks were attached, in the time of the Greek emperors, when Idumæa was included in the third Palestine.⁷

After repeated attempts of travellers, LABORDE succeeded in penetrating through the tribes of Bedouins, who, as ignorant demi-savages, roam over and claim this former focus of intelligence, civilization and power.⁸ Coming to a point which overlooks the vicinity of Petra, he says, 'the view exhibited

a vast, frightful desert—a chaotic sea, the waves of which were petrified. Following the beaten road, we saw before us Mount Hor, crowned by the tomb of the prophet AARON, if we are to credit the ancient traditions preserved by the people of that country.' At length the road leads him to the heights above one more ravine, whence he discovers within his horizon the most singular spectacle, the most enchanting picture, which nature has wrought in her grandest mood of creation, which men influenced by the vainest dreams of ambition have yet bequeathed to the generations that were to follow them. The spectator hesitates for the moment, as to which of the two he is the more to admire,—whether he is to accord the preference to nature who invites his attention to her matchless girdle of rocks, wondrous as well for their color as their forms, or to the men who feared not to mingle the works of their genius with such splendid efforts of creative power. The eastern entrance—for there are many—to the crater or amphitheatre in which Petra is situated, is a stony but cultivated valley of moderate size, without much character of beauty, running from east to west. About a quarter of a mile from the modern village, some hundred yards below a spring which issues from a rock, and has been dignified by PLINY with the name of a river, and which runs across the very valley and city of Petra, begin the outskirts of the vast Necropolis, or cell burying-places of the ancient city. As you advance, the natural features of the defile grow more and more imposing at every step; the excavations in the striped and iron variegated freestone of the sides, and the sculptures become more frequent, till at last the way presents a continued street of tombs, rising high up on either side. Beyond, the rocks, gradually approaching each other, seem all at once to close without any further outlet; there is, however, one frightful arched chasm for the passage of the stream, which has yielded a part of its track, and furnishes thus, as it did anciently, the only avenue, on this side, to Petra.

It is impossible to conceive anything more awful or sublime than such an approach: the width is just sufficient for the passage of two horsemen abreast; the sides are in all parts perpendicular, varying from four hundred to seven hundred feet in height; and they often overhang to such a degree, that without their absolutely meeting, the sky is intercepted and completely shut out for one hundred yards together, and there is little more light than in a cavern. Very near the outward entrance of this romantic pass, a bold arch is thrown across at a great height, connecting the opposite sides of the cliff. The chasm is so winding that the eye can seldom look forward more than a few paces. The whole was once carefully paved with square rocks, and the sides sometimes cut away for the road. The brook is here but about twelve feet in width, and nowhere more than three times that; it was formerly divided, and part was conducted in an aqueduct above the level of the city.

The deep passage is nearly two miles in length, thus almost subterranean, when it suddenly spreads to an open and wide area—a grand avenue, bordered on each side by sumptuous monuments, down to the city. By this pass Messrs. IRBY and MANGLES attempted to enter the city, but were prevented. M. LABORDE entered it from the southeast. The north and south sides are open to the view, and more accessible. The east and west sides of the oblong amphitheatre, which embraces an area of two miles in circumference, strewn all over with hewn stones, the ruins of dwellings, are mountains of freestone, cut into terraces and roads. The face of these mountains throughout, as well as the sides of the subsidiary ravines, which run up into their bases and through

¹ Vincent, Com. of the Anc. vol. ii. p. 263.

² Ib. 260—262.

³ Allusion is probably had to this city in the following texts of Scripture:—*Num.* xx. 18—20; 1 *Chron.* xviii. 13; *Ps.* cviii. 10; 2 *Sam.* viii. 14; *Jer.* xlix. 16, and xxxiv. 13; *Is.* xxxiv. 11, and xlii. 2; *Obad.* iii. 4, 6; *Mal.* i. 3, 4, &c. &c., where it is called 'strong city,' 'rock,' 'nest' in cleft of rock, 'hidden,' 'high,' 'thou that dwellest in the clefts of the rock,' 'holdest the height of the hill,' 'that maketh a nest as high as the eagle,' &c.

⁴ *Plin.* 6, c. 28.

⁵ *Strabo* l. 16, p. 760, 779, ed. 1620.

⁶ Ib. p. 779.

⁷ *Keith* on Proph. p. 181, 189.

⁸ Chiefly from *Laborde*, Mt. Sinai & Petra.

¹ *I. and M. Jour.* p. 405, &c.

their ramparts, is perforated by tombs of all sizes, ornamented and unornamented; with apartments, columns and statues cut out of the solid rock as it stands. In the Ravine Avenue, above described, is found a bas-relief temple carved in the face of the solid mountain, and called by the natives, the 'Khasné,' or Treasury of PHARAOH. The face of the rock, here of a limpid rosy stain, was first squared down, and then there was carved, in deep bas-relief, a façade consisting of a first story, with square Corinthian pilasters, architrave and cornice, with a vestibule sunk into the rock, having four Corinthian columns and a projecting pediment, and continuing the subcornice of the façade. The architrave is wrought with beautiful reliefs of figures, and in the pediment, is the figure of an eagle: the pilasters are surrounded by statues of lions, and near the ground at each side of the portico, upon the façade, are reliefs of horses and men, of the natural size. Above the cornice of the first story, rise for the second story, one on each side, two open square compartments, with four Corinthian columns each, and seeming to form another façade, but its pediment is interrupted by a deep recess taking out full half its extent: in the middle of this recess stands nearly detached a circular open temple with a cornice, surmounted with an indented crown and a dome, having an urn on top. The divisions of the recess each side of this circular temple, were surrounded with cornice and pilasters, and had, at their extremity, niches, with statues. On the top of the two side compartments are rough pyramidal stones left, reaching to the ceiling of the excavation. There is a pedestal with an upright statue in each of the three compartments of the second story. One of the columns of the first story has fallen down; the recess, behind it, has a door in front, well proportioned, and regularly chiselled, leading by steps to a chamber with rough walls, seeming to have been abandoned as soon as executed. There are also two lateral chambers entered from the portico, one of which, to the left, is irregularly formed; the other presents two hollows which appear to be intended for two coffins.

The tombs, probably from 1500 to 2000 years old, of which there are thousands all around, have some Egyptian shapes of architecture; one has three slender pyramids above it, in the Jewish style; in others Roman style is joined with Greek; and one has a Latin inscription of a Roman lieutenant, who probably was buried during the Roman domination. Roads, sometimes spiral, were cut in the rocks for access to the tombs high up in the face of the mountain; and a superb staircase extended over a space of more than fifteen hundred feet, to lead to a great tomb, called by the Arabs, El Deir, or the Convent.

The arch mentioned above is a triumphal arch, and there are several others in different parts of the ruins. On the top of the mountain, on one side, exist the bastions of a stone fort; and in the valley, on an isolated rock, are the ruins of an acropolis or citadel. There are also ruins of colossal temples; and in the widened part of the valley of entrance on the west, among the tombs, is a theatre, entirely hewn out of the living rock, its seats still existing, thirty-three in number, in three emei, or divisions; the diameter of the podium, or pit, is one hundred and twenty feet. The stage was built and not excavated; it has fallen, and the bases of four columns only remain on its interior face.

Fellahs, who have chosen it, like their Edomite predecessors, for security, now reside in Petra; they have assisted time in overturning the monuments of antiquity, in which they deemed that treasures were enclosed.

Leaving these interesting ruins to the south, we see the lofty mountain, where tradition says AARON, the HAROUN of the Arabs, died and was buried. Here is his tomb, which the Arabs still venerate, and perform sacrifices at.

ATHENS.

WE now turn to Athens; the Bible was for the Gentile as well as the Jew, and extends its interest to every ancient city of note. At Athens, we may well give scope to historical raptures, without fearing the absurdities of a faith of habit, or the vanity of pedantry. This city was for ages the light of the world in civilization; nor was it dimmed at the period when it became connected with Bible topography.

Its history shows a curious coincidence between its name, after the mythological personification of wisdom, and its character;—prophetic in its foundation—vitalizing and creative in its existence, and beneficent in its very destruction.

Situated in lat. 37° 58' N. and 23° 43' long. E. of London, it was without the Grecian peninsula of the Morea, on the northern side of the Gulf of Ægina, which runs up west from the Ægean sea. It was the capital of Attica, whose inhabitants, when we first hear of them, were too savage to be desired as subjects, even by the fierce inhabitants of the Morea. The earliest settlement here, was Cranae, from CRANAUS, as is said; whence the Pelasgi, the most ancient inhabitants mentioned, took the name of Cranai, and all Attica that of Cranaë.¹ While it was yet uncivilized, CECROPS, as Attic legends state, came from Saïs in Egypt, bringing with him her learning and religion, and naming the different cities after the false deities of that land. Among these false gods was Athênê, the goddess of wisdom; whose claim to be godmother and have the tutelary homage of the city, CECROPS established, in preference to that of Neptune, the deity of the sea. Thence the name of the goddess of Wisdom, given to that city which afterwards gained the title of University of the world. Thus it was prophetic in its foundation. Etymology, however, interprets these names of kings, and these incidents, as the personification of indigenous origin; 'Cecrops' meaning the grasshopper; which was supposed to originate from the ground, and which was taken as their emblem by the Athenian people, who were proud of their title of Aborigines. The contest of the false deities, is interpreted as the rivalry of maritime and warlike pursuits, with those of agriculture, peaceful and home occupations.² And the name of Athens, may come from its being the chief city of Attica, called in Greek Atthis.³ Be that as it may, the origin of Athens was entirely different from that of other mighty cities. It was not settled by Nomads: it seemed to be established by a benefactor, for a whole people, not by a conquering chief for his individual vain-glory. Here are no ruins of proud royal palaces, or of sepulchres of forgotten monarchs, cemented with the blood of their subject slaves. There were temples of deities, which, though false, were the best that the people then knew, and were, at least pretended to be, the beneficent gods of a nation, as an aggregate of individuals. Around these temples, unlike all other ancient ruins, are the relics of accommodations for the people. The style of building also was peculiar; its houses, temples, and assemblage halls, were connected like modern cities, not interspersed with arable fields, like Babylon and other great cities of Asia. EPICURUS, B. C. 306, according to PLINY,⁴ was the first who introduced gardens into the city. The city was at first confined to the top of the rock, Aeropolis, hereafter described; a site originally chosen there, and at Corinth, and in Asia Minor generally, for security. We see the same thing in the more modern cities and towns of Italy, perched, during the hostilities of the middle ages, on the summit of some isolated hill, or on the easily guarded top of some promontory or spur of the mountain. The date of the sup-

¹ Steph. Byz. s. v. Cranaë; Plin. vii. 56; Kruse, Hellas, vol. ii. p. 77.

² Wordsworth's Greece, p. 93.

³ Philolog. Museum, p. 345, &c.

⁴ Plin. Nat. Hist., b. 19, ch. iv.

posed foundation of Athens by CECROPS, is 1550 years B. C. The kingly government was abolished throughout Greece, and the republican substituted, B. C. 1104. In the time of HOMER, assigned as 907, B. C.,¹ he calls it 'broad and well built city.' In the time of HIPPIAS, son of PISISTRATUS, about B. C. 523, it resisted a siege of the Lacedæmonians, and must have had walls and fortifications. About 500 to 550, B. C., there were built, by PISISTRATUS and his family, many noble edifices, the ruins of which remain.

The invasion of the Persian XERXES, and MARDONIUS, about B. C. 480, effected the destruction of the ancient city, with the exception of such temples and buildings as resisted from the solidity of their materials. After the battle of Salamis, THEMISTOCLES, B. C. 479, with prudent foresight, persuaded the citizens to erect sufficient military works for its defence; and under the subsequent administration of CIMON and PERICLES, it attained to the highest pitch of beauty, magnificence and strength.

Athens was the market place, not only of Attica, but of all Greece, and, by her empire on the sea, of foreign ports;² she had her private bankers, with their credits and books of transfer, government drafts, and all the financial refinements of modern commerce.³ B. C. 404, the Spartans took Athens, after twenty-five years of war, and demolished the walls of the Piræus, and the fortifications; but, for the good she had done to all Greece, they would not utterly destroy her and her splendor. Her civilizing influence was so well and generally acknowledged, that upon the tomb of her tragedian EURIPIDES was inscribed, 'The glory of EURIPIDES has all Greece for its monument.'⁴ That literature then, too, enlightened Ionia and the Attic colonies, and thus, in the vigor of her existence was Athens vitalizing and creative.

PHILIP of Macedon, about B. C. 340, took the city, but spared it from ravage. The walls, which had been shortly rebuilt by CIMON, were again destroyed by SYLLA, B. C. 86;⁴ and then the power of Athens, by sea, was ended, and with it fell the whole city.

Flattered by the Roman Triumvirate, B. C. 43, favored by HADRIAN's love of the arts, Athens was at no time more splendid than under the Antonines, A. D. 170; when the magnificent works of eight or ten centuries stood in view, and the edifices of PERICLES were in equal preservation with the new buildings. PLUTARCH, A. D. 90, wonders how these works kept such perpetual freshness to his time: and probably PAUSANIAS saw Greece un plundered, A. D. 160. The Romans, from a reverence towards a religion approaching so nearly to their own, and wishing to conciliate a people more cultivated than themselves, were ashamed to rob temples where the masterpieces of art were kept sacred, and they carried away only more humanized characters, and a passion for refinement and knowledge. Thus was Athens beneficent in her destruction.

PAUL, the chief of the apostles, visited Athens A. D. 53. In after times, Christian zeal and the barbarian destroyed what the emperors had spared: the colossal statue of Minerva Promachos is believed to have been extant in the time of ALARIC, A. D. 380. About A. D. 420, paganism was totally annihilated at Athens, and when JUSTINIAN, about A. D. 550, closed even the schools of the Philosophers, the recollections of the Mythology were lost. The Parthenon was turned into a church of the Virgin MARY, and St. GEORGE stepped into the place of THESEUS. In 1456 the city fell into the hands of the Mahometan Caliph OMAR,—the Parthenon became a mosque;

in 1676 it was entire. In 1687, at the siege of Athens by the Venetians, under MOROSINI, in their war for Europe against the Mussulmân, the beautiful temple of victory was destroyed. A bomb, fired by the Venetians, fell also into the magazine kept by the Turks in the Parthenon, and with this building destroyed the ever-memorable remains of the genius of PINDAR.

From the invasion of XERXES, B. C. 480, to the irruption of ALARIC, A. D. 396, Athens changed masters upwards of twenty times. Burned twice by the Persians; destroyed by PHILIP II. of Macedon; again by SYLLA; the Acropolis plundered by TIBERIUS; desolated by Goths in the reign of CLAUDIUS; it was partly spared by ALARIC. From JUSTINIAN, A. D. 550, to the thirteenth century, it was only a small town, head of a small state. It supplied ROGER of Sicily with silkworms in 1130; was successfully defended by its archbishop in a siege by one of the petty princes of the Morea in 1204; seized by BONIFACE, marquis of Montferrat, who appointed one of his followers duke of Athens; it was a fief of Sicily in the latter part of the fourteenth century; then it fell to REINIER ACCIAJUOLI, a Florentine, who bequeathed it to the Venetians; OMAR, general of MAHOMET the Great, seized it in 1455. It was sacked by the Venetians in 1464; bombarded and taken by them in 1687; and lost to the Turks again in 1688.

It is doing injustice to the Turks to attribute to them exclusively the destruction of the remains of antiquity. From these ruins, the Greeks have supplied themselves with materials for building for hundreds of years. They have experienced from the Turks, as they did from the Romans, a milder government than others.

In 1822, the Acropolis, after a long siege, fell into the hands of the free Greeks; but, while French, Germans and English have disinherited and described the antiquities of this interesting city, its own government have not yet had time to repair or to preserve. To the learned, ingenious, and indefatigable scholars of the last mentioned nations we will now recur for a more particular topographical description of Athens, as it is laid down on our map.

The Acropolis, Citadel, or Upper City, was the first built. It was on a rock, rising precipitously from a plain, to the height of eighty feet on the north, east, and south; extending west in its length, and being accessible on the southwest only; it was wholly surrounded by walls, which were sixty stadia, or 7½ miles, in circuit. Here is situated the Parthenon, or temple of the virgin goddess Minerva; occupying the site of an old temple destroyed at the Persian invasion. It was built of Pentelic marble, during the age of PERICLES, and has eighty feet front, with huge Doric columns. There too is the Propylæa or vestibule of the citadel, built B. C. 437, of white Pentelic marble, and one hundred and seventy feet in breadth, Doric outside, with corridors of Ionic architecture. Statues, some of bronze, as the Minerva Promachos, the Champion of Athens, seventy feet high, were in every part of this citadel, in buildings and without. Quite near the Acropolis, to the southwest, is the Rock of the Museum, separated on the north by only a narrow valley from the Mars Hill, where the wise and renowned court of Arcopagites held its sessions. Other small hills make the ground very unequal; there were here several small streams, whose deficiency was supplied by wells and cisterns. Around the Acropolis and these hills, was situated the later city, sixty stadia in circumference.¹ Its walls, flanked with towers, and raised in haste in the time of THEMISTOCLES, present throughout pieces of columns, and architectural fragments, mingled with other materials of construction. From these ran two others, called 'long walls,' which extended

¹ Xenoph. Rep. Ath. ii. 7

² Cardwell's Lec. on Com. of Greece and Rome, p. 20, &c.; Böckh. Corp. Inscript., vol. i. p. 219.

³ Anthol. lib. 3. p. 273; Thom. Mag. in vit. Eurip. ⁴ Clinton, Fasti H.

¹ Thucyd. lib. ii. cap. 15.

through a marshy soil, one, the distance of thirty-five stadia westwardly, to the port of Phalerus on the Gulf; the other, nearly parallel, the distance of forty-one stadia to the port of the Piræus: their width was sufficient for the passage of two chariots abreast, and their height forty cubits; they are built of vast square stones, clamped with iron and lead, and without mortar.¹ The space between these two walls was almost closed, at the west, by a third wall which embraced, in a circuit of 43 stadia,² those two ports and the port of Munychia, which is between the other two ports. Of these three ports, the west, or Piræus, was by far the largest, having three interior basins, holding, together, three hundred Athenian ships, but almost filled by one modern Greek ship, and impracticable for an American man of war:³ two of the basins being now but marshes and shallows. East was the second port, Munychia, and next came the Phalerus, the least frequented of the three.

Those ports were by no means mere harbors, but towns with houses, temples, and other public and private buildings; as we now say the cities of Acapulco and Vera Cruz are the ports of the city of Mexico, and the town of Leith is the port of Edinburgh.

The streets of Athens were not straight, while many of the houses were small and inconvenient.⁴ The character of private dwellings was simplicity, all magnificent as were the public edifices. The streams of Ilissus and Cephissus wind about on either side of the city; and to the east and south, along their banks, were public promenades, and places of resort for conversation, and for public instruction by the philosophers. There, in the city, on the side called Dipyla, on the road to the Academy, were the little gardens of Epicurus, who founded, 306 B. C., the sect of Epicureans, or Philosophers of the Garden, against whom St. PAUL had to contend.

The hills of the city rose from a plain that was enclosed by an amphitheatre of other hills at a little distance, on all sides except the west, where it gradually sloped to the Saronic Gulf.

The city, at the time of its greatest splendor, under PERICLES, extended no less than one hundred and twenty-four stadia in circuit. XENOPHON says, that Athens contained more than ten thousand houses; which, at twelve persons to a house, would give 120,000 inhabitants.

Around the ports—around the public squares in every part of the city—connecting the temples and other public buildings, were porticos, or open colomades, of beautiful architecture, furnished with seats, and adorned with statuary and exquisite paintings, which served for the purposes of temporary storage, for markets appropriated to particular commodities, and for the transaction of business. These, adding convenience for partially closing and sheltering them in winter, with open, huge fires like those of the squares of Moscow and St. Petersburg, our modern cities might well imitate, instead of their unused and extensive Exchange buildings. Around the squares of Athens, within the public baths, vestibules and gardens, were the lounges of that curious and talkative people described by St. PAUL. There were frequent cenotaphs for the dead, and a vast multitude of temples, with statues and bas-reliefs in marble and in baked clay, like the ornaments of English Tudor architecture. So superstitious were this people, that it was said to be easier to find a god than a man in Athens.

Along their porticos and streets were frequent Hermes: a species of statue so called, being a pedestal, ending above in

a bust or head of Mercury or Hermes, set up at the corners and crossings, and bearing, in verse, the finest precepts of heathen morality: such as, "Take justice ever for thy guide;" "Never violate the rights of friendship."¹ A custom but illy supplied in modern Europe, by the pasquinades, that made public statues the vehicles of scandal and ridicule. The Pœile, or Painted Porch, was north of the Acropolis, and was a portico enclosing a vast place, adorned with statues, and votive or patriotic paintings, which interested not only as specimens of exquisite art, but as associated with some occasion on which they were erected, of patriotism, filial piety, conduct, gratitude, or character: and connecting temples and asylums. The area was embellished by a grove of plane trees, which enclosed a temple to Juno, and the palace where the Senate assembled.² In and around these edifices were placed tablets and columns, on which were engraved the laws of SOLON, and the decrees of the people. In this porch was held the school of ZENO, founded about B. C. 270, of the sect of the Stoics, or 'men of the Porch,' with whom likewise St. PAUL contended. And here, amid the groves, the Prytanes, or invalid pensioners of the state, daily took their food and exercise, and sometimes offered sacrifices for the prosperity of the people.³ Here, too, was the camp of the Scythians, retained by the republic, like the Swiss of modern royal capitals, to keep order.

On the plan, to the west of the Acropolis, may be seen the old and new Agora, or markets, where the people went for conversation and debate; and still west of Mars' Hill, or the Areopagus, is the Pnyx, a vast amphitheatre hollowed out, with its seats and raised pulpit, from the solid rock, where the people met in public assembly to debate on the commonwealth, and to listen to the ravishing eloquence of PERICLES, and the fearful harangues of DEMOSTHENES. Around these three hills, Acropolis, Areopagus and Pnyx, on the north, west and south, were most of the more famous temples, while directly east, towards the river Ilissus, was the temple of Jupiter Olympius. Farther on, in the last direction, beyond the river, was the Stadium Panathenæum, where was celebrated the greatest of the Athenian festivals—that in honor of Minerva Athênê, as the guardian deity of the city. Northwest of the citadel was the quarter of the city called the Marsh, in French *Marais*; and still further in the same direction, the quarter called the Ceramæus, in French, *Tuileries*, from the earthen tile manufactory there; a curious coincidence in names with modern Paris.

Let us now examine the connexion of the New Testament and St. PAUL with ancient Athens. It lies about 250 miles to the south of Bœrœa, and 35 east of Corinth. After the period of the Apostle's visit, A. D. 53, it maintained its place as the seat of science, philosophy, and the arts, and as the fountain, as CICERO expresses it, whence civilization, learning, religion and the laws, flowed to all other nations; though it had felt the removal of the seat of government to Corinth, at the conquest of Greece by the Romans, B. C. 146.⁴ The sects of philosophers then teaching in the city were numerous; but the only two with which PAUL came in contact were the Epicureans and the Stoics. The former admitted the existence of the gods, but did not admit that they had any concern or rule in the government of the world. The Stoics were fatalists in the strongest sense of the word; they acknowledged the existence of deities, but they maintained that they were bound by rules that could not be departed from nor altered. Within the limits

¹ *Id.* *ibid.* cap. 17.

² *Thucyd.* lib. ii. cap. 13.

³ *Jobhouse*, Jour. vol. i. p. 299.

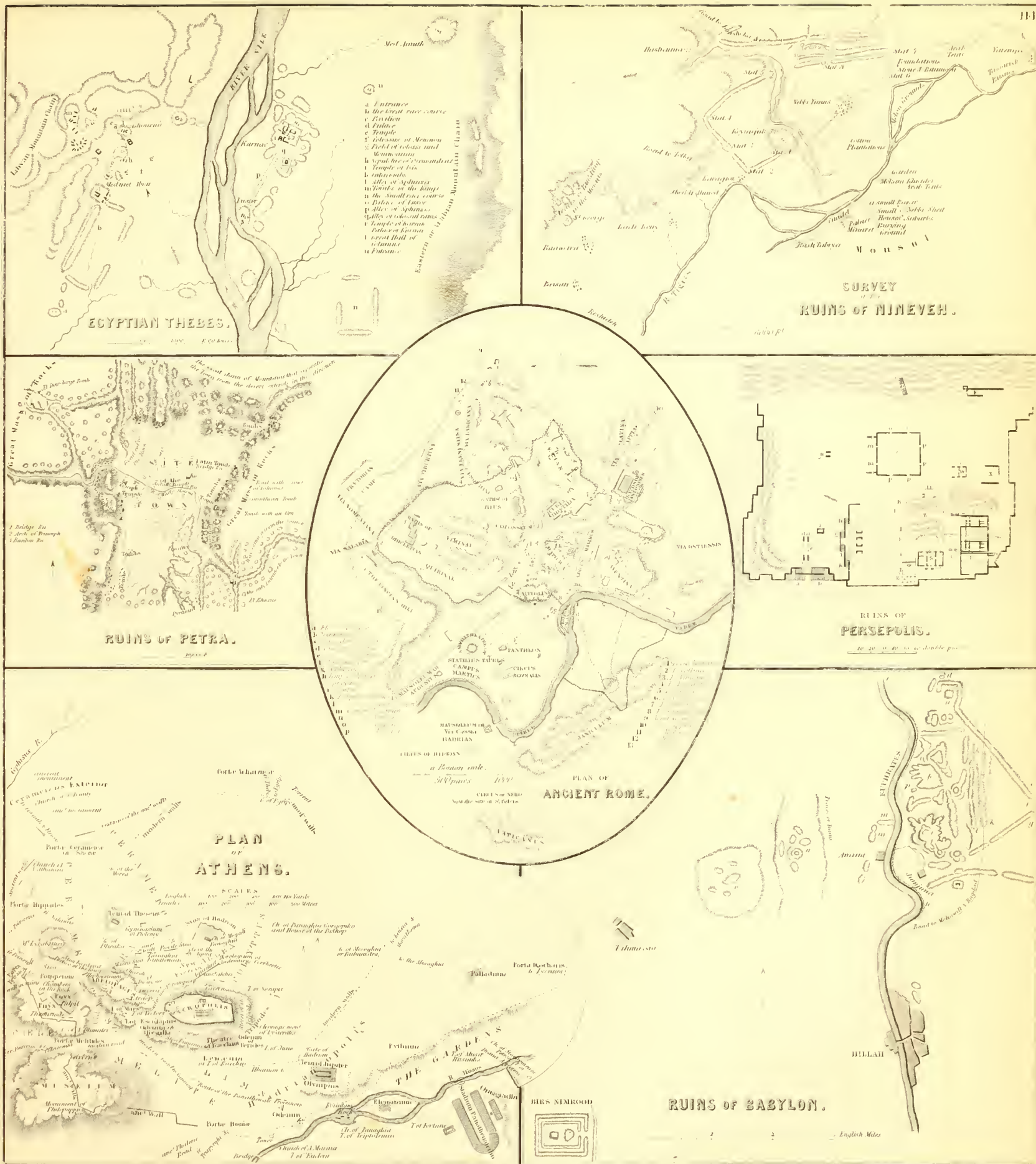
⁴ *Dicaearch.* p. 8. cited by *Barthlemy*.

¹ *Plat.* in *Hipparch.* t. 2. p. 229; *Hesych.* in *Ἰππάρχῃ*; *Suid.* in *Ἐργῇ*.

² *Plut.* in *Rhet.* vit. t. 2, p. 842; *Suid.* in *Μητρογ.*

³ *Demos.* de fals. leg. p. 332; *Ulpian.* *ibid.* p. 388; *Pausan.* lib. 1, cap. v. p. 12; *Meurs.* in *Ceram.*, cap. vii.

⁴ *Clinton*, *Fasti H.*, vol. iii. p. 104.



of this city, were more idols than in all the rest of Greece. So afraid were the inhabitants of omitting a single divinity from their catalogue, that they had erected altars even to the 'unknown God.' This might have been the GOD of the Jews, who had a synagogue there, but who were very particular in concealing the name of their God, not thinking it lawful to pronounce it on ordinary occasions; or it might have been to all unknown gods, in the plural number; though that could hardly be, because SOCRATES was condemned to die on accusation of introducing the worship of unknown gods; or, as others say, it might be according to the advice of EPIMENIDES, who recommended the erection of an altar to 'the proper and peculiar God,' to stay the plague, whose name not being known, they designated as the 'unknown God.'

One striking trait of the Athenians was their curiosity, and their lounging inquisitiveness. On PAUL's arrival, he thought not of preaching, but beholding so much superstition, he entered the synagogue, and sought to convince them of his own doctrines; then daily for some time he conversed on the subject in the Agora, or market-place, disputing with the learned and curious. He then encountered some of the two sects above mentioned, who, when he preached Jesus and the 'resurrection,' deemed he was a setter forth of strange gods, because they thought the 'Anastasis,' or resurrection, was some personifying deity; therefore they laid hands on him, and brought him, not as a criminal but as a subject of curiosity, up to a public place, where a great many people might hear his formal explanations: to the Court of the Areopagus, marked on the plan and map. There, as at Pnyx, were a tribunal and seats cut in the solid rock. There the Senate met and determined causes; once the most famous and weighty tribunal, but in St. PAUL's day dwindled in their consequence, having lost their jurisdiction in civil matters. Though they still pretended to judge of religious concerns, and maintained that no strange worship could be introduced till it had first received their approbation, their celebrated court-house had in fact become little more than a point of meeting for those who desired 'either to tell or hear of something new.'

If these Areopagites had sanctioned his doctrines, they would have been added to the extensive religious code of the Athenians. The Apostle, therefore, shrewdly for his own safety against the charge which had ruined SOCRATES, and for the acceptance of his own doctrines, engrafted at once his religion on their existing superstitions, and assumed the 'unknown God,' to whom their altar was erected, to be the same true GOD whom he worshipped, and whom he would preach and explain to them; and thus boldly exclaims: 'Whom ye ignorantly worship, Him declare I unto you.' What a situation! Says the observing Professor ROBINSON, 'Standing on this elevated platform, surrounded by the learned and wise of Athens, the multitude being on the steps and in the vale below, PAUL had directly before him the far-famed Acropolis, with its wonders of Grecian art; beneath him, on his left, the majestic Theseium, a temple of THESEUS, the earliest and still most majestic of Athenian structures; while all around other temples and altars filled the whole city. Yet here amid all these objects, of which Athenians were so proud, PAUL hesitated not to exclaim: "GOD, who made the world and all things that are therein—He, being Lord of Heaven, and earth, dwelleth not in temples made with hands." On the Acropolis were the three celebrated statues of Minerva: one of olive wood; another of gold and ivory, in the Parthenon—the masterpiece of PHIDIAS; and the colossal statue in the open air, the point of whose spear was seen over the Parthenon, by such as sailed along the Gulf. To these PAUL probably referred, and pointed, when he went on to affirm, that

"the Godhead is not like unto gold, or silver, or stone, graven by art and man's device." Indeed, it is impossible to conceive of anything more adapted to the circumstances of time and place, than is the whole of this masterly address. The course of the argument, too, is masterly,—so entirely adapted to the acute and susceptible minds of his Athenian audience.'

But modern Athens is, in truth, with the few exceptions we have pointed out, a waste of doubtful traces and nameless ruins. It will be seen by a glance at the plan of the city, that the interrupted remains of the ancient walls are far more extensive than the walls of the modern city, and by the last accounts, Athens now contains only thirteen hundred houses, and twelve thousand inhabitants. About three-fourths of its inhabitants are Christians, and have a bishop at their head. Modern Athens has been a missionary station, and, as we stated in our article on Greece, still remains so, having a missionary of the Episcopal denomination from the United States.

THE CITY OF ROME.

IN the Books of the Old Testament, written in Hebrew, we find no mention of Rome, Romans or Italy. But in the *Maccabees* and in the New Testament, they are often mentioned,—1 *Mac.* viii. 1, 2. Like that of most ancient cities, the origin of Rome is a fable; there is enough said of it, with particularity of names and character, but, evidently, the title of office has become the name of an individual; and a tribe or nation, with its appellation, is personified as a hero or a god. Under these cautions, in the trust of their verisimilitude and probability, we take the general course of the biographical fables, as a sort of epitome of civil and military events; but the succession of chronology, and the distinction between causes and effects are very vague.

The origin of Rome was not from Nomads, as foreign conquerors or colonists, but rather a gradual aggregation of neighboring tribes. The city was the beginning and the nucleus of the Empire. We have pretty detailed accounts of what was in the ancient city, and very many of the remains can at this day be identified.

The Pelasgi, coming perhaps from the cradle of the human race on the banks of the Euphrates, to Greece, first, afterwards settled in Italy on the site of Rome, as Arcadians and Siculi, which latter owned Rome, and fled thence from the Opici or Oscans, a tribe of which, called Casci, overpowered also all the Pelasgians of Latium. Palatium, on the declivity of the Apennines, was a town of these Opican or Oscan aborigines.¹ Strange enough, about the year A. D. 1840, the language of the south of Poland has been discovered to be a relic of these ancient Oscans. The original site of Rome was on the hill Palatium, separated by a swamp, afterwards drained, and called the Velabrum, from the river Tiber on the southwest. This was the Acropolis; around it grew up the town, whose rude, enclosing fortifications, TACITUS could trace A. D. 110.² It ran under three sides of the hill, leaving the other side bounded by the swamp, whence it was called Square Rome.

There is reason to suppose that there were other settlements on the neighboring hills. Of the hills, the Palatine, the seat of the Oscan Ramnes tribe, or true Romans, was in the centre and first occupied, and sometimes put by way of eminence for the whole. Here was Rome founded by ROMULUS, or some other, about B. C. 753; and here was the residence of the Roman kings, of AUGUSTUS and the Roman Emperors; thence Palatium, or palace, has ever since been applied to the resi-

¹ *Dion. Hal.* 1. 14—73.

² *Ann.* 12, 24.

dence of a monarch. Here, too, was the library of AUGUSTUS. The Cælian hill, inhabited by the Luceres, Tyrrhenians or Tuscans, one of the thirty Latin towns of that region, and remains of the conquered Pelasgian Latins who removed there from the Solonian plain south of the city,¹ was next added to Rome.² Next the Esquiline, having two summits, where were afterwards the splendid gardens of MÆCENAS, was added.

Afterwards, the Titienses, or Sabines, came from the city of Cures, and occupied the Quirinal, the extreme northern of the hills of Rome, and also the Capitoline, on which was the Tarpeian rock, and subsequently the Capitol. These latter, by treaty, united themselves to Rome, and swelled its boundaries. There was also the Viminalis, and to the extreme south the Aventine Hill, the burial-place of REMUS, looked upon as a place of ill omen, and always excluded from the hallowed boundary—even when it was substantially a part of the city. Thus is made out the ‘seven-hilled’ epithet of Rome.

The Collis Hortulorum, i. e. Hill of Gardens, taken into the city by AURELIAN—where were the gardens of SALLUST—is a continuation, in a northwest direction, of the Quirinal hill, and is now called Monte Pincio. This, with the Janicular hill, across the river on the Tuscan side, built upon and fortified by ANCUS—and the Vatican hill, were afterwards added to the city. Thus the Tiber ran among these hills, and through the city; ANCUS MARTIUS, who settled the Latins on Aventine first, B. C. 630, built a harbor at Ostia, the mouth of the Tiber, thirteen miles from Rome.

The more ancient part of the city, as the Palatine, was called ‘Oppidum,’ i. e. ‘Citadel;’ the newer and better built, ‘Urbs,’ i. e. ‘City.’ The first walls around the city were low and weak; the king TARQUINIUS PRISCUS, about B. C. 593, improved them, making them of squared stone. They were, of course, necessarily changed with the changing size of the city. The gates, at the death of ROMULUS, B. C. 716, were four, when the inhabitants amounted to only 4000; in the time of PLINY, A. D. 78, they were thirty-seven, and the circumference of the walls was thirteen miles.³

Below ground, were the massive works of the Etruscan ruler ANCUS, above mentioned; sewers, or public drains, which in after times were viewed with astonishment, as the works of giants, and which exist unshaken to our day. He, too, built the substructions of the Capitol, and levelled a site for the erection of an immense temple on the Capitoline; and erected porticos and booths around the original marsh of the Forum Romanum. SERVIUS TULLIUS, about B. C. 610, introduced Latin and Grecian customs: he improved the walls of the city. NUMA had consecrated the temple of Vesta to the Latin worship; built a temple to the Etruscan Janus; dedicated the Sabin priests to the service of the Sabine Quirinus, and erected for them the temple of Fides Publica, i. e. Public Faith, as the emblem of mutual confidence. The last TARQUIN, about 510, B. C., spent the amount of his military spoils, and even brought workmen from Etruria, and, like the Egyptian kings, kept them at forced labor, to build a temple to Capitoline Jove.

The Roman City—for she owned territory only as ‘fields,’ and herself formed the state—now, B. C. 509, became a Republic, and her aggrandizement from her successes was immense: the inhabitants of Veii, and of other conquered towns, were compelled to migrate to the City of Rome.

The Gauls, B. C. 390, burned its houses, but vainly besieged its Capitol. After debate, it was decided to rebuild on the old site, instead of moving to the fortifications of the

ancient town of the Veii, and it was hastily and irregularly rebuilt. As power grew, so the city grew. APPIUS, B. C. 312, for the first time since the kingly era, employed the revenues of the state, its plunder and tributes, in the building of an enormous aqueduct; and in making from the city to Capua, afterwards to Brundisium, 350 miles, the most remarkable highway of the Roman Empire. The latter, still a travelled road, is fourteen feet broad, not of broken stones, but of solid masonry; squared by line and rule, and smoothed and fitted so that the joinings are scarcely perceptible. The stones are from one to five feet square, with two strata below, the first of rough stones cemented with mortar, the next of gravel, and the whole about three feet thick, covered again on the top with gravel.

These freestone causeways were so raised as to command a prospect of the adjacent country, and had on each side a raised row of larger stones for foot-passengers, with stone horse-blocks, mile-stones, and public houses. They were also soon bordered by grave-stones and monuments, as it was a custom to bury by the side of the road. B. C. 183, the wealth of the city of Rome, from her plundering conquests, was immense: then they built the Flaminian Way, leading from Rome to Ariminum and Aquileia, improving in embellishment upon the Appian Way. About B. C. 179, the Romans began to pave the streets of their capital with flag-stones, and to lay down excellent roads in every direction round the city. M. P. CATO and his colleagues, B. C. 50, caused the standing water in the city to be drawn off, and the hollows, as well as the Aventine hill, to be paved, and rebuilt the public Basilica Porcia.

GRACCHUS, about B. C. 123, from political motives, sought to surpass, in his improvements of the city, whatever had been undertaken at any previous epoch. At that time a stone theatre was nearly erected, but was pulled down by the Consul SCIPIO, as a Grecian innovation, and a decree passed that no permanent structure of the kind should be in future undertaken in Rome, or within a mile of its walls.⁴ With luxury grew the ambition and rivalry of individual leaders, and their magnificence. About B. C. 63, LEPIDUS built a splendid palace in Rome, of yellow Numidian marble; this was even then blamed, and made matter of public accusation as extravagance; but LUCULLUS, consul four years after, to outdo him, procured black marble from Numidia, still dearer, and built of that. In five-and-thirty years from that time there were more than a hundred palaces in Rome, amongst which that of LEPIDUS was the humblest. CRASSUS at that time built up whole streets of cheap houses, as an investment. CICERO, in his time, about fifty years B. C., gives the preference to Capua over Rome, in its general appearance, streets and architectural beauties. Rome, he says, is built on uneven ground, with portions of it buried in a valley, has enormously lofty houses, wretched pavements and narrow streets. B. C. 50, CÆSAR, after becoming all-powerful, and sole general and dictator, launched into schemes of ostentation. He extended the city and the pomœrium, or outskirts; designed to build a theatre, larger than that just built by POMPEY; and to found magnificent libraries; but he was killed, and OCTAVIUS CÆSAR returned from Actium, Emperor of Rome.

According to VITRUVIUS, the public buildings of the Romans in the regal and consular times, were rude enough—as in the early nations of the East—vertical supports of stone, with wooden beams. This was so till they knew Greece. Down to the conquest of Asia, and the termination of the Republic, B. C. 31, Rome continued a city of wood and brick. With the establishment of the Empire, architectural works were

¹ *Dion. Hal.* ii., 37; *Niebuhr*, *Hist. Rome*, i., note 739.

² *Dion. Hal.* ii., 50.

³ *Plin.* iii., 5; s. 9.

⁴ *Val. Max.* b. ii., c. 4.

multiplied, and then arose, in rapid succession, temples, amphitheatres, baths, bridges, and palaces, magnificent in their embellishments as well as in their architecture, which was the only art into which the Romans entered with national feeling. To it they added the Tuscan and Composite orders. In the invention of forms the Romans failed, and their architecture, like their language, is imperfect as to variety, symmetry and taste; but, whether the magnitude, the utility, or their knowledge be considered, their practical works of building are unrivalled. They first boldly applied and exhausted the powers and principles of the arch; spanned rivers; heaved streams into the air, and poured from afar into the capital their floods of freshness and health. The self-balanced dome, extending a marble firmament over head, the proudest boast of modern skill, has yet its prototype and its superior in the Pantheon.

The same stupendous and enduring character pervaded all the efforts of Roman art. Where the Greeks called in the operations of nature in aid of the weakness of art, availing themselves of some hollow mountain side for the erection of places of public resort; the imperial masters of Rome caused such mountains to be reared of masonry, within their capital, for theatres, amphitheatres, and circi,—palaces, temples, baths, porticos, arches of triumph, commemorative pillars,—basiliæ, or halls of justice,—fora, or squares,—and bridges; without mentioning the astonishing highways, which, beginning in Rome, extended to the extremities of the empire;—all were constructed on the same grand and magnificent plan.¹

The baths, particularly the building for the accommodation of the people—well imitable by those governments of modern times who profess so much for that class—were reared among extensive gardens and walks, and often were surrounded by a portico. The main building contained spacious halls for swimming and bathing; others for conversation; others for various athletic exercises; others for the declamation of poets, and the lectures of philosophers. Those erected by the emperors were of great magnificence; these establishments were like cities; incrustations, metals and marbles were all employed in adorning them. The baths of CARACALLA had two hundred columns, and sixteen hundred seats of marble, for three thousand sitters at one time. Those of DIOCLETIAN surpassed all others in size and decoration, and were enriched with the Ulpian Library. One of the halls of this edifice forms, at present, the church of the Carthusians, which is among the largest, and yet most magnificent churches of Rome. On this very spot, where the organ and the choral strain of devotion are now daily heard, DIOCLETIAN is said to have employed, in the construction of his baths, forty thousand Christian soldiers, whom, after degrading with all the insignia of infamy, he caused to be massacred when the edifice was completed.² In the time of the Republic, the baths were of cold water; MÆCENAS, B. C. 25, first erected some for hot water. AGRIPPA, B. C. 20, increased the number of public baths to one hundred and seventy, and in two hundred years, there were eight hundred in imperial Rome.

The amphitheatres were designed for gladiatorial shows, and Jews and Christians, by thousands, suffered there. TITUS FLAVIUS VESPASIANUS caused the first one of stone to be erected by seventy thousand captive Jews. It was called the Colosseum, or Coliseum, from a colossal statue of NERO, which was near it; and it still stands one of the most remarkable curiosities of the present city. B. C. 59, SCAURUS built, of marble, a theatre which held thirty thousand people.

Thus have we traced the city of Rome from the rude cabins of a tribe to unsurpassed splendor. The capture and burning

of the city by the Gauls, B. C. 390, above mentioned, greatly changed its appearance; then the consummation of that boast of AUGUSTUS, that he 'had found Rome of brick, and left it of marble;' and the vast conflagration in the time of NERO, A. D. 64, which utterly consumed three of the fourteen districts into which the city was divided, and left standing isolated fragments only of seven others, and three divisions of the old city untouched; these revolutions must have obliterated nearly all traces of the original place. NERO laid the fire to the incendiarism of the Christians, and subjected them for it to a general persecution; but he appropriated the site of the burnt district to his own Golden House, a most extravagant palace, to be surrounded, too, with magnificent buildings—many of which were actually erected—the streets straightened, and the height of the houses restricted to seventy feet.

Rome continued to be improved under all the Emperors down to the time of HONORIUS, A. D. 410. In his time, the Goths, under ALARIC, captured and sacked the city. It was in a great measure rebuilt by THEODORIC, A. D. 500; but by the last disaster, and the still greater devastations of the Gothic king, TOTILA, A. D. 547, it lost much of its ancient splendor. A. D. 1494 it was taken by CHARLES VIII. of France; and again, A. D. 1527, it was stormed and sacked by the French, under the Constable BOURBON, and continued thenceforth to wane.

The nobles have reared, from the ancient buildings, whole palaces in the modern city, mostly located in the Campus Martius; and ruins and fragments are piled to the height of from five to thirty feet over the ancient city, whence some of the latter Popes have sought to dig it over to preserve the relics.

In the most flourishing period—the end of the republic and the beginning of the imperial monarchy—the citizens were 300,000, and the residents 2,000,000. In the time of AURELIAN, the walls were considerably enlarged. The wall yet remaining, built by BELISARIUS to resist the Goths, A. D. 542, is about fourteen miles in circumference. The number of private buildings amounted in the reign of THEODOSIUS, A. D. 390, to 48,382. Its present population is 155,000.

We can but briefly touch upon the modern appearance of this site of ancient grandeur, middle hierarchy, and modern propagandism. We will but intimate the remains that are shielded by the seal of the Christian Religion from dilapidation and ruin, as were the families of Hebrews from the destroying angel, by the marks on the door-posts.

The ancient aqueducts still reach across the plain their rows of lofty arches, and supply the city, as AGRIPPA, and others caused them; while some are interrupted, and the open ditches on their top, through which the water ran, are dry and hung with plants. The most magnificent entrance into Rome is the Porta del Popolo, or Gate of the People, formerly the Flaminian gate. There are left, also, the foundations of the Capitol; the Pantheon of AGRIPPA, which is now perfect, with its Corinthian columns, and its dome, and is turned into a Christian church, called ST. MARY of the Rotunda, from its circular form. The Colosseum, whose area drank the blood of thousands of Christian martyrs, is now surrounded inside by crosses, stationed at intervals, offering, by their inscriptions, indulgences to the pilgrim who shall go the rounds, and say his prayers at each. The brazen column of TRAJAN, in his Forum, one hundred and twenty-five feet high, and the marble one of ANTONINE, one hundred and forty-eight feet high, are both perfect, and surmounted respectively by the statues of ST. PETER and ST. PAUL. The mausoleum of HADRIAN, now despoiled of its 3000 statues, and made the Castle of St. Angelo; the Ælian bridge, built by HADRIAN; the mausoleum

¹ *Memes*, p. 270.

² *Bell on Baths*, 12.

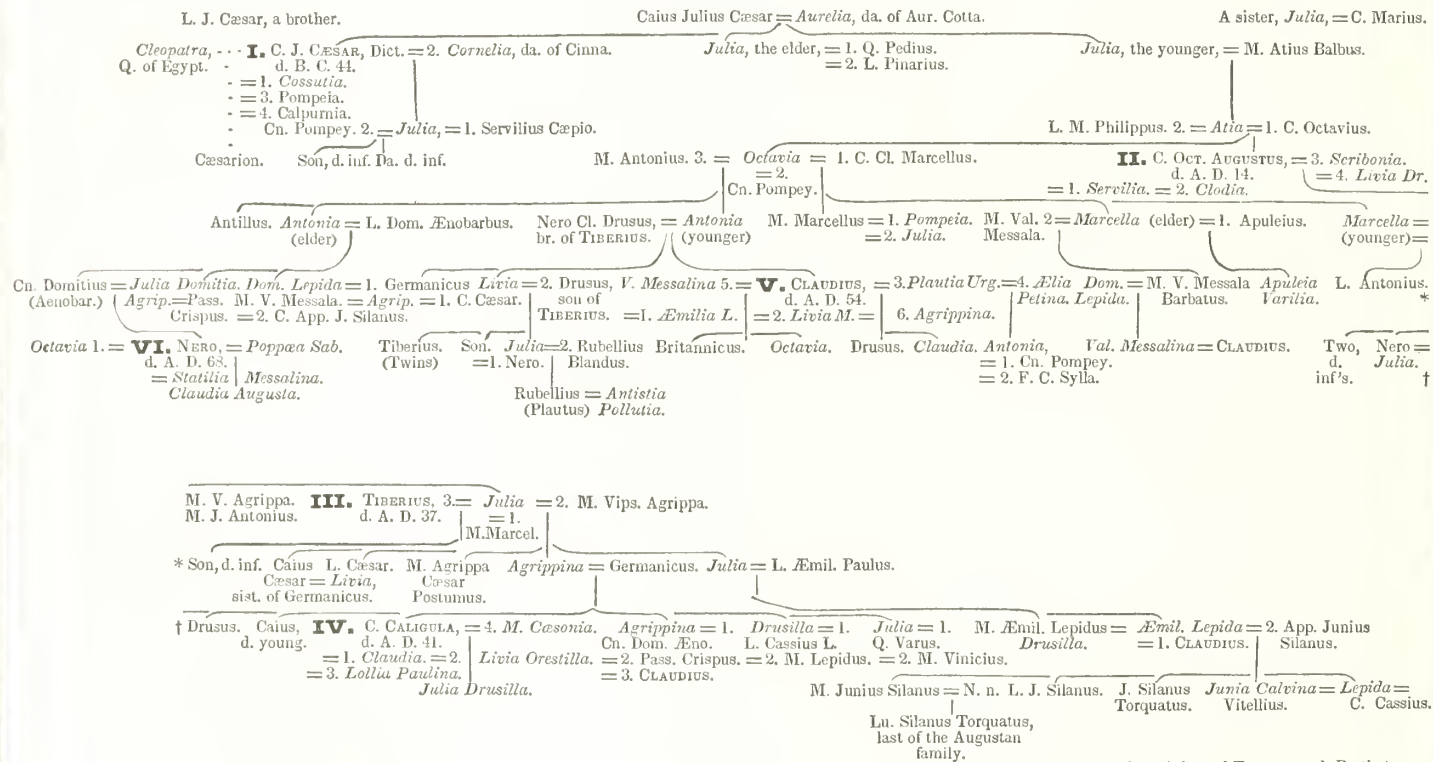
of AUGUSTUS; the triumphal arches of SEVERUS, TITUS, CONSTANTINE, JANUS, NERO, and DRUSUS; the ruins of the temples of Jupiter Stator, of Jove the thunderer, of Concord, of Peace, of ANTONINE and FAUSTINA, of the Sun and Moon, of ROMULUS, now church of St. TOTO; of REMUS and ROMULUS, now church of Sts. COME and DAMIEN; of PALLAS, and the forum of NERVA; the temple of Manly Fortune, now church of the Armenians; and that of VESTA; also the baths of DIOCLETIAN, and of NERO's golden house, still exist. On Mount Palatine are ruins of the palace of the Cæsars. There are ruins of the theatre of POMPEY; of MARCELLUS; ruins of the ancient Forum, now the cattle fair; the bridge of HORATIUS COCLES, or Ponte Sublicio; that of the Palatine; the grand Circus; the Curia Hostilia; the arch of GALLIENUS; portico of PHILIP and of OCTAVIUS; the temple of Minerva Medicea, or 'the healing;' of Venus and Cupid; the amphitheatre 'Castrens,' or the Soldiers'; the aqueducts of the Claudian stream; the baths of CARACALLA, and of TITUS; tombs of the Auruncian family; of the Scipios,

the circus of CARACALLA; the temple of Honor; that of Virtue; of Ridicule; and that of Female Fortune; of Bacchus. The marble pyramid tomb of CAIUS CESTIUS, 102 feet high, and 22 feet thick, of masonry, is still entire, and let into the city walls, at the Protestant burying ground. The house of CICERO is denoted by existing ruins; and lastly, just behind the Capitol, towards the Forum, is the prison of JUGURTHA, called 'Carcere Mamertino,' i. e. the Mamertine prison, a low dungeon, small, and with grated windows, where it is said St. PETER the apostle was confined.

Modern Rome has very many 'Relics,' connecting it with the New Testament. The place of burial of St. PAUL is said to be here, as mentioned in the article on his travels. So too the marble steps of 'PILATE's palace, trodden by the feet of JESUS,' have been transported hither, and are now covered with a church, and are daily worn by the ascending knees and pressed forehead and lips of male and female, noble and humble devotees.

FAMILY OF THE CÆSARS,

AS ILLUSTRATING PORTIONS OF THE NEW TESTAMENT.



FROM SUETONIUS, (ed. Patini,) and TACITUS, (ed. Brotier).

TABLES

OF

TIME, MONEY, WEIGHTS, LENGTH AND CAPACITY, MENTIONED IN THE BIBLE.

THIS, though a necessary, is a most uncertain subject. Our knowledge of the interpretation of these matters among the Jews, is derived chiefly from two sources, the Talmudic writers, and PHILO, of A. D. 41—54, with JOSEPHUS, of about A. D. 70; these sources differ very much. Books have been written on the subject;—the chief English are, Dr. ARBUTHNOT,¹ Bp. CUMBERLAND,² Mr. GREAVES,³ and Dr. HOOPER;⁴ there are also M. RAPER,⁵ KELLY,⁶ Pres. J. Q. ADAMS,⁷ and Prof. WURM⁸ of Stutgard. The authors of the Universal History have given the preference to Dr. ARBUTHNOT's results, they say, by reason they are more adapted to the capacity of every reader; and on the other hand do not differ in any considerable matter from the other learned writers.⁹

The Tables in our common English Bible are very vague and do not pretend to be accurate. The Tables in JOSEPHUS¹⁰ vary much from those of Dr. ARBUTHNOT, &c. Much of the difference on these subjects must be the same as occurs frequently in modern History, when values change by legislation or custom, while names remain.

SCOTT,¹¹ CALMET¹² and MANSFORD¹³ follow chiefly Dr. ARBUTHNOT. HEWLET, in his Prolegomena, extracts chiefly from ARBUTHNOT's weights and coins, from Bp. CUMBERLAND, for measures of capacity, and from others; but always with many corrections and additions; and he has several wise remarks and references on the whole subject. We quote largely from him, and have adopted, mainly, his tables of Jewish measures,¹⁴ while we have taken Prof. WURM's values of Greek and Latin coins, from Prof. ANTHON, as above referred to.

The ancient year of the Hebrews consisted of twelve lunar months. This was also the rude computation of the Chaldeans, Egyptians, and other ancient nations. To make this lunar year correspond with the solar, they annually intercalated five days. Scripture says nothing about intercalation, but by the express commands of GOD, MOSES computed the year by moons, and after the Exodus, this was strictly kept for their appointed fasts and festivals. At the end of three, and sometimes at the end of two years, they had a whole month called the "Ve," or "second" Adar. This was done or omitted according to the time of the full moon in the month Nisan.

During the Babylonish Captivity and after, the Jews, profiting by the astronomical knowledge of the nations with whom they mixed, adopted the use of the Metonic Cycle of nineteen years, and afterwards its multiple, the Calippic Cycle of seventy-six years, to adjust their lunar with the solar year; and finally, about A. D. 360, Rabbi WILLEL reduced the Jewish year to the rules and intercalations of the Julian.

All the names of the above months are not found in Scripture; their designation was by the ordinal numerals, except Abib or Nisan.¹⁵ The other names in our Table are not Hebrew but Chaldee or Syriac, and probably crept in as marginal glosses,¹⁶ most of them occurring only in books written during the Captivity or after it. The Jewish months beginning at the equinoxes, of course, divide our months.

At first the Jews began their year like the Chaldeans and Egyptians, with the autumnal equinox, (as did the French Republic in modern times,) or the month Tisri, and continued to date from it their common transactions and events, their Jubilees and Sabbatical years; for which reason this is considered the beginning of their "Civil Year." But after their departure from Egypt, they instituted, by GOD'S command, in commemoration of His wonderful deliverance of them, another year, which commenced at the vernal equinox; that is, with the month Abib or Nisan, and this they called their "Sacred Year."¹⁷

The First day was "New Moon;" the Jews, for fear of mistaking, kept two days for their moon; when it was expected, though not visible, and one when its faint crescent made its appearance.

Nisan means "flight," referring to that out of Egypt, which took place in this month. Abib signifies "a green ear of grain," which is then growing. Tif is a Chaldee word, meaning "splendor and glory," and was first given from the building of the Temple by SOLOMON, or from the "full beauty" of the flowers; or the "bright, serene sunshine," which then, in Judea, follows the latter rains. Sivan some call a "bush, thorn, or bramble," others, "to be glad," as springing nature then is. Tammuz, or Tammus: this is supposed to have been borrowed from the worship of the Syrian idol Tammuz, the same as the Greeian Adonis. Ab was so called from the "fruits" which then "swelled and ripened." Elul means "mourning and lamentation;" it was so called, as the time of preparation for the great day of Atonement, which was solemnized on the tenth day of it.

Tisri means the "autumnal season," when the Hebrews and other ancient nations thought the world was created, and therefore then commenced their Civil Year. Eltanim means "mouth of harvests." Bul, some think, means a "state of decay," referring to vegetation at this season; others, a "flood," from the rains of the time. Marchesvan means, metaphorically, the "belching" forth of rain. Cisleu means, "cold;" when winter sets in, and fires begin to be lighted in Judea. Tebeth means "dirty or miry," as the country is after the autumnal rains. Shebeth, Shebor or Sabol, in Hebrew, means a "rod, staff, or sceptre," some think it of Persie origin at DARIUS' rule; others, to be the rod-like appearance of bared shrubs and trees; or of the young planted ones, which were numbered by the Jews, at this time; or the distinctive staff which the head of every tribe had and exhibited in procession or otherwise, this month; or it may allude to the "spear shafts" cut at this season. Adar signifies a "rich, splendid, magnificent mantle," as the climate of Judea then strows, of verdure and blossoms, over the earth.

The days of the week were numbered in the order 1st, 2d, &c., to seventh day or Sabbath. The Jewish day was, like that of the modern Italians, twenty-four hours from sunset to sunset; but they were obliged to adopt the division of their Roman conquerors, into day and night of twelve hours, calling them the 1st, 2d, &c., hours of the day or of the night respectively. The night also they divided from sunset to sunrise, varying in hours with the seasons, of course, as mentioned in the Old Testament, into three equal watches; and, as mentioned in the New Testament, into four equal watches; the 1st watch, the 2d, or middle watch, the 3d, or cockcrow-

¹ Tables of Coins, Weights and Measures. ² Scripture Weights and Meas.

³ Misc. Works.

⁴ Phil. Trans. R. Soc. Lond. 1760—1761.

⁵ Rep. to Cong. Weights and Meas. 1821.

⁶ Univ. Hist., Pref., 34.

⁷ Com. vol. vi., p. 793.

⁸ Scrip. Gaz., p. 474.

⁹ Gen. vii. 11; viii. 4, 5, 13, 14, and Pentateuch, generally.

¹⁰ Grot. on 1 Kings vi. 1, and Poli Synopsis.

¹¹ Inq. into State of Anct. Meas.

¹² Univ. Cambist.

¹³ Anthon's Clas. Dict., p. 1411.

¹⁴ Whiston's Ed., 1829, p. 630.

¹⁵ Dict. Bib. p. 988-9.

¹⁶ Com. and Annot. on S. S. vol. i., p. 46 to 77.

¹⁷ Exod. xii. 2.

ing, and the 4th, or morning watch. Hour, in the New Testament, does not always denote a measure of time, but merely the coincidence of events.

The Jews kept regular calendars, but none are now extant.

All we can attempt under the head of ancient money, will be to show the relative value of the money mentioned in Scripture as computed in money of this age and nation. There is of course in this, as in all measures, more certainty in calculating the equivalents of the standards of Greece and Rome, than those of the Jews.

As the Romans reckoned by sestertii and denarii, and the Greeks by drachms, so the Hebrews reckoned their sums of money by shekels, which is a word derived from the Hebrew word "to weigh;" because the shekel, with the Israelites, was not merely a silver coin, but served as the standard weight, to which all others were reduced.

It was called by the Greeks, "siklos," and "siglos." The Persians and Egyptians made use of the same word to express a certain coin. The value of the shekel has been collected from weighing several shekels that are still preserved in the collections of the curious; where considerable allowance must be made for the wear and corrosion of the metal.

There have been designated twelve forms of this most ancient of all coins; and they varied in size in successive ages, weighing from 218.57 grains, at which our Tables are calculated, to 273.6 grains; though 219 grains seem to have been its general weight. In money, 50 shekels made a maneh, in weight, 60 shekels.

The impressions on the ancient shekels were, a rude representation of the pot of manna on one side, and AARON'S rod,

with the almond blossoms, on the other.¹ But after the Babylonish captivity, the Jews substituted an urn, or rather a chalice, smoking with incense, on one side,—and an olive branch on the reverse. The inscription, in general, was simply a "shekel of Israel," or a "half-shekel of Israel," &c., according to the value of the coin, on the face, and "Jerusalem the Holy," on the reverse. The ancient Samaritan characters were always used on this occasion, even down to 137 years before Christ.

There is mention made in the Scriptures, of a "Kesitah"² or "lamb," or "Kesitoth," from the impression of a "lamb" upon it.³

In our Tables silver is valued at \$1.11.1+, and gold, at \$17.77.7+ per oz.

The Scripture measures of length have less controversy about them; there is a greater difference between the Rabbis and JOSEPHUS, in their account of the Jewish measures of capacity, than even in that of their weights and coins. Some of the dry and the liquid measures were used convertibly. The satum or seah, is one of the oldest measures for dry things,⁴ though rendered indefinitely in our translation, "measure."

In the Hebrew Scriptures are also found, nebel, asisa, nod, cad, aboth, purah, and bacbuc, which some authors take for certain measures; but they rather seem to have been the names of vessels of no determinate capacity, like our pails, tubs, flagons, baskets, &c.

¹ Numb. xvii. 8.

² Gen. xxiii. 16; xxxiii. 19. Job xlii. 11; Judg. xvi. 5; 2 Kings vi. 25.

³ See the Metrologie of Paucton for anct. coins, &c.; and Kelly's Univ. Cambist for modern ones.

⁴ Gen. xviii. 6; 1 Kings xviii. 32; 2 Kings vii. 1, 16, 18.

TABLES OF TIME, MONEY, WEIGHTS, LENGTH AND CAPACITY MENTIONED IN THE BIBLE.

1st Mo. Nisan or Ahih (Neh. ii. 1; Ex. xiii. 4; xxiii. 15; xxiv. 18; Esth. iii. 7; Deut. xv. 1.)

2. Zif, (1 Kings vi. 1.) or Jyar.

3. Sivan (Esth. viii. 9.)

4. Tammuz, or Thamuz, (Ezek. viii. 14.)

March

and

April.

April

May.

May

June.

June

July.

5. Ab.

6. Elul, (Neh. vi. 15.)

7. Tizri or Ethanim, (1 Kings viii. 2.)

8. Bul, (1 Kings lxiii. 8.) or Marcheswan.

July

August.

August

Sept.

Sept.

Oct.

Oct.

Nov.

9. Cisleu or Chisleu, (Neh. i. 1; Zach. vii. 1.)

10. Tebeth, (Esth. ii. 16.)

11. Shebor or Sabat, (Zech. i. 7.)

12. Adar, (Ez. vi. 15; Esth. iii. 7.)

13. Ve Adar, or 2d Adar, intercalated.

Nov.

Dec.

Dec.

Jan.

Jan.

Feb.

Feb.

March.

JEWISH MONEY.

A Gerah, .025

A Bekah, .253

A Shekel, .506

A Maneh or Hebrew Mina, 25.221

A Talent, 1518.312

A Solidus Aureus or Sextula, 2.673

A Siclus Aureus or golden Shekel, 8.103

A Talent of Gold, 24,319.000

GREEK MONEY IN N. TEST.

A Drachma, \$.175

A Beka or Didrachma, .351

A Shekel or Stater, silver, .703

A Maneh or Pound, 17.593

A Talentum, 1,055.593

A Talentum of Gold, 10,555.930

There were coins of gold and coins of silver with the same names.

ROMAN MONEY IN N. TEST., AS B. C. 33.

A Mite, Septon, \$0.019

An Assarium, .0077

A Farthing, Quadrans or Teruncius, .0039

An As, .0155

A Penny, Denarius, .1547

A Pound, Mina, 17.5932

There were coins of gold and coins of silver of the same name.

WEIGHT.

Troy. Lb. Oz. Pt. Grs.

A Gerah, .05 of Shekel, 12

A Bekah, .5 of Shekel, 5

A Shekel of the Sanctuary, 9 2.57

A Maneh, 60 Shekels, 2 3 6 10.23

A Talent, 50 Maneh, 113 10 1 10.23

A Mule's Burthen, 200

LENGTH.

Feet. Inch.

A Digit, .9+

A Palm, 3.6+

A Span, 10.9+

A Cubit, 1 9.8+

A Fathom, 7 3.5+

Ezekiel's Reed, 10 11.3+

An Arabian Pole, 14 7.1+

A Schoenus, or measuring line, 145 11 +

LENGTH.

Feet. Inch.

A Hair's breadth, .0208

A Finger somewhat less than, 1

A Hand's breadth, 3

A Foot, 12

A Holy Cubit, 3

The King's Cubit, 1 9

A Reed, 9 3

A Furlong, 125 Paces.

THE LONGER SCRIPTURE MEASURES.

Mile. Paces. Feet.

One Pace, 5

One Mile, 1056

A Cubit, 1.8

A Stadium, 145 4.6

A Sabbath day's journey, 729 3

An Eastern mile, 1 403 1

A Parasang, 4 153 3

A day's journey, 33 172 4

Another Oriental Span equals one third of a Cubit.

DRY MEASURE.

Pk. Gal. Pints. Sol. Inch.

A Gachal, .141 .031

A Cab, 2.833 .073

An Omer or Gomer, 5.1 1.211

A Seah, 1 0 1 4.036

An Ephah, 3 0 3 12.107

A Letech, 16 0 0 26.500

A Chomer, Homer, 32 0 1 18.969

or Corus,

DO. ACCORDING TO JOSEPHUS.

Quar. Bush. Pecks. Pints.

.1749

3.874

7.0152

1.4615

1.0961

5.4807

1.3702

LIQUID MEASURE.

Wine Gal. Pints. Sol. inch.

.625 .1+

.833 .2+

3.333 .8+

1 2 2.5+

2 4 5 +

7 4 15.2+

75 5

DO. ACCORDING TO JOSEPHUS.

Hogshd. Gal. Pints.

.8612

1.1483

4.5933

1.7225

3.4450

10.3350

Coron, 1.6405

TO THESE MAY BE ADDED

A Measure or Choenix, 2 pts.

A Metretes of Syria, (John ii. 6,) equal to the Roman Congius, 7.5 pts.

A Pot or Sextary, 1.5 pint

An Eastern Cotyla, .001 of an Ephah, .166 "

This Cotyla contained just 10 oz. Avoirdupois of

rain water; the Omer 100; the Ephah 1000; and the Chomer 10,000.

A Firkin contained 4 gals. 4 pints.



AN EXPLANATORY INDEX TO THE NATURAL HISTORY OF THE BIBLE;

122

BEING

A COMPLETE LIST, EXEGETICAL, SCIENTIFIC AND DESCRIPTIVE, OF THE ANIMALS, PLANTS, GEMS, &c., MENTIONED IN THE SCRIPTURES.

English version.	Bibl. Heb.† or Greek.	Texts where the word occurs.	Scientific name, &c.	Remarks.
ADAMANT	SHAMYR, <i>adamas</i>	Je. 17: 1. Ecclus. 16: 16. Ez. 3: 9. Zch. 7: 12.	Diamond; <i>smyris</i> is diamond-dust.	*** NOTES:—This list is partly from the late Rev. Dr. HARRIS's learned and complete Dict. of the Nat. Hist. of the Bible. † The Hebrew names are in small capitals; the Greek, in Italic type. The numbers (1), (2), (3), &c., refer to the figures in the plates.
ADDER	SHEPHYPHOUN	Gen. 49: 17.	Heb. means 'glider,' or 'spotted.' <i>Cerastes</i> ?	
..	(18) PETHEN	Ps. 59: 4. 91: 13. Is. 11: 8.	Heb. means 'twister.' See Asp. Viper.	
..	'AKSHUB	Ps. 140: 3.	Coluber Hannash Asuaed (?) <i>Forsk.</i>	
..	TSEPH'A, TSIPH'ONY	Pr. 23: 32. Is. 11: 8. 14: 29. Je. 8: 17.	Gesenius tr. 'viper-brood,' and 'adder.'	Its snowy whiteness and pellucidity fit it for ornaments. Red sandal-wood; still much used for musical instruments. The Heb. is like the Armenian, <i>ngus</i> ; Latin, <i>nux</i> ; Eng., nuts. Heb. 'early waker,' from its readiness in being first to blossom. <i>Gesen.</i> says it is the Almug, <i>i. e.</i> sandal-wood; some say Brazil-wood, also much used now in the East, and called Fernambouk.
AGATE	SHEBOU	Ex. 28: 19. 39: 12.	Achates; a common gem.	
..	KADKOD	Is. 54: 12. Ez. 27: 16.	'Sparkler,' probably the ruby.	
ALABASTER	<i>alabastron</i>	Mat. 26: 7. Mk. 14: 3. Lu. 7: 37.	Alabaster, a carbonate of lime.	
ALGUM	ALGUMMYM	2 Chr. 2: 8. 9: 10, 11.	Pterocarpus Santaliorum (?)	The fibrous mineral cloth made of it is cleaned by fire; hence Peter uses the word for 'indestructible.' [seeds.] 'The cutter,' so the Heb., as ants 'nip off' the germs in storing Fig. (32) shows the Syrian antelope, male, female, and young. Heb. orig. sig. 'fucus,' sea-weed, whence came an alkaline paint. Qouph and Kephos are from the Sanscrit and Malabaric, <i>kupi</i> . Of fragrant 'breath,' and like the Arab. incl. citron (2, 66), lemon, &c.
ALMOND	(64) LUZ	Ge. 30: 37.	Amygdalus communis. (64)	
..	SHAQAD	Ge. 43: 11. Ex. 25: 33, 34. 27: 19, 20.	do. do. Nu. 17: 8. Ec. 12: 15. Je. 1: 11.	
ALMUG	ALMUGGYM	1 K. 10: 11, 12.	Pinus orientalis (69)? rather, the Almug?	
ALOE	(1) <i>aloe</i>	Jn. 19: 39.	Aloe communis. (1)	The Indian name is <i>aghi</i> , (Sanskrit, <i>agaru</i>), whence the Hebrew, Greek, and Latin names. Apparently a fabled flower. KHASHMAL is 'burnished brass;' and <i>elektron</i> (Sept.) a gold and silver amalgam.— <i>Gesen.</i>
LIGN-ALOE	(32) AHALOUTH	Ps. 45: 9. Song 4: 14.	Agallochum præstantissimum, alias, <i>aloe</i>	
..	AHALYM	Nu. 24: 6. Pr. 7: 17.	Socotrina. (32)	
AMARANTHINE	<i>amaranthinos</i>	1 Pe. 5: 4.	Amaranth, <i>i. e.</i> 'not fading.'	
AMBER	KHASHMAL	Ez. 1: 4, 27. 8: 2.	Succinum electricum. But see Brass.	The etymons of SHEPHYPHON, PETHEN, 'AKSHUB, TSEPHA, sig. resp. 'spotted,' 'twisting,' 'bending back,' 'hissing,' or 'protruding.'
AMETHYST	AKHLMAMH	Ex. 28: 19. 29: 12.	Amethystus, a violet gem.	
..	<i>amethystos</i>	Rev. 21: 20.	Amethystus, a violet gem.	
AMIANTHUS	<i>amianthos</i>	1 Pe. 1: 34.	Asbestos. Amianthus.	
ANISE	<i>anethon</i>	Mat. 23: 23.	Anethum graveolens.	[the Europ.] 1 Ch. 27: 30. 1 S. 9: 3. The oriental ass has more spirit than Ho. 8: 9. Ps. 104: 11. Je. 14: 6. (PEREH, 2: 24.) AYR means 'the swift,' PERA 'the runner;' and <i>oroud</i> 'the fleet.'
ANT	NEMALAH	Pr. 6: 6. 30: 25.	Formica Salomonis.	
ANTELOPE	(32) TSEBY	The word 'antelope' does not occur in SS.	See Roe, Hind, Hart, Deer, Gazelle.	
ANTIMONY	PHOUK	Je. 4: 30. 2 K. 9: 30. Is. 54: 11. 1 Ch. 29: 2.	Stibium; used as black eye-paint. See Paint.	
APE	(43) QOUPH	1 K. 10: 22. 2 Ch. 9: 21.	Simia Diana, (43) Greek, Kephos.	The seal is frequent in the Sinaïtic peninsula. Yielding <i>opobalsam</i> , flowing spontan. or by incision, and the best; <i>carpobalsam</i> , expressed from the ripe fruit; <i>hylobal-sam</i> , the poorest, from a decoction of buds and twigs. Holc. Durra (Arab. DURAH-ES-SEIFY) is millet; D. ES-SHAMY The Heb. means 'flyer in the dark.' [is maize.] Heb. means simply 'not checked by transplanting,' native. Some make it a whitish gum; the Rabbins tr. 'pearls.'
APPLE-TREE	TAPPOUAH	Pr. 25: 11. Song, 2: 3, 5. 7: 8, 8: 5. Jo. 1: 12.	Arab. TUFFAH. Pyrus?—or pyrus malus.	
ASH-TREE	(3) OREN, OF AOREN	Is. 44: 14.	Arbor Arab. spinosa baccifera.	
ASP	(18) PETHEN	De. 32: 33. Jb. 20: 14, 16. Is. 11: 8. Ps. 58:	4: 9. 13. Coluber baten. <i>Forsk.</i> See Adder.	
ASS	KHAMOUR, KHAMOR	Ge. 49: 14. Ex. 13: 13, &c.	Equus Asinus. Syrian ass. (27)	At Ps. 50: 10 tr. 'cattle;' Is. 73: 22, 'beast;' Jb. 35: 11, 'beasts.'
..	ONOS	Mat. 21: 2, 5. Lu. 13: 15. 14: 5.	Equus Asinus. Syrian ass. (27)	
SHE ASS	ATAOUN	Ge. 12: 16. 32: 15. 49: 11. Nu. 22: 23.	Heb. 'short stepper;' Qu? the statelier ass?	
WILD ASS	PERA, OF PEREA	Ge. 12: 16. Jb. 6: 5. 11: 12. 24: 5. 39: 5.	Onager, (37) swift and handsome.	
..	OROU	Jb. 39: 5. OREDIA, Da. 5: 21.	Ayron. Ge. 49: 11. <i>Onarion</i> , Jn. 12: 14.	The topaz is of Spain. Is. 2: 16. Ps. 48: 7, may ref. to 'sea-green.'
ASS'S COLT	'AYR	Is. 30: 6, 24. Zch. 9: 9. Jb. 11: 12.	Phoca, (seal), or Taxus, (badger), or both.	
BADGER	TAKHASH	Ex. 25: 5. 26: 14. 37: 7, 23, 36: 19. 39: 34, &c.	Terebinth resin? a shrub of Gilead? (31)	
BALM	(31) TSERY	Ge. 37: 25. 43: 11. Je. 8: 22. 46: 11. 51: 8.	Balsanum Judaicum? brought by the Q. of	
BALSAM TREE(35)	BA'AL-SHEMEN	Occ. not in SS. [Ez. 27: 17.]	Shela, and grown at Jericho and Engedi?	The topaz is of Spain. Is. 2: 16. Ps. 48: 7, may ref. to 'sea-green.'
BALM OF GILEAD			Holcus shoebr. Heb. 'bristling.'	
BARLEY	S'ORAH, <i>krithe</i>	Ex. 9: 31. Le. 27: 16, &c. Re. 6: 1.	Vespertilio vampyrus.	
BAT	'ATALEPH	Le. 11: 19. De. 14: 18. Is. 2: 20.	Laurus nobilis?	
BAY-TREE	(25) AEZRAKH	Ps. 37: 35, 36.	Ellipomacrostyla? (Beryl-crystal?)	These two kinds are commonest in Syria. Fig. (34) is of an old, white, Syrian bear, shot by Ehrenberg. Such as jackals, ostriches, wild beasts of the waste.
BELLIIUM	BEOLAKH	Ge. 2: 12. Nu. 11: 7.	Faba rotunda (horse b.). Phaseolus (kidney b.)	
BEAN	PHOUL (<i>i. e.</i> 'round.')	2 S. 17: 28. Ez. 4: 9.	Ursus arctos. Heb. 'moving softly and slowly.'	
BEAR	(34) DOB, DOUB	1 S. 17: 34, &c. Pr. 17: 12. La. 3: 10, &c.	Ferae. Beasts of the desert. (TSYAH).	
BEASTS	TSYHYM	Is. 21: 23. 13: 34. 14: 14. Je. 50: 39.	From AKH, to groan, &c., and SA'YR, hairy.	The Heb. name refers to its swarms and orderliness. But <i>Gesenius</i> tr. 'a kind of locust,' lit. 'leaper.'
..	OAKHYM, SE'ITYRYM	De. 1: 44. Jud. 14: 8. Ps. 108: 12. Is. 8: 18.	Apis mellifera.	
BEE	DEBOURAH	Le. 11: 22.	Gryllus onos? Blattia Egypt. (23)?	
BEETLE	(23) KHARGOL	Ox, AELEPH, ALLUPH, Ps. 8: 17, &c.; bull, shour; young bull, (31) PAR; heifer,	PARAH. Bellue. Armenta. See Bull.	
BEEVES	(27, 31) BAQAR, (including)	Jb. 35: 11. 40: 16. Ps. 50: 10. Is. 73: 22.	Hippopotamus. (49)	The topaz is of Spain. Is. 2: 16. Ps. 48: 7, may ref. to 'sea-green.'
BEHEMOTH	(49) BEHEMOUTH	Ps. 48: 7. Is. 2: 16. Ex. 28: 10.	Beryllus? Topaz? <i>Beryllus</i> . Rev. 21: 20.	
BERYL	TARSHYSH	Occ. often. <i>Petina</i> in N. T.	Aves. Passeres. Heb. 'twitterers,' 'chipping'	
BIRDS	TSIPPOUR, TSIPPAR	Is. 18: 6. 46: 11. Jb. 28: 7. Ge. 15: 11. Ez. 39: 4.	Accipitres. Rapaces. See Fowls. [birds.]	
BIRD OF PREY	'AYIT	Re. 18: 2. 19: 17, 21.	Volucres. Carrion birds. See Fowls.	Pungent, as tansy, wild lettuce, horehound, &c. Var. tr. porcupine, owl, osprey, tortoise, and otter! see Hedgehog. Appl. to a quenched coal, darkness before dawn, and the raven. Appl. to the darkness of the sky, as emblematic of mourning. Lit. 'apple of eye' of night, <i>i. e.</i> mid-night, depth of darkness. From this cerulean muscle shell came the famous Tyrian purple. Fig. (38) shows the Abyssinian, black wild-boar, and sow. See Heb. 'tail,' 'erect.' A kind of cedar, probably. [Swine.] The southern buck- or Christ's-thorn, Rhamnus paliurus.—See remarks under Thorn, KHOUAKH. [Ges.] Brass was not invented till the 13th century A. D. <i>Gesen.</i> thinks it KHASHMAL, tr. <i>electron</i> by the Sept.
BITTER-HERBS	MERORYM	Ex. 12: 8. Nu. 9: 11. La. 3: 15.	Pikrides? Lactuce agrestes (?)	
BITTERN	(9) QIPHOUD, QIPPOD	Is. 14: 23. 34: 11. Zph. 2: 14, only.	Otis flavicinctus (?) Hedgehog? so <i>Gesenius</i> .	
BLACK	SHAKHOR	Jb. 3: 9. 30: 30. La. 4: 8. 5: 10. Song 1: 5.	5: 11. Le. 13: 31, 37. Zch. 6: 2, 6.	
..	QODER	Mi. 3: 6. Jb. 30: 28, and often.	Helix janthina, a Levant shell-fish.	A flintstone 'threshing sledge,' (or MOURAG, Is. 41: 15.)— <i>Gesen.</i> Arab. KHADAK, melongena spinosa, solanum insanum, mad-ap- <i>Gesen.</i> tr. 'rebellious,' 'refractory' people. [ple.— <i>Gesen.</i> Prickles, on twigs, &c.; from SAL, twig; by meton. wicked Some desert plant; what it is, is unknown. [men.] Heb. 'sharp,' 'pointed.' The Egyptian thorn is SAMURUN.
..	AYSHOUN	Pr. 7: 2, 9. 20: 20. De. 32: 10.	Sus aper. Arabic, KHANZYR.	
BLUE	TEKELETH	Ex. 25: 4, and in 30 other places in Ex.	Buxus sempervirens? SHERBIN cedar?	
BOAR	(38) KHAZYR	Le. 11: 7. De. 14: 8. Ps. 80: 13, &c.	Jasminoides aculeatum?	
BOX-TREE	(47) TEASHUR	Is. 41: 9. 60: 13.	Hardened copper, chiefly for tools, &c. <i>Es.</i>	A flintstone 'threshing sledge,' (or MOURAG, Is. 41: 15.)— <i>Gesen.</i> Arab. KHADAK, melongena spinosa, solanum insanum, mad-ap- <i>Gesen.</i> tr. 'rebellious,' 'refractory' people. [ple.— <i>Gesen.</i> Prickles, on twigs, &c.; from SAL, twig; by meton. wicked Some desert plant; what it is, is unknown. [men.] Heb. 'sharp,' 'pointed.' The Egyptian thorn is SAMURUN.
BRAMBLE	ATAD	Ju. 9: 14, 15, tr. 'thorn' Ps. 58: 9.	Khalkon liparon. See Amber.	
BRAMBLES	KHOUAKH	Is. 34: 13, &c., tr. 'thorn,' also.	Nabka paliurus, says <i>Hasselquist</i>	
BRASS	NEKHOSHETH	Occ. oft. <i>Khalkos</i> , Re. 18: 12. Mat. 10: 9.	Colutea spinosa, says <i>Forsk.</i>	
FINE BRASS	<i>khalkolibanon</i>	Re. 1: 15. [Mk. 12: 41. 1 Co. 13: 1.]	Tabanus bovinus, an ox-fly, say some.	See Thorn.
BRIER	BARGANYM	Ju. 8: 7, 16.	Solanum cragulans?	
..	KEDQ	Pr. 15: 19. Mi. 7: 4.	Carduus Arabicus?	
..	SARABYM	Ez. 2: 6.		
..	SILLOUN	Ez. 23: 24. 2: 6. Ge. 3: 18.		
..	SIRPAD	Is. 55: 13. [32: 13.]		
..	SHAMYR	Is. 5: 6. 7: 23, 24, 25. 9: 17. 10: 17. 27: 4.		

English version.	Bibl. Heb. or Greek.	Texts where the word occurs.	Scientific name, &c.	Remarks.
BRIER	<i>tribolos</i>	Heb. 6: 8. Matt. 7: 16.	<i>Tribulus terrestris</i> . See Thistle.	A low thorny shrub, land caltrop, a thornbush.— <i>Wahl.</i>
BRIMSTONE	GAPHRYTH <i>theion</i>	Ge. 19:24. De. 29:23. Jb. 18:15. Ps. 11:6, &c. Lu. 17: 29. Re. 9: 18. 14: 10. 19: 20. 20: 10.	<i>Sulphur nativum</i> ? <i>Sulphur nativum</i> .	Pitch? and so other combustibles, as brimstone, sulphur.— <i>Ge-</i> [<i>senius</i> .
[BROOM-PLANT*]	ROTHEM	Tr. 'juniper,' 1 K. 19:4, 5. Jb. 30:4. Ps. 120:3.	<i>Planta genista</i> , <i>plantagenet</i> . Arab. RETEM.	<i>Spartium junceum</i> . <i>Linn.</i> with edible, bitter root. See Juniper.
[BUFFALO]	TEAOU, TOUA	Tr. 'wild ox,' De. 14:5. 'wild bull,' Is. 51:20.	<i>Bubalus</i> ; <i>bos sylvestris</i> . See Oryx.	The buffalo is tamed and commonly used in Egypt and the East.
BULL	SOOR	Ex. 22: 1. Jb. 21: 10, &c. (See Bull. Ox)	<i>Bos taurus</i>	A bove or cow of any age. Arab. TAUR, Gr. and Lat. tauros.
	TEAOU, TOUA	De. 14: 5. Is. 51: 20.	<i>Bos zebu</i> ? Oryx (28)? A kind of gazelle.	The wild bull, oryx (28), or buffalo? Heb. 'runner.'
	ABBYREY	Ps. 22: 12. 50: 13. 68: 30. Is. 34:7. Je. 46: 15.	50: 11. referred to a horse, Je. 8: 16. 47: 3.	Heb. 'strong,' tr. 'bull,' i. e. princes; also tr. 'strong ones.'
	BAQAR	Occ. often.	Armenta, from arare, to plough.	'Plougher,' from bar, to plough. Herds, horned cattle of full age.
	PAR	(21) Ex. 29: 1. Le. 4: 3, 14, a yearling, 8: 2.	Juvenus, steer, bullock. See Beeves.	Yearling, Le. 8: 2, 14; 7 yrs. old, Ju. 6: 25. A full grown bove.
	'EGEL, 'EGLAH	Calf, of 1st year, Le. 9: 3. Mi. 6: 6. See Calf.	3 yr. old, Ge. 15: 9. milch-heifer, Is. 7: 21.	A full grown, plump, young bull (21), in fem., heifer?
	TOUR	Ezr. 6: 9, 17. 7: 17. Da. 4: 25, 32, 33. 5: 21.	Chaldee for sour. Bos.	The ox accustomed to the yoke (27)?—The same with sour.
BURLUSH	GOMEA	Ex. 2: 3. Jb. 8: 11. Is. 18: 2, 35: 7.	(27) <i>Cyperus papyrus</i> ? Pap. nilotica?	Heb. 'Drinker,' called from its absorbing much moisture.
BUSH	SENEH	Ex. 3: 2, 4. De. 33: 16.	<i>Rubus sanctus</i> ? Thornbush.	Heb. 'sharp.' Arabic SANN, the senna bush.
BUSHES	NEHELYLYM	Is. 7: 19. [33. So <i>Gesen</i> . 'not butter.' [in the E.	Thought rather to mean 'pastures,' and so <i>Gesen</i> .
BUTTER	KHEMAH	Ge. 18: 8, &c. Heb. 'curds,' 'cheese,' Pr. 30:	<i>Butyrus</i> ; only used as a medicine, as now	Butter is used liquid, only, in the East; curds, and olive oil, are
CALAMUS	QANEH	Song 4: 14. Ez. 27: 19.	Same as 'sweet calamus' and 'sweet cane'?	BOSEM means 'fragrant.' See Sweet Cane. [its substitute.
CALAMUS, sweet	QANEH-BOSEM	Ex. 30: 23 only.	<i>Calamus aromaticus</i> . See Reed. Cane.	Tr. 'sweet calamus.'
CAIF	'EGEL, 'EGLAH	Le. 9: 3. Mi. 6: 6. ploughing, Ju. 11: 18.	<i>Vitulus</i> . See Bull. Beeves.	The Heb. is variously used. Heifer broken to labor, Ho. 10: 11.
CAMEL	GAMAL, <i>kamilos</i>	Ge. 21: 10, and often. Mat. 19: 24. 23: 24, &c.	<i>Camelus vulgaris</i>	'The revengeful,' or 'bearer,' it is Gr. Sanscr. Egypt. Semitic.
[CAMELOPARD]	ZEMER? RAEM? (47)	The word 'camelopard' occ. not in SS.	The Giraffe. See Unicorn. Giraffe. Chamois.	The animal was well known to the early Egyptians and Romans.
CAMPHIRE (19)	KOPHER	Song 1: 14. 4: 13.	<i>Cyprus Alhema</i> , <i>Lawsonia inermis</i>	Heb. 'covering,' henna paste being used to tip the fingers red?
CANE	QANEH	<i>Calamus</i>	QANEH, is tr. generic, 'reed,' Ps. 68: 31. Is. 36: 6. 42: 3; 'sweet
SWEET CANE (38)	QANEH	Is. 43: 24. QANEH HATTOUB, Je. 6: 20.	<i>Calamus aromaticus</i> ? Sugar-cane?	'cane,' Ex. 30: 23 Song 4: 14. Is. 43: 24. Je. 6: 20. Ez. 27:
CANKER-WORM	YELEQ	Jo. 1: 4. 2: 25. Na. 3: 15.	<i>Scaraboeus sacer</i> (bruchus, or hedge-chaffer)?	Tr. 'caterpillar,' Ps. 105: 34. Je. 51: 27. See Caterpillar.
CARBUNCLE	BARQETH	Ex. 28: 17. 39: 10. Ez. 28: 13.	Anthrax, coal. Carbunculus is, 'little coal.'	Heb. 'flashing.' Others tr. 'emerald.' [value.
CASSIA (39)	QIDDAH	Ex. 30: 24. Ps. 45: 8. Ez. 27: 19.	Cassia (i. e. broken,) fistularis.	'Split up,' its rolls being split. It is like cinnamon, but of less
[CAT]	QIDDAH	Ps. 45: 9, it means 'stripped,' 'scraped off.'	<i>Laurus cassia</i> ? <i>Oleum caryophyllum</i> .	Some suggest that it is an essential oil from cassia.
CATERPILLAR	YELEQ	Occ. not in SS.; but in Baruch 6: 22.	<i>Felis catus</i>	Bochart tr. tsrym, 'wild cats,' but see Beasts.
	YELEQ	Le. 33: 4. 1 K. 8: 37. 'locust,' De. 28: 33.	<i>Bruchus</i> (a locust not yet winged)?	Jo. 1: 4. 2: 25. Ps. 78: 46. 2 Chr. 6: 28. Heb. 'devourer.'
CEDAR	EREZ	Ps. 105: 34. Je. 51: 7. 'cankerworm,' Jo. 1:	Heb. 'feeder off,' 'eater up.' See Canker-	A species of locust, winged. Na. 3: 16; and hairy, Je. 51: 27.
CHALCEDONY	<i>Chalcedon</i>	Occurs frequently. [4. 2: 25. Na. 3: 15.	Cedrus Libani conifera. (49) [worm.	Heb. 'firm-rooted,' as are all pines. Cedar is still 'ariz,' on
CHAMELEON	TINSHMETH	Le. 11: 30. tr. 'mole.'	<i>Lapis chalcidionus</i>	It is of fire color. Called from Chalcedon, in Bithynia. [Lebanon.
[CHAMOIS]	KOAKH	Le. 11: 30. tr. 'chameleon.'	<i>Lacerta chamaeleon</i> . See Mole.	Heb. 'breather,' as fabled to live on air. Tr. 'swan,' wh. see.
CHEESE	ZEMER	De. 11: 5. Heb. 'leaper.'	<i>Lacerta guaral</i> ? WARAN? 3 ft. 8 in. long.	Heb. 'strong,' a large lizard named from its strength.
CHESNUT-TR (20)	SHEPHAH	2 S. 17: 29. GEBYNAH, Jb. 10: 10.	<i>Antelope orientalis</i> (32)? <i>Antelope gazella</i> ?	The Sept., Jerome and Geddes tr. 'giraffe,' (47) which see.
CHRYSO-LITE	'ARMOUN	Ge. 30: 37. Ez. 31: 8. Heb. 'lofty,' 'naked.'	<i>Kiariyts KHALAB</i> , 1 S. 17: 18. See Curds.	This curd is sweet or sour, salted or fresh.
CHRYSO-PRASUS	<i>Chrysolithos</i>	Re. 21: 20.	<i>Platanus orientalis</i> (buttonwood? sugamug?)	[green.
CINNAMON (11)	<i>Chrysoprasos</i>	Re. 21: 20.	<i>Chrysolithus</i> , i. e. 'gold-stone.'	A gold-colored gem; Schroeder says, 'Indian topaz,' of a yellow
[CITRON]	QINNAMOUN	Ex. 30: 23. Pr. 7: 17. <i>kinamoun</i> , Re. 18: 13.	<i>Chrysoprasus</i> , i. e. 'gold-green.'	One of the beryls; palish, says Piny.
CLAY	TAPPOUAI	The word 'citron' does not occur in SS.	Canella (44), <i>Laurus cinnamomum</i> bark.	Song 4: 14. See on this the English ed. of Dr. Harris's Dict.
COCK	KHOMER	'Mire,' Is. 10: 6. Jb. 10: 9. 30: 19. Occ. often.	<i>Malus Cydonia</i> . See Apple-tree.	
COCKATRICE	<i>alkôr</i>	Mat. 26: 31. Lu. 22: 31. Jn. 13: 19. Mk. 14: 30.	Lutum.	'Red,' potter's clay, Is. 45: 9; sealing clay, Jb. 38: 14; cement.
COCKLE	TSIPH'ONY, TSEPH'A	Is. 11: 8. 14: 29. 59: 5. Je. 8: 17. tr. 'serpent.'	<i>Gallus gallinaceus</i>	From Heb. HLKTH AUR, 'coming of light,' i. e. 'bird of dawning.'
	BASIAH	Jb. 31: 40. [Pr. 23: 32.	<i>Coluber lebetinus</i> ? <i>Cerastes</i> ? See Adder.	Var. tr. aspic, regulus, hydra, hemorrhoids, basilisk, viper, &c.
CONY	SHAPIAN (18)	Le. 11: 5. De. 14: 7. Ps. 104: 8. Pr. 30: 26.	Heb. means 'bad smelling.'	'A bad plant, weed, not the aconite; doubtful.— <i>Gesen</i> .
COPPER	NEKHASH	Da. 2: 32, 45. 4: 2. &c.	Hyrax Syriacus. (48) Heb. 'hider.'	The Hyrax is 'feeble,' as it cannot burrow nor fight; but 'wise,'
	NEKHOSHETH	Ge. 4: 22. Ex. 26: 11, 37. and often.	Cuprum. Hard-tempered copper. See Brass.	as its families ('folk') hide safe in rocks.
	NEKHOSHAN	Le. 26: 19. Jb. 41: 19. 40: 18, 28: 2.	Brass is of cuprum and lapis calaminaris.	'Fine copper precious as gold,' Ezr. 8: 27, is a bright, hard
CORAL	RAMOUTH	Jb. 28: 18. Ez. 27: 16.	<i>Gorgonia coraloides</i> ?	composition, still made in Asia, susceptible of exquisite polish,
CORIANDER (40)	GAD	Ex. 16: 31. Nu. 11: 7.	<i>Coriandrum sativum</i> . (40)	and scarcely oxydizing in 20 years' exposure. [ued of old.
CORMORANT (13)	SHALAK	Le. 11: 17. De. 14: 17.	<i>Pelecanus carbo</i> . (13)?	'High,' i. e. priced. The rabbins tr. 'red coral,' highly val-
	QAATH	Is. 31: 11. Zph. 2: 14. tr. 'pelican' Ps. 102: 7.	Le. 11: 18. De. 14: 17. See Pelican.	'Furrowed,' named from the furrow stripes on its grain.
CORN	SHEBER, <i>sitos</i>	Ge. 42: 1. Ex. 8: 5. Am. 8: 5, &c. Mk. 4: 28.	Heb. 'broken,' as being cracked and ground.	'Caster,' 'gamet,' as it casts itself into the sea from high rocks?
	BAR	Ge. 41: 35, 49. Ps. 65: 14. Pr. 11: 26.	Heb. 'broken,' as being cracked and ground.	'Vomiter,' wh. characterises the 'pelican,' as anc. verss. tr.
	DAGAN	Ho. 2: 9, 10. Ps. 65: 9. Ge. 27: 28, 37.	Tr. 'wheat,' Jo. 2: 24.	Corn is the gen. term in SS. for grain of all kinds. Maize, call-
CORN KERNEL	GERESH KARMEL	Le. 2: 14, tr. 'green ears.'	Nu. 18: 27. De. 28: 15.	ed corn in the U. S., also grows, biennial, in Palestine.
	<i>kukkos sitou</i>	Jn. 12: 24. Gr. 'kernel' (TSEBROUR) 'of wheat.'	Rather grits, or 'groats of garden ears.'	'Cleansed,' i. e. separated, winnowed, stored. Waving in the
CORN EAR	KARMEL	Le. 2: 14. 23: 14, 'full ears of e.' 2 K. 4: 42.	See Wheat.	'Increase,' as grain is multiplied by sowing. [field, Ps. 65: 14.
[COTTON]	BUTS, SHESH	The word 'cotton' occ. not in SS.	'Garden' (not 'green') ears; i. e. choice	GADISH, i. e. 'heaped,' is a 'stack of corn,' and QAMAH, i. e.
COW	SHOUR	Le. 22: 23. Jb. 21: 10. Nu. 18: 17.	and first ripe.	up, upright, is 'standing corn,' 'ABUR,' 'old corn,' Jos. 5:
CRANE	SYS, SHU	Is. 38: 11. Je. 8: 7, &c., tr. 'crane.'	<i>Gossypium arboreum</i> . (5) See Linen.	11, or 'spontaneous,' or 'passed,' i. e. of last year. <i>Sitos</i> is
	'AGUR	Is. 38: 14. Je. 8: 7. tr. 'swallow.' He. 'circling.'	Haec bos. See Ox. Bull.	gen. tr. 'wheat,' once (Mk. 4: 28) 'corn.'
CRIMSON	KARMYL	Crimson or deep scarlet and crimson stuffs.	Gruis. cinerea (11)? See Swallow.	Incl. in the term 'fine linen' of our version. See Fine Linen.
	TOULA'AT SHANY	2 Ch. 2: 7, 14. 3: 14. [worm.]	Ghornak alba (10)? says <i>Forskul</i>	PARAH. Is. 11: 7. 'EGLATH BAQAR, 7: 21
	SHANY	tr. 'scarlet' Ex. 25: 4. Le. 11: 4. Heb. 'cocculus'	<i>Coccus ilicis</i> . Pers. <i>kerm</i> , 'worm' and al,	'Swift,' or 'rejoicer,' from his twittering, cheerful swiftness.—
	TOULA'A	tr. 'scarlet' Pr. 31: 21 & Is. 1: 18. Heb. 'bright.'	'bright red.'	<i>Gesen</i> tr. AGUR, as an epithet of swallow, i. e. 'the circling
[CROCODILE] (14)	LIVYATHAN	tr. 'crimson' Is. 1: 18. 'scarlet' La. 4: 5. Heb. A worm that punctures and lives on the	An insect parasite of a kind of oak, ilex.	swallow.' Boch. tr. AGUR, crane; sys, swallow.
CRYSTAL	QERAKH, <i>krustallos</i>	Jb. 40: 25, &c.	<i>Coccus ilicis</i> . Crimson or deep scarlet.	Sanscr. <i>krimi</i> , 'worm'; Armen. <i>karmir</i> ; Arab. <i>krmz</i> , kermes
	ZEKURYTH	Ez. 1: 22. Re. 4: 6. 22: 1. Heb. 'smooth.'	<i>Coccus ilicis</i> . [worm.]	insect, <i>krmz</i> , coccus; Germ. <i>cramoisi</i> ; Eng. crimson. SHA-
CUCKOO	SHAKHAPH	Jb. 23: 17. Heb. 'pure,' 'clear.'	<i>Cucumis sativus</i> . <i>Cucumis chati</i>	NY means 'to shine,' as SHENY means second, some tr.
CUCUMBERS	QISHUAYM	Le. 11: 16. De. 14: 15.	<i>Cuminum sativum</i>	'twice dipped,' but only purple cloths were twice dyed, not
CUMMIN	KAMMON, <i>kuminon</i>	Nu. 11: 5.		coccus-dyed cloths. The worm is like the cochineal or coc-
		Is. 28: 25, 27. Mat. 23: 23.		cus cacti.

* NOTE.—The words of this column thus included in brackets do not occur in the common English Version of the Bible.

English version.	Bibl. Heb. or Greek.	Texts where the word occurs.	Scientific name, &c.	Remarks.
[CURDS]	GEBYNAH	Tr. 'cheese,' Jb. 10: 10. Heb. 'curdled.'	Buttermilk is a favorite Arab beverage,	The writer has eaten ' <i>ricotto</i> ,' in Sicily, of milk boiled and then curdled, <i>without souring</i> , to a custard, by rennet; bought in pointed-cone flag-baskets, the formellæ and <i>traphalides</i> of the <i>Vulg.</i> and <i>Sept.</i> Similar curds, both fresh and acid, are called <i>LEBEN</i> by Arabs, <i>yaoor</i> by Turks, and eaten with and without salt.
	KHARYTSEY HEKHA-LAB	Tr. 'cheeses,' 1 S. 17: 18. Heb. 'slices of milk,' soft 'point'-shaped cheese?	Formellæ casei. <i>Vulg.</i> Traphalides. <i>Sept.</i>	
	KHENAHI	Tr. 'butter,' Ge. 18: 8. De. 32: 14. Jn. 5: 25. Is. 7: 15, 22, 25. 17: 29. Ps. 55: 21.	Pr. 30: 33. Jb. 20: 17. 29: 6. Heb. 'curdled,' incl. cream curds, milk, liquid butter?	
	SHEPHOUTH	Tr. 'cheese,' 2 S. 17: 29. Heb. 'cleansed,' i. e. filtered from whey, &c.	<i>Abulcalid</i> tr. segmenta lactis spissi, 'slices of coagulated milk.'	
CYPRESS	(15) TIRZAH	Is. 44: 14.	Cypressus? <i>Agriobalanus</i> ?	Heb. 'hard,' 'dry,' 'firm.' The <i>Vulg.</i> tr. 'ilex,' holm-oak.
[DATES]	TAMAR	The word 'dates' occ. not in SS.	The fruit of the palm-tree. (48)	A chief article of food in Egypt, &c.
[DARNEL]	zizaniön	The word 'darnel' occ. not in SS.	<i>Lolium temulentum</i> . See Tare.	The darnel resembles wheat, and is called false oats? cheat? &c.
[DEER]		The word 'deer' occ. not in SS. [42: 2.	<i>Cervus</i> . See Ram.	Volney says, 'the stag and deer are unknown in Syria'—now?
	AYYAL	De. 12: 15. 14: 5. Is. 35: 3. Cant. 2: 9, 17. Ps. Ge. 49: 21. 2 S. 22: 34. Cant. 2: 7. See Hind.	'Hind, hart, male deer.' <i>Gesen.</i> See Hart.	All 'twisted' horn animals, called, as if 'large rans,' <i>AYIL</i> .
	AYYALAH	De. 14: 5. 1 K. 4: 23. Heb. 'reddish.'	'Cervus dama, (fallow deer.) <i>Gesen.</i> [Gesen.	<i>AYYAL</i> and <i>AYYALAH</i> seem intensives of <i>AYIL</i> .— <i>Gesen.</i>
	YAKHMOUR	Ex. 28: 18. 29: 11. Ez. 28: 13.	Adamas.	Arab. <i>YKHMUR</i> , a spec. of deer, reddish, with serrated ant. horns.
DIAMOND	YAHALOM	Je. 17: 1. Ez. 3: 9. Zch. 7: 2.	Heb. 'sharp.' See Adamant.	Heb. 'capable of beating,' 'hard.' <i>SHAMYR</i> is tr. 'diamond,' in Je. 17: 1, and 'adamant,' Ez. 3: 9, and Zch. 7: 12.
	SHAMYR	Occ. frequently. Heb. 'clapper,' i. e. 'barker.'	<i>Canis familiaris</i> ; c. <i>Æthiopicus</i>	In the East dogs herd, unowned, in the streets, 'battering on
DOG	KALAB	Ge. 8: 8, 10, 11, 12, &c. Mat. 9: 16, &c.	<i>Columba domestica</i> : c. <i>Syriæ</i> . (2)	Heb. 'gentle,' 'feeble,' but the etymol. is uncertain. [garbage.]
DOVE	(2) YOUNAH, oinos	with pls. TANNYM and TANNYN, diff. from the same words in the singular, below. . . .	{ Of the desert, Is. 13: 22. 43: 20. 34: 13. Ps. 44: 20. Je. 9: 10. 10: 22. 49: 33.	{ Suckling its young, La. 4: 3; wailing, Jb. 30: 29. Heb. 'long,' 'stretching,' as an animal in running; comp. Arabic, TYNAN, 'wolf.' <i>Gesen.</i> tr. 'jackal,' 'wild dog.'
DRAGON	TAN	Great fish, sea-monster. Ge. 1: 21. Jb. 7: 12. Is. 27: 1.— <i>Gesen.</i> [13.— <i>Gesen.</i>	<i>Ketos</i> , <i>Cetus</i> , &c.; cetaceæ, serpens marinus, &c. (20 to 120 feet long.	{ The Septuagint for <i>DAG GADOL</i> , 'great fish,' Jon. 1: 17, have <i>Ketos</i> . See Whale. Fish. Great Fish.
		Serpent, Ex. 7: 9, &c. De. 32: 33. Ps. 91: 13.— <i>Gesen.</i>	The boa constrictor is the largest of serpents, Emblem of Egypt. Ez. 29: 3. 32: 2. Is. 51: 9.	{ The ancients describe three dragons of India, 1. of hills and mts., with burnished scales, heard cry, bright yellow crest, and coal-like protub. on hd.; 2. of valleys and caves, silver colored; 3. of marshes, black, not venomous. The
		A crocodile, (44) Ez. 29: 3. See Leviathan.	{ The <i>Draco volans</i> is a large, winged lizard, of India, with beard-like pouch and forehead tumor; moving like the flying squirrel.	boa swallows deer, children, &c., whole. Re. 12: 4.
		A dragon, Je. 51: 34.— <i>Gesen.</i>	{ <i>Camelus dromus</i> ? <i>KIRKAROUTH</i> , Is. 66: 20.	{ A dromedary is not necessarily two-humped, but is to a camel
	drakon	Tr. 'dragon,' Re. 12: 3, 4, 7, 16, 17. 13: 2, 4, 11. 16: 13. 20: 2.	<i>Camelus Aashere</i> , i. e. noble?— <i>Share</i>	{ what a 'blood' horse is to a common horse. Heb. 'boulder.'
DROMEDARY	BEKER	Is. 60: 6. a young he-camel fit for riding, &c.	<i>Syriac</i> , <i>RKSA</i> , breed-horse, so of the best kind	Heb. to 'gallop,' 'run swiftly,' a nobler species of horse.— <i>Ges.</i>
	BIKRAH	Je. 2: 23, young she-camel in heat. (Es. 8: 10.	{ Persian, <i>ester</i> , anciently <i>ekhshter</i> , 'a mule.'	{ The Bactrian camel is sometimes two-humped. The <i>HADJIN</i>
	REKESH	1 K. 4: 23, tr. 'swift beast,' Mi. 1: 13, 'mules.'	{ Some think it the <i>Coluber dipsas</i> , a snake.	{ (<i>droma</i> , of the Greeks) is light and slender. When young
YOUNG DROME-	AKHASHTERANYM BE-	Esth. 8: 10. <i>Gesen.</i> tr. 'mules the sons of mares.' See Swift Beasts. [35: 7	<i>Ulmus</i> . It often sheds its feathers, Ps. 103: 5.	{ the gristle is said to be so cut as to cause two humps.
DARIES	NEY HARAMMAKYM	De. 8: 15. <i>Gesen.</i> tr. 'thirsty land,' also Is.	<i>Vultur barbatulus</i> , 'golden eagle' of Bruce.	{ Like the Arab. <i>NYSR</i> , the Heb. seems to incl. besides the bald,
DROUGHT	TSMMAOUN	De. 32: 11. Ez. 17: 3, &c. Heb. 'tearer.'	<i>Diospyrus Ebeni</i> . (41)	{ (Mi. 1: 16.) bearded carrion vulture. Pr. 30: 17. Lu. 17: 37.
EAGLE	(7) NESHER	Mi. 1: 16. Jb. 39: 27. Pr. 30: 17. Mat. 24: 23.	<i>Ovum</i> . The Heb. name is from 'whiteness.'	It was sold in bundles of small sticks; hence prob. the Heb. is pl.
	NESHER, <i>actos</i>	Ez. 27: 15. Heb. 'stony,' i. e. hard. [12.	Some improperly so tr. <i>BEHEMOUTH</i> ,	[ding the Arab. art., <i>el-ephos</i> .
EBONY	(41) HOBNYM	De. 22: 6. Jb. 39: 14. Is. 10: 14. 59: 5. Lu. 11: 11.	<i>Ulmus</i> . Heb. 'stout.' See Oak.	A strong, hardy tree: specifically, the Terebinth.
EGGS	BEYTSYM, oon	<i>Elephas</i> , 1 Mac. 6: 34. See Ivory. [tree.]	21: 19. <i>Smaragdus</i> , emerald.	The meaning, says <i>Gesenius</i> , is doubtful.
[ELEPHANT]	KHAIBSYM	Ho. 3: 14. Elsewh. tr. 'oak,' Is. 6: 13, 'teit	<i>Antelope bubalus</i> ? So anc. ver. See Deer.	The red <i>BEKKAR-EL-WASH</i> ? of flesh sweet and nourishing?
ELM	AELAH	Ex. 23: 18. Ez. 17: 16, 23. 13: <i>Smaragdus</i> , Re.	A young deer, roe, gazelle.	Young of the wild goat, also, steinbok. See Roe. Hind.
EMERALD	NOPHEK	De. 14: 5. 1 K. 4: 2, 3. The pale red deer?	<i>Lacerta gecko</i> (20) which shrieks out <i>kgeqoh!</i>	<i>Bochart</i> makes it the lizard <i>Stellio</i> . (21)
FALLOW-DEER	YAKHMOUR	Song. 2: 9, 17. 4: 5. 7: 4. 8: 14.	<i>Ficus carica</i> . (36) At Ge. 3: 7, some tree with	broad leaves and fibres, as the <i>Ficus Indica</i> , 'plantain tree'?
[FAWN]	'OPHER	Le. 11: 30. Heb. 'crier,' 'shrieker.' (11: 13.	{ This fruit sprouts (Song 2: 13) before the	{ <i>PAG</i> is the green fig; the early fig, <i>bokkore</i> , of June, is most
[FERRET]	ANAQAH	Nu. 13: 23. 20: 5. De. 8: 8. Mat. 2: 19. Mk. 2 K. 20: 7. Is. 38: 21. Je. 24: 1. Mat. 7: 16.	{ leaves and flowers, beginning at vernal eq.	{ relishing—dark purple or whitish, pulpy, juicy, insidious.
FIG-TREE	(36) TAENAH, suke	Tr. 'green fig,' Song 2: 13. Heb. 'cold,' 'un-	{ 'First ripe fig,' ripens in latter part of June.	{ The summer or dry fig ripens in Aug., is dried, preserved
FIG	PAG	Nu. 3: 12. Ho. 9: 10. Je. 24: 2. [ripe.]	{ 'Lump' of dried figs, 'cake of figs.'	{ in masses, and is the fig of commerce. The winter fig ri-
	BIKKURAH	Is. 25: 18. 30: 12. 2 K. 20: 7. 1 Chr. 12: 40.	{ 'Unseasonable,' ripening late in winter.	pens at the end of Nov. All, when ripe, fall.
	DEBELAH	Tr. 'untimely fig,' Re. 6: 13. 'Unripe,' <i>Schrev.</i>	<i>Abies</i> , fir. But <i>Gesen.</i> tr. 'cupressus,' cy-	It made floors, ceilings, decks, sheathing, spears, musical instr.
FIR TREE	(68) BERUSH	Occ. often; once, <i>BEROUTHYM</i> . Heb. 'cut up.'	<i>Piscis</i> . [press.	{ The whale is not found in the Medit., and its throat is not
FISH	DAG, ikhtus	Ex. 7: 18. Mat. 7: 10, &c. Heb. 'multiplier.'	<i>Canis carcharias</i> , the shark, of the Levant.	{ large enough to swallow a man, as the Med. shark does.
GREAT FISH	DAG GADOL	Jon. 1: 17. <i>Ketos</i> . Mat. 12: 40. tr. 'whale.'	<i>Nigella melanthium</i> , fennel, black cummin.	Its black seeds season bread, and are strewn on cakes.
FITCHES	QETSRAKH	Is. 23: 25, 27. The Sept., <i>Vulg.</i> and Rab. tr.	<i>Eza spelta</i> , triticum spelta, spelt.	Heb. 'shorn,' i. e. having a bald ear. Slaw tr. 'Rice.'
	KUSSEMETH	Tr. 'fitches,' Ez. 4: 9, 'rye,' Ez. 9: 32. Is. 28: 25.	Every green thing of swampy ground. . . .	{ From its abounding in these weeds, the Red Sea is named in
FLAG	AKHU	Ge. 41: 2, 18. Jb. 8: 11. An Egypt. word, <i>akhi</i> .	<i>Carex sari</i> . <i>Juncus</i> . Seaweed, rush, bullrush.	{ Heb. <i>YAM SUPH</i> , 'the Sea of Weeds.' See Weeds.
	SUPH	Tr. 'flag,' Ex. 2: 3, 5. Is. 19: 6. 'weeds,' Jon.	{ <i>Linum</i> . <i>Gossypium</i> (in Egypt. <i>pi-sheathi</i> .)	{ <i>PISHTHY HAETS</i> (tr. 'stalks of flax,' Josh. 2: 6.) <i>Gesen.</i> tr. tree-
FLAX	PISHTEH	Ex. 9: 31. Is. 42: 3. 43: 17, and often. [2: 5.	{ Syr. and Arab. call cotton and linen, <i>ktn</i> .	{ flax, i. e. 'cotton,' called 'tree-wool' by Germans.
	linon	Mat. 12: 20. Rev. 15: 6.	<i>Pulex irritans</i>	Heb. 'leaper,' 'springer.' It is an universal plague up the Med.
FLEA	PAR'OSH	Is. 24: 14. 26: 20.	{ <i>Cynomia</i> , i. e. dog-fly, so called from its im-	{ The writer found the common black fly in Egypt the plague
FLY	'AROB	Tr. 'swarms,' Ex. 8: 21, 22, 24, 29, 31; and 'di-	pudence. 'AROB is variously tr. eight	{ <i>Sonnini</i> describes it; impudent, persevering, irritating,
		vers sorts of flies,' Ps. 78: 45. 105: 31. Heb.	different ways.	{ sucking moisture at the mouth, nose and eye corners.
		'sucker.' [float.	<i>Musca</i> . The worst of flies is the zimb. (24)	The zimb of the upper Nile (Is. 7: 18) causes migrations of cat-
	(24) ZEBUB	Ec. 10: 1. Is. 7: 18. Heb. 'hoverer,' as swarms	<i>Silex</i> , i. e. flint; tr. 'rock,' Jb. 28: 9. . . .	Heb. 'smooth.' [tle and men.
FLINT	KHALLAMYSH	De. 8: 15. 32: 13. Ps. 114: 8. Is. 50: 7. [fly.]	<i>Avis</i> . Insecta. Every winged thing of air.	Incl. winged insects. The gen. name of all the feathered tribe.
FOWL	'OUPH	Ge. 1: 21, 30, and often. Heb. 'wing,' 'flyer.'	<i>Accipitres</i> . Rapaces. Vulturæ. See Birds of	Heb. and Gr. 'rushing,' i. e. on prey.
	'AIT, ornion	Ge. 15: 11. Jb. 23: 7. Is. 18: 6. 46: 11. Ez. 39: 4.	<i>Passeres</i> . See Bird. Sparrow. [Prey.	Its name is from its twittering note, tsip! tsip!
	TSPPOUR	De. 4: 17. Elsewhere tr. 'bird,' 'sparrow.'	<i>Gallinæ</i> . See Hen.	Poultry fattened in the pen, as seen on the Egypt. monuments.
[FATTED FOWL]	BARBURYM	1 K. 4: 23. Heb. 'white,' or 'selected.'	{ Heb. 'burrower' or 'cougher,' applied both	{ As the fox, unlike the jackal, is seldom caught, goes not in
FOX	SHU'AL	Song 2: 15. La. 5: 18. Ez. 13: 4. He. 4: 3.	{ to foxes and jackals (46); both dig and yelp	{ troops, &c., Ju. 15: 4 and Ps. 63: 11 refer to the jackal.
	alopex	Mat. 8: 20. Lu. 9: 5, 8. 13: 32. [Re. 18: 13.	Thus. Got from the <i>Boswellia serrata</i> (30).	It came from s. and s. e. Arabia and India; the purest is white.
FRANKINCENSE	LEBONAH, libanos	Ex. 30: 31. and oft. Heb. 'white,' Mat. 2: 11.	<i>Rana</i> . <i>Rana punctata</i> <i>Egyptiaca</i> (17)	Heb. 'marsh-leaper,' so <i>Gesenius</i> .
FROG	TSEPHARDE'A [SYM	Ex. 8: 2—14. Ps. 77: 43. 105: 30. <i>batrachos</i> ,	Vegetable alkali. <i>Salsola kali</i> . See Soap.	The anc. used this veget. salt for refining metals (Mal. 3: 2), &c.
FULLERS' SOAP	BORYTH MEKABBE-	Mal. 3: 2. Heb. 'cleaner of the trampers.'	<i>Bubon galb. Lim.</i> <i>Fernia galbanif. Tour.</i>	The sap flows white, like that of milkweed, on incised & hardens.
GALBANUM	KHELBENAH	Ex. 30: 34. Heb. 'milky and white' gum.	{ hitter, Ps. 69: 22. Lu. 3: 5, and therefore	{ Hence not hemlock, colocynth, or lolium, but 'poppy.' See
GALL	ROASH, ROUSH	A poisonous plant, De. 29: 17; quick-grow-	named with wormwood, v. 19.	Poppy.
		ing, luxuriant, Ho. 10: 4;	<i>Bile</i> , gall (i. e. Germanic, welling, 'oozing.')	The poison of vipers was wrongly thought to be in their galls.
	MERORAH, MERERATH	Jb. 16: 13. 20: 14, 25. Heb. 'bitterness.'	<i>Bilis humanus</i> , bitter, acrid. Gall bladder.	Put for bitter herbs, as 'myrrh,' (c. Mk. 15: 23.) and malignity.
	khole	Mat. 27: 31. Re. 8: 23. 'The bile,' 'the gall.'	Opium, when inspiss. Laudanum, in tinct.	Roash is used for poison in general, De. 32: 32, 33. Jb. 20: 16.
WATER OF GALL	MY ROASH	Je. 8: 14. 9: 15. 23: 15. Heb. 'water,' juice	<i>Allium ascalonicum</i>	It is a universal condiment all around the Mediterranean. [it.
GARLIC	SHUM	Nu. 11: 5. Heb. 'strong scented.' [of poppy.]	<i>Antelope gazella</i> . Heb. 'splendid, beauty.'	Hebs. and Arabs denote by it every female elegance, and swear by
[GAZELLE]	TSEBY	Tr. 'roe-buck,' 1 K. 4: 23. elsewh. 'roe.'	{ <i>Peganum retusum</i> . <i>Nitraria tridentata</i> , of	{ A low, bushy, thorny shrub, about brackish springs, with bar-
[GHURKUD]		This may be the 'tree,' not designated, of Ex.	{ <i>Desfontaines</i> . Arab. GHURKUD.	berry-like fruit in June, very juicy, slightly acid.

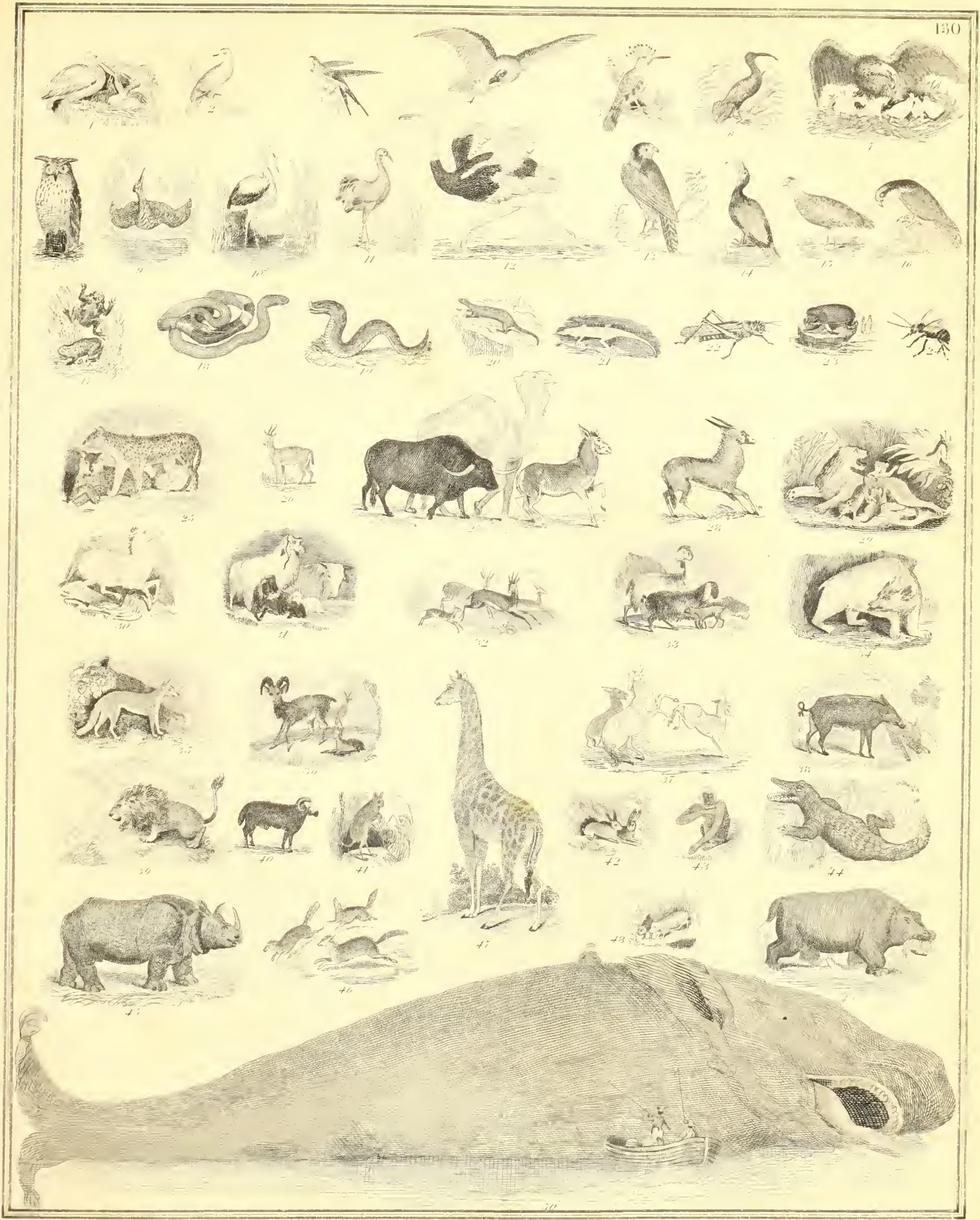
English version.	Bibl. Heb. or Greek.	Texts where the word occurs.	Scientific name, &c.	Remarks.								
GIER-EAGLE [GIRAFFE] GLASS GLASSES LOOKING GLASS	RAKHAM, RAKHAMAH ZEMER hualos GILYONYM MAREATH, RAIY katoptron	Le. 11: 18. De. 16: 17. Heb. 'tender,' 'loving.' Tr. 'chamois,' De. 14: 5, 6. Heb. 'gallop.' Re. 21: 13, 21. <i>hu alinos</i> , i. e. 'glassy,' 4: 6. Is. 3: 23. Heb. 'smooth,' or 'naked.' Ex. 38: 8. Jb. 37: 18, 'mirror.' 2 Cor. 3: 13.	Vultur percnopterus, a carrion vulture. Camelopardalis, noted for height, beauty, gal- lop. The Sept. tr. ZEKURYTH by hualos. Mirrors, of plates of bronze and other me- tals, polished, round, with handles.	White, with black wings, and the Egypt. symbol of maternity. lop, &c. Gesen. tr. 'an animal of the deer or gazelle species.' Glass was very early and extensiv. manuf. at No Amon, &c. (The Sept. and Kimchi, by GILYONYM, understand 'transpa- rent dress,' like the Coan, showing the naked form; these (are seen on the ancient Egyptian monuments.								
GLEDE GNAT	RAAH KINNYM, KINNAM kônôps	De. 14: 13. 'keen-sighted.' See Vulture. Kite. Tr. 'lice,' Ex. 8: 16, 17, 18. Ps. 105: 31. KEN, Mat. 23: 24. [Is. 51: 6.]	The glade (Sax. <i>glidan</i>), 'glider,' is the kite. Culex reptans, molestus, abounding in Egypt. Conops.	Gesen. thinks RAAH is an error of copyists for DAH, vulture. In Is. 51: 6, 'in like manner' should read 'like a gnat.'—Gesen. The konops of the classics is 'an insect bred in the lees of wine.' Fig. (31) shows the tame, and (33) the wild Syrian goat, he, she								
GOAT (31, 33)	'EZ eriphos, eriphion 'ATTUD TSAPHYR 'AZAAZEL AQQU	Occ. freq. Heb. 'she-goat.' Sansc. <i>alscha</i> . Mat. 25: 32, 33. tr. 'kid' Lu. 15: 29. [50: 8.] Ge. 31: 10, 12, and oft.; 'leader goat,' Je. 51: 40. Ezr. 6: 17. 8: 35. Da. 8: 5, 21. Le. 16: 8, 10, 26. Heb. 'vagabond goat.' De. 14: 15. Ps. 104: 18. Jb. 39: 1. 24: 3. 'roe' Pr. 5: 19. Ge. 24: 22, and often. Mat. 23: 16, 17. &c. Jb. 28: 15. Heb. 'shut up,' i. e. precious. Ps. 68: 14. Pr. 16: 16. tr. 'fine gold,' Pr. 3: 11. Zch. 9: 3.	Capra. Gothic, <i>gaisa</i> . Greek, <i>air</i> . Tragos, He. 9: 12, 13, 19. 10: 4. Hircus. Heb. 'ready,' i. e. for fight. Caper. The name is used by Arabs for an evil demon. Fragelaphus? i. e. goat-deer. FISHTALL? Ibex. H. 'mountain,' as it seeks highest points. Aurum. Heb. 'shining,' 'glittering.' 'Tree-like,' so some, who refer it to the { Heb. 'sharp-bright,' or 'eagerly sought.'	Gesen. tr. 'expiator,' 'averted,' understanding 'a desert demon.' As the Heb. means 'long-necked,' the an. of fig. (33) seems ind. Noted for long, recurved horns, fidelity to mate, attach. to young. ZAHAB is sometimes used for shekel. crystallization of native gold in a dendritic or tree-like form. { KHARUTS NIBHAR, tr. 'choice gold,' Pr. 8: 10. YERAQRAQ { KHARUTS, tr. 'yellow gold,' Ps. 68: 14.								
BEATEN GOLD BEST GOLD	ZAHAB SHAKHUT ZAHAB MUPHAZ	Jb. 22: 21. fully ZAHAB AOUPIR, 1 Chr. 29: 1. Jb. 22: 24. tr. 'defence,' 26. ore of gold & sil. 1 K. 10: 16, 17. 2 Chr. 9: 15, 16. Heb. 'mixed.' 1 K. 10: 18. called ZAHAB TAHOUR, 'pure gold,' 2 Chr. 9: 17. [9. 'purified.'	See Gold of Ophir (or Uphaz? Je. 10: 9.) Heb. 'cut' or dug, i. e. out of the mine Mixed gold, i. e. alloyed: so Gesenius. KETHEM AUPHAZ, Da. 10: 5. See Gold of Ophir. [best,] 1 K. 10: 18.	1. SEGOUR may mean gold in the mine, or 'shut up' in the ore.—2. KETHEM, (from <i>kthm</i> , to sign, seal, stamp) is gold made current by coining, standard, of the val. of its stamp. —3. ZAHAB, wrought, pure, highly polished gold.—4. PAZ, solid, compact, strong, perh. formed into plate or vessels. The 7 names the Hebs. gave gold are,—1. ZAHAB, gold in gen.—2. ZAHAB TOB, good g., of a more valued kind. Ge. 2: 12.—3. Z. AOUPIR, g. of Ophir.—4. z. MUPHAZ, solid, pure, wrought, tr. 'the best g.,' 1 K. 10: 18.—5. z. SHAK- HUT, beaten g.—6. z. SAGUR, shut up g., i. e. in treasury, or in bullion.—7. z. PARVAIM, of P., i. e. Ceylon, or the east. Buxtorf adds,—8. KETHEM, pure, of circul. med.—9. BER- SER, g. in the treasury.—10. KHARUTS, fine g.—Harris.								
FINE GOLD	PAZ KHARUTS KETHEM	La. 4: 2. Is. 13: 12. Ps. 19: 11. 119: 27. Pr. 8: Pr. 3: 14. Zch. 9: 3; 'gold,' Ps. 68: 14. Pr. 16: 16. Pr. 31: 21. Da. 10: 5. KETHEM PAZ, tr. 'most fine gold,' Sng. 5: 11. [22. 9: 20.] 1 K. 6: 20, 21. 7: 49, 50. 10: 21. 2 Chr. 4: 20. 2 Chr. 9: 17. Ex. 25: 11, &c. 28: 36. [21: 3.] Jb. 28: 19. KETHEM, alone, Pr. 25: 12. PAZ, Ps. Jb. 28: 16. Ps. 45: 10. Is. 13: 12. 'of Uphaz,' Ge. 6: 14. Heb. 'trees of pitch.' [Je. 10: 9.] Jon. 4: 6, 7, 9, 10, called 'son of a night,' i. e. of very rapid growth, v. 10. Heb.	See Gold of Ophir (or Uphaz? Je. 10: 9.) Heb. 'cut' or dug, i. e. out of the mine Mixed gold, i. e. alloyed: so Gesenius. KETHEM AUPHAZ, Da. 10: 5. See Gold of Ophir. [best,] 1 K. 10: 18. AUPHAZ, tr. 'Uphaz,' Je. 10: 9. MUPHAZ, tr. Heb. cut, sharp, or coveted. Comp. <i>khurusos</i> . KETHEM means 'hidden,' hoarded, and so, 'precious.' Heb. 'shut up, and so, 'guarded,' i. e. precious. TAHOUR means 'clean,' pure, bright. PAZ means 'separated,' and so, 'purified.' KETHEM AOUPIR, tr. 'fine gold of Uphaz,' Cupressus sempervirens. (62) [Da. 10: 5.] Ricinus, the palma Christi, castor oil plant. The Sept. tr. Colocynthus, the gourd. . . Cucumeres asinini, wild cucumbers. . . 'kernel.' See Corn. . . Uvula. . . Labruscae, wild grapes, worthless. . . Gramineae. . . Gramineae. Herbage. . . 27: 25. Heb. to be or become green. . . The 'flutterkin,' i. e. winged grasshopper. See Locust. . . Simonis, tr. Zebra, from its striped loins, &c. Lepus Syriacus, hare of Syria. (42) . . The hart is the stag or male deer. . . Accipiter. . . 'Grass,' Ps. 104: 14. See Grass. . . See Almond.	These burst on being touched, and scatter their seed. Heb. 'broken,' i. e. designed to be broken or ground in the mill. Heb. 'clusters,' the etymon meaning 'bound,' 'bundled.' By an error of <i>Celsius</i> , some tr. wrongly, 'aconite,' wolfsbane. Heb. to 'sprout,' the first shoots from the earth, tender grass. Spoken of the springing grain, Mat. 15: 26. Mk. 4: 28, tr. blade. Tr. 'leek,' Nu. 11: 5. See Leek. 'Ripe grass for mowing.' Ges. { Gesen. tr. locust, winged and edible.' Heb. 'coverer,' hider, { as covering the ground; but 'hider' is preferable. Gesen. understands a war-horse, with trappings about the loins. Heb. 'produce-cropper.' Two kinds abound in Syria. AYALYM, (plural,) Song 2: 9, 17. See Antelope, Deer. Heb. 'flyer,' as it is remarkable for swiftness and length of flight. In the east the grass is not cut, nor is hay ever made.								
PURE GOLD	ZAHAB SAGUR ZAHAB TAHOUR KETHEM TAHOUR	1 K. 6: 20, 21. 7: 49, 50. 10: 21. 2 Chr. 4: 20. 2 Chr. 9: 17. Ex. 25: 11, &c. 28: 36. [21: 3.] Jb. 28: 19. KETHEM, alone, Pr. 25: 12. PAZ, Ps. Jb. 28: 16. Ps. 45: 10. Is. 13: 12. 'of Uphaz,' Ge. 6: 14. Heb. 'trees of pitch.' [Je. 10: 9.] Jon. 4: 6, 7, 9, 10, called 'son of a night,' i. e. of very rapid growth, v. 10. Heb.	See Gold of Ophir (or Uphaz? Je. 10: 9.) Heb. 'cut' or dug, i. e. out of the mine Mixed gold, i. e. alloyed: so Gesenius. KETHEM AUPHAZ, Da. 10: 5. See Gold of Ophir. [best,] 1 K. 10: 18. AUPHAZ, tr. 'Uphaz,' Je. 10: 9. MUPHAZ, tr. Heb. cut, sharp, or coveted. Comp. <i>khurusos</i> . KETHEM means 'hidden,' hoarded, and so, 'precious.' Heb. 'shut up, and so, 'guarded,' i. e. precious. TAHOUR means 'clean,' pure, bright. PAZ means 'separated,' and so, 'purified.' KETHEM AOUPIR, tr. 'fine gold of Uphaz,' Cupressus sempervirens. (62) [Da. 10: 5.] Ricinus, the palma Christi, castor oil plant. The Sept. tr. Colocynthus, the gourd. . . Cucumeres asinini, wild cucumbers. . . 'kernel.' See Corn. . . Uvula. . . Labruscae, wild grapes, worthless. . . Gramineae. . . Gramineae. Herbage. . . 27: 25. Heb. to be or become green. . . The 'flutterkin,' i. e. winged grasshopper. See Locust. . . Simonis, tr. Zebra, from its striped loins, &c. Lepus Syriacus, hare of Syria. (42) . . The hart is the stag or male deer. . . Accipiter. . . 'Grass,' Ps. 104: 14. See Grass. . . See Almond.	These burst on being touched, and scatter their seed. Heb. 'broken,' i. e. designed to be broken or ground in the mill. Heb. 'clusters,' the etymon meaning 'bound,' 'bundled.' By an error of <i>Celsius</i> , some tr. wrongly, 'aconite,' wolfsbane. Heb. to 'sprout,' the first shoots from the earth, tender grass. Spoken of the springing grain, Mat. 15: 26. Mk. 4: 28, tr. blade. Tr. 'leek,' Nu. 11: 5. See Leek. 'Ripe grass for mowing.' Ges. { Gesen. tr. locust, winged and edible.' Heb. 'coverer,' hider, { as covering the ground; but 'hider' is preferable. Gesen. understands a war-horse, with trappings about the loins. Heb. 'produce-cropper.' Two kinds abound in Syria. AYALYM, (plural,) Song 2: 9, 17. See Antelope, Deer. Heb. 'flyer,' as it is remarkable for swiftness and length of flight. In the east the grass is not cut, nor is hay ever made.								
GOLD OF OPHIR GOPHER WOOD GOURD	KETHEM AOUPIR 'ATSEY-GOPHER QYQAYODN	Ge. 6: 14. Heb. 'trees of pitch.' [Je. 10: 9.] Jon. 4: 6, 7, 9, 10, called 'son of a night,' i. e. of very rapid growth, v. 10. Heb.	Cupressus sempervirens. (62) [Da. 10: 5.] Ricinus, the palma Christi, castor oil plant. The Sept. tr. Colocynthus, the gourd. . . Cucumeres asinini, wild cucumbers. . . 'kernel.' See Corn. . . Uvula. . . Labruscae, wild grapes, worthless. . . Gramineae. . . Gramineae. Herbage. . . 27: 25. Heb. to be or become green. . . The 'flutterkin,' i. e. winged grasshopper. See Locust. . . Simonis, tr. Zebra, from its striped loins, &c. Lepus Syriacus, hare of Syria. (42) . . The hart is the stag or male deer. . . Accipiter. . . 'Grass,' Ps. 104: 14. See Grass. . . See Almond.	Goopher means pitch, and from it comes <i>kuparissos</i> , cypress. { A slight injury to its soft, juicy trunk wilts and kills it. The { Jews of Mosul think it the gourd, <i>el-kerat</i> , of 4 months.								
WILD GOURD (37) [GRAIN] GRAPE (34) WILD GRAPES GRASS GRASSHOPPER	PAQ'UOUTH, PEQAIYM SHEBER 'ENAB BEAUSHYM DESHEA khortos KHATSYR KHAGAB ARBEH, GQBAY ZIRZYR MATHNAYM	2 K. 4: 39. 6: 18. 7: 24. Heb. to split, 'burst.' The word 'grain' occ. not in SS. except for Le. 25: 5. Ge. 40: 10, 11. De. 32: 32. &c. Is. 5: 2, 4. Heb. 'bad,' i. e. unripe, sour. Ge. 1: 11, and often. . . Mat. 6: 30, and often. tr. 'hay,' 1 Cor. 3: 12. Ps. 104: 14. Jb. 4: 15. 'herb,' 8: 12. 'hay,' Pr. Nu. 13: 33. Is. 40: 22. Ec. 12: 5. tr. 'locust.' Jud. 6: 5, &c. Am. 7: 1. [2 Chr. 7: 13.] Pr. 30: 31. Heb. 'girl about the loins,' har- Le. 11: 6. De. 14: 7. [nursed?] De. 12: 15. 14: 5. Ps. 42: 1. Is. 35: 6. . . Le. 11: 16. De. 14: 15. Jb. 39: 26. . . Pr. 27: 25. Is. 15: 6. tr. 'herb,' Jb. 8: 12. . . Ge. 30: 37. elsewhere tr. 'almond.' . . Je. 17: 6. 48: 6. Heb. 'naked.' . . Is. 14: 23. 34: 11. Zph. 2: 14. . . Ho. 10: 4. At Am. 6: 12, ROUSH is tr. 'gall.' Mat. 23: 37. Lu. 13: 31. [roash] 'henlock.' Le. 11: 19. De. 14: 8. Heb. 'the irascible' ? Ge. 49: 21. 2 S. 22: 34. Jb. 39: 1. Ps. 18: 33. [HOG] [HOLM-TREE] [HONEY] [HONEY COMB] [HOOPOE] (5) [HORNET] [HORSE] [HORSELEACH]	2 K. 4: 39. 6: 18. 7: 24. Heb. to split, 'burst.' The word 'grain' occ. not in SS. except for Le. 25: 5. Ge. 40: 10, 11. De. 32: 32. &c. Is. 5: 2, 4. Heb. 'bad,' i. e. unripe, sour. Ge. 1: 11, and often. . . Mat. 6: 30, and often. tr. 'hay,' 1 Cor. 3: 12. Ps. 104: 14. Jb. 4: 15. 'herb,' 8: 12. 'hay,' Pr. Nu. 13: 33. Is. 40: 22. Ec. 12: 5. tr. 'locust.' Jud. 6: 5, &c. Am. 7: 1. [2 Chr. 7: 13.] Pr. 30: 31. Heb. 'girl about the loins,' har- Le. 11: 6. De. 14: 7. [nursed?] De. 12: 15. 14: 5. Ps. 42: 1. Is. 35: 6. . . Le. 11: 16. De. 14: 15. Jb. 39: 26. . . Pr. 27: 25. Is. 15: 6. tr. 'herb,' Jb. 8: 12. . . Ge. 30: 37. elsewhere tr. 'almond.' . . Je. 17: 6. 48: 6. Heb. 'naked.' . . Is. 14: 23. 34: 11. Zph. 2: 14. . . Ho. 10: 4. At Am. 6: 12, ROUSH is tr. 'gall.' Mat. 23: 37. Lu. 13: 31. [roash] 'henlock.' Le. 11: 19. De. 14: 8. Heb. 'the irascible' ? Ge. 49: 21. 2 S. 22: 34. Jb. 39: 1. Ps. 18: 33. [HOG] [HOLM-TREE] [HONEY] [HONEY COMB] [HOOPOE] (5) [HORNET] [HORSE] [HORSELEACH]	2 K. 4: 39. 6: 18. 7: 24. Heb. to split, 'burst.' The word 'grain' occ. not in SS. except for Le. 25: 5. Ge. 40: 10, 11. De. 32: 32. &c. Is. 5: 2, 4. Heb. 'bad,' i. e. unripe, sour. Ge. 1: 11, and often. . . Mat. 6: 30, and often. tr. 'hay,' 1 Cor. 3: 12. Ps. 104: 14. Jb. 4: 15. 'herb,' 8: 12. 'hay,' Pr. Nu. 13: 33. Is. 40: 22. Ec. 12: 5. tr. 'locust.' Jud. 6: 5, &c. Am. 7: 1. [2 Chr. 7: 13.] Pr. 30: 31. Heb. 'girl about the loins,' har- Le. 11: 6. De. 14: 7. [nursed?] De. 12: 15. 14: 5. Ps. 42: 1. Is. 35: 6. . . Le. 11: 16. De. 14: 15. Jb. 39: 26. . . Pr. 27: 25. Is. 15: 6. tr. 'herb,' Jb. 8: 12. . . Ge. 30: 37. elsewhere tr. 'almond.' . . Je. 17: 6. 48: 6. Heb. 'naked.' . . Is. 14: 23. 34: 11. Zph. 2: 14. . . Ho. 10: 4. At Am. 6: 12, ROUSH is tr. 'gall.' Mat. 23: 37. Lu. 13: 31. [roash] 'henlock.' Le. 11: 19. De. 14: 8. Heb. 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'the irascible' ? Ge. 49: 21. 2 S. 22: 34. Jb. 39: 1. Ps. 18: 33. [HOG] [HOLM-TREE] [HONEY] [HONEY COMB] [HOOPOE] (5) [HORNET] [HORSE] [HORSELEACH]	2 K. 4: 39. 6: 18. 7: 24. Heb. to split, 'burst.' The word 'grain' occ. not in SS. except for Le. 25: 5. Ge. 40: 10, 11. De. 32: 32. &c. Is. 5: 2, 4. Heb. 'bad,' i. e. unripe, sour. Ge. 1: 11, and often. . . Mat. 6: 30, and often. tr. 'hay,' 1 Cor. 3: 12. Ps. 104: 14. Jb. 4: 15. 'herb,' 8: 12. 'hay,' Pr. Nu. 13: 33. Is. 40: 22. Ec. 12: 5. tr. 'locust.' Jud. 6: 5, &c. Am. 7: 1. [2 Chr. 7: 13.] Pr. 30: 31. Heb. 'girl about the loins,' har- Le. 11: 6. De. 14: 7. [nursed?] De. 12: 15. 14: 5. Ps. 42: 1. Is. 35: 6. . . Le. 11: 16. De. 14: 15. Jb. 39: 26. . . Pr. 27: 25. Is. 15: 6. tr. 'herb,' Jb. 8: 12. . . Ge. 30: 37. elsewhere tr. 'almond.' . . Je. 17: 6. 48: 6. Heb. 'naked.' . . Is. 14: 23. 34: 11. Zph. 2: 14. . . Ho. 10: 4. At Am. 6: 12, ROUSH is tr. 'gall.' Mat. 23: 37. Lu. 13: 31. [roash] 'henlock.' Le. 11: 19. De. 14: 8. Heb. 'the irascible' ? Ge. 49: 21. 2 S. 22: 34. Jb. 39: 1. Ps. 18: 33. [HOG] [HOLM-TREE] [HONEY] [HONEY COMB] [HOOPOE] (5) [HORNET] [HORSE] [HORSELEACH]	2 K. 4: 39. 6: 18. 7: 24. Heb. to split, 'burst.' The word 'grain' occ. not in SS. except for Le. 25: 5. Ge. 40: 10, 11. De. 32: 32. &c. Is. 5: 2, 4. Heb. 'bad,' i. e. unripe, sour. Ge. 1: 11, and often. . . Mat. 6: 30, and often. tr. 'hay,' 1 Cor. 3: 12. Ps. 104: 14. Jb. 4: 15. 'herb,' 8: 12. 'hay,' Pr. Nu. 13: 33. Is. 40: 22. Ec. 12: 5. tr. 'locust.' Jud. 6: 5, &c. Am. 7: 1. [2 Chr. 7: 13.] Pr. 30: 31. Heb. 'girl about the loins,' har- Le. 11: 6. De. 14: 7. [nursed?] De. 12: 15. 14: 5. Ps. 42: 1. Is. 35: 6. . . Le. 11: 16. De. 14: 15. Jb. 39: 26. . . Pr. 27: 25. Is. 15: 6. tr. 'herb,' Jb. 8: 12. . . Ge. 30: 37. elsewhere tr. 'almond.' . . Je. 17: 6. 48: 6. Heb. 'naked.' . . Is. 14: 23. 34: 11. Zph. 2: 14. . . Ho. 10: 4. At Am. 6: 12, ROUSH is tr. 'gall.' Mat. 23: 37. Lu. 13: 31. [roash] 'henlock.' Le. 11: 19. De. 14: 8. Heb. 'the irascible' ? Ge. 49: 21. 2 S. 22: 34. Jb. 39: 1. Ps. 18: 33. [HOG] [HOLM-TREE] [HONEY] [HONEY COMB] [HOOPOE] (5) [HORNET] [HORSE] [HORSELEACH]	2 K. 4: 39. 6: 18. 7: 24. Heb. to split, 'burst.' The word 'grain' occ. not in SS. except for Le. 25: 5. Ge. 40: 10, 11. De. 32: 32. &c. Is. 5: 2, 4. Heb. 'bad,' i. e. unripe, sour. Ge. 1: 11, and often. . . Mat. 6: 30, and often. tr. 'hay,' 1 Cor. 3: 12. Ps. 104: 14. Jb. 4: 15. 'herb,' 8: 12. 'hay,' Pr. Nu. 13: 33. Is. 40: 22. Ec. 12: 5. tr. 'locust.' Jud. 6: 5, &c. Am. 7: 1. [2 Chr. 7: 13.] Pr. 30: 31. Heb. 'girl about the loins,' har- Le. 11: 6. De. 14: 7. [nursed?] De. 12: 15. 14: 5. Ps. 42: 1. Is. 35: 6. . . Le. 11: 16. De. 14: 15. Jb. 39: 26. . . Pr. 27: 25. Is. 15: 6. tr. 'herb,' Jb. 8: 12. . . Ge. 30: 37. elsewhere tr. 'almond.' . . Je. 17: 6. 48: 6. Heb. 'naked.' . . Is. 14: 23. 34: 11. Zph. 2: 14. . . Ho. 10: 4. At Am. 6: 12, ROUSH is tr. 'gall.' Mat. 23: 37. Lu. 13: 31. [roash] 'henlock.' Le. 11: 19. De. 14: 8. Heb. 'the irascible' ? Ge. 49: 21. 2 S. 22: 34. Jb. 39: 1. Ps. 18: 33. [HOG] [HOLM-TREE] [HONEY] [HONEY COMB] [HOOPOE] (5) [HORNET] [HORSE] [HORSELEACH]	2 K. 4: 39. 6: 18. 7: 24. Heb. to split, 'burst.' The word 'grain' occ. not in SS. except for Le. 25: 5. Ge. 40: 10, 11. De. 32: 32. &c. Is. 5: 2, 4. Heb. 'bad,' i. e. unripe, sour. Ge. 1: 11, and often. . . Mat. 6: 30, and often. tr. 'hay,' 1 Cor. 3: 12. Ps. 104: 14. Jb. 4: 15. 'herb,' 8: 12. 'hay,' Pr. Nu. 13: 33. Is. 40: 22. Ec. 12: 5. tr. 'locust.' Jud. 6: 5, &c. Am. 7: 1. [2 Chr. 7: 13.] Pr. 30: 31. Heb. 'girl about the loins,' har- Le. 11: 6. De. 14: 7. [nursed?] De. 12: 15. 14: 5. Ps. 42: 1. Is. 35: 6. . . Le. 11: 16. De. 14: 15. Jb. 39: 26. . . Pr. 27: 25. Is. 15: 6. tr. 'herb,' Jb. 8: 12. . . Ge. 30: 37. elsewhere tr. 'almond.' . . Je. 17: 6. 48: 6. Heb. 'naked.' . . Is. 14: 23. 34: 11. Zph. 2: 14. . . Ho. 10: 4. At Am. 6: 12, ROUSH is tr. 'gall.' Mat. 23: 37. Lu. 13: 31. [roash] 'henlock.' Le. 11: 19. De. 14: 8. Heb. 'the irascible' ? Ge. 49: 21. 2 S. 22: 34. Jb. 39: 1. Ps. 18: 33. [HOG] [HOLM-TREE] [HONEY] [HONEY COMB] [HOOPOE] (5) [HORNET] [HORSE] [HORSELEACH]	2 K. 4: 39. 6: 18. 7: 24. Heb. to split, 'burst.' The word 'grain' occ. not in SS. except for Le. 25: 5. Ge. 40: 10, 11. De. 32: 32. &c. Is. 5: 2, 4. Heb. 'bad,' i. e. unripe, sour. Ge. 1: 11, and often. . . Mat. 6: 30, and often. tr. 'hay,' 1 Cor. 3: 12. Ps. 104: 14. Jb. 4: 15. 'herb,' 8: 12. 'hay,' Pr. Nu. 13: 33. Is. 40: 22. Ec. 12: 5. tr. 'locust.' Jud. 6: 5, &c. Am. 7: 1. [2 Chr. 7: 13.] Pr. 30: 31. Heb. 'girl about the loins,' har- Le. 11: 6. De. 14: 7. [nursed?] De. 12: 15. 14: 5. Ps. 42: 1. Is. 35: 6. . . Le. 11: 16. De. 14: 15. Jb. 39: 26. . . Pr. 27: 25. Is. 15: 6. tr. 'herb,' Jb. 8: 12. . . Ge. 30: 37. elsewhere tr. 'almond.' . . Je. 17: 6. 48: 6. Heb. 'naked.' . . Is. 14: 23. 34: 11. Zph. 2: 14. . . Ho. 10: 4. At Am. 6: 12, ROUSH is tr. 'gall.' Mat. 23: 37. Lu. 13: 31. [roash] 'henlock.' Le. 11: 19. De. 14: 8. Heb. 'the irascible' ? Ge. 49: 21. 2 S. 22: 34. Jb. 39: 1. Ps. 18: 33. [HOG] [HOLM-TREE] [HONEY] [HONEY COMB] [HOOPOE] (5) [HORNET] [HORSE] [HORSELEACH]	2 K. 4: 39. 6: 18. 7: 24. Heb. to split, 'burst.' The word 'grain' occ. not in SS. except for Le. 25: 5. Ge. 40: 10, 11. De. 32: 32. &c. Is. 5: 2, 4. Heb. 'bad,' i. e. unripe, sour. Ge. 1: 11, and often. . . Mat. 6: 30, and often. tr. 'hay,' 1 Cor. 3: 12. Ps. 104: 14. Jb. 4: 15. 'herb,' 8: 12. 'hay,' Pr. Nu. 13: 33. Is. 40: 22. Ec. 12: 5. tr. 'locust.' Jud. 6: 5, &c. Am. 7: 1. [2 Chr. 7: 13.] Pr. 30: 31. Heb. 'girl about the loins,' har- Le. 11: 6. De. 14: 7. [nursed?] De. 12: 15. 14: 5. Ps. 42: 1. Is. 35: 6. . . Le. 11: 16. De. 14: 15. Jb. 39: 26. . . Pr. 27: 25. Is. 15: 6. tr. 'herb,' Jb. 8: 12. . . Ge. 30: 37. elsewhere tr. 'almond.' . . Je. 17: 6. 48: 6. Heb. 'naked.' . . Is. 14: 23. 34: 11. Zph. 2: 14. . . Ho. 10: 4. At Am. 6: 12, ROUSH is tr. 'gall.' Mat. 23: 37. Lu. 13: 31. [roash] 'henlock.' Le. 11: 19. De. 14: 8. Heb. 'the irascible' ? Ge. 49: 21. 2 S. 22: 34. Jb. 39: 1. Ps. 18: 33. [HOG] [HOLM-TREE] [HONEY] [HONEY COMB] [HOOPOE] (5) [HORNET] [HORSE] [HORSELEACH]	2 K. 4: 39. 6: 18. 7: 24. Heb. to split, 'burst.' The word 'grain' occ. not in SS. except for Le. 25: 5. Ge. 40: 10, 11. De. 32: 32. &

English version.	Bibl. Heb. or Greek.	Texts where the word occurs.	Scientific name, &c.	Remarks.
[IVY]	<i>kissos</i>	2 Maccabees 6: 7.	Hedera.	
JACINTH	<i>yakynthos</i>	Re. 21: 20. <i>Yakynthinos</i> , (adj.) 9: 17.	Hyacinthus? Amethyst? not the garnet.	
[JACKAL]	(46) SHU'AL	tr. 'fox,' Ju. 15: 4. Ps. 63: 11. &c. See Fox.	Canis shacal (46), in look and habits like the	The ROTHEN, (broom plant, Arabic RETEM,) is the common shrub of the desert; and a Bedouin may any day be seen enjoying its scanty shade, in the Sinai waste skirting Palestine, as did the prophet. Its roots yield the best charcoal.— <i>Robinson's Researches</i> .
JASPER	YASHPHEH	Ex. 28: 13, 20. 39: 13.	Jaspis Ægyptia.	Arabic 'AR'AR; grows 10 or 15 ft. high, in the deserts of Edom.
[JERBOA]	(41) SHAPHAN?	tr. 'cony;' rather, the 'ashkoko.'	Mus jaculus, jerboa, so Boch. See Cony.	Heb. 'cropper.' GEDY 'izzym, 'kid of the goat,' Ge. 38: 17, 20.
JUNIPER	(33) ROTHEN	1 K. 19: 4, 5. Jb. 30: 4. Ps. 120: 4.	Genista retam, broom plant, plantagenet.	of the Arabs. Perh. the Heb. (sig. 'clamor') is for the hawk kind.
	'AROU'ER	tr. 'heath,' Je. 17: 6. 48: 6. [La. 15: 29.	Juniperus; its berry tastes quite like ours.	'lord of the rock.'
KID	(31, 33) GEDY, <i>eriphos</i> .	Ge. 38: 23. Ex. 23: 19. De. 14: 21. 1 S. 10: 3.	Hædus, the young of the goat. (31, 33)	Targum tr. 'gallus montanus,' mountain cock, grouse, as if Heb.
KITE	AYYAH	Le. 11: 14. De. 14: 13. tr. 'vulture' Jb. 28: 7.	Falco milvus; or æsalon, merlin, the <i>yugu</i>	Used in ship-building, and abundant in Sardinia and Greece.
LAMB	KEBES, KESEB	See Sheep.		Ez. 22: 18. 27: 12. Zech. 5: 7, 8. Heb. 'whitish.'
LAPWING	DUKYPHATH	Le. 11: 19. De. 14: 18. See Hoopoe.	Sept. Vulg. and Arab. tr. hoopoe, upupa.	Tr. 'a court,' Is. 34: 13. elsewh. 'grass.' H. something 'green.'
[LARCH]	(10)	The word 'larch' occ. not in SS.	Pinus laricia, the 'hackmetac.' (10)	Small, very palatable, beanlike berries, growing like wild pea.
LEAD	'OPHERETH	Ex. 15: 10. Nu. 31: 22. Jb. 19: 24. Je. 6: 29.	Plumbum, lead.	Heb. 'spotted.' <i>Pardalis</i> , Re. 13: 2. NEMAR, Da. 7: 6.
LEEK	KHATSYR	Nu. 11: 5. tr. 'herb' Jb. 8: 12. 'hay' Pr. 27: 25.	Allium porrum? Salads and lettuce in gen.?	Crocodile, Jb. 40: 25. Any sea-monster, Ps. 104: 25. enemy, 74: 14.
LENTILES	(57) 'ADESHYM	Ge. 25: 34. 2 S. 17: 23. 23: 11. Ez. 4: 9.	Cicer lens? Ervum lens? (57) Arab. 'adas.	It is odoriferous and agreeable, and now grows in India.
LEOPARD	(25) NAMER	Sg. 4: 8. Je. 5: 6. 13: 23. Ho. 13: 7. Hk. 1: 8.	Felis leopardus. (25) [Comp. Is. 27: 1.	The figure is a deep-red gem, yellow tinged. Ges. tr. 'opal.'
LEVIATHAN	(44) LIVYATHAN	Heb. 'to breathe,' serpent like, 'in folds.'	A large serpent, Jb. 3: 8. tr. 'mourning.'	Heb. 'white.' The lily pattern was a favorite ornament, both in Egypt and Syria.
LIGN-ALOE	(32) AHALYM	Nu. 24: 6. elsewh. tr. 'aloes.' See Aloe.	Lignum aloes, agallochum, aloes socotrina (32)	In the East the lily is the embl. of purity and moral excellence.
LIGURE	LESHEM	Ex. 28: 19. 39: 12.	Sept. <i>ligurion</i> ; Vulg. <i>ligurius</i> ; Eng. 'opal.'	[called Egypt. flax, SHESH, and Indian, EAD.
LILY	(7) SHUSHAN, SHOUSHAN	1 K. 7: 19, 22, 26. 2 Ch. 4: 5. Song 2: 2, 16.	Lilium. Several kinds of lilies and tulips	Pl. BADYM, 'linen garments.' Ex. 9: 2. Da. 10: 5. The Rabbins
	NAH	&c. Ho. 14: 5.	adorn the Syrian fields.	} The Arabic and Syriac for cotton and linen is KUTAN.
	<i>krinon</i>	Mat. 6: 28. Lu. 12: 27. The wild tulip? or	Amarylus? white, each petal having a purple streak?	{ BUTS is used specif. of the Syrian hyssus, Ez. 27: 16. there
LIME	SIYD	Is. 33: 12. Am. 2: 1. tr. 'plaster' De. 27: 2, 4.		disting. from the Egypt. byssus, SHESH, 5: 7. Used elsewh.
LIME LINEN	BAD	Heb. 'a thread,' 'yarn,' esp. of fine white lin.	Ex. 18: 39. 7: 10. 23: 42. 39: 27. Le. 6: 3.	as <i>SHESH</i> , esp. in the later Heb. 1 Ch. 4: 21. 15: 27. 2 Ch. 2:
	PISHTEH	Flax, linen, Ex. 9: 31. Le. 13: 17. Ez. 44: 17, 18.	PISHTEH HAETS, Jos. 2: 6. tree flax, i. e. cotton.	14. 3: 14. 5: 12. c. Ex. 26: 31. SHESH, 'white,' is Eg. <i>shensh</i> .
FINE LINEN	BUTS	Ho. 2: 7, 11. Is. 19: 9. Je. 13: 1. De. 22: 11.	Spoken of the finest and most precious stuffs, as worn by kings, 1 Chr. 15: 27.	Myriads of bales of cot. are now grown in Ez. and some in Syria.
	SHESH	Heb. 'white,' 'bright.' Byssus, also, cloth of byssus, i. e. fine cotton, from its whiteness.	by priests, 2 Chr. 5: 12. and by others of high honor, Esth. 1: 6. 8: 15.	body, a sort of shirt; says Ges.— <i>Sindon</i> , Mk. 14: 51, 52. 15: 46.
	<i>bussos</i>	Lu. 16: 19. Re. 18: 12. probably 'muslin.'	Byssus. Pannis gossypii, cotton cloth.	was distinguished for its firmness and beauty
	SADYN	Pr. 31: 21. Is. 3: 23. tr. 'sheets' Ju. 14: 12, 13.	A wide under-garment of linen worn next the	Egyptian <i>shontnes</i> , i. e. embroidered byss. [fierceness, Pr. 25: 15.
	ETUN	Pr. 7: 16. Heb. 'thread,' 'yarn,' of lin. or cot.	Tapestry, coverings of Egyptian yarn, which	Heb. 'puller in pieces.' Fig. for strength and valor, Nu. 23: 24.
LINEN & WOOLEN	SHA'ATNEZ	Le. 19: 19. wool and flax woven together.	The etymology is very obscure.	Ps. 34: 11. 35: 17. 58: 7. Je. 2: 15. Ez. 32: 2; princes, &c. Ez.
LION	(39) ARY	1 K. 10: 19, 20. 2 Chr. 9: 18, 19. Nu. 24: 9.	1 S. 17: 34. 2 S. 23: 20. Felis leo. A grown lion.	38: 13. Na. 2: 14. [jackal's whelp, La. 4: 3.
	KEPHYR ARAYOUTH	A young lion, Ju. 14: 5. KEPHYR, Ps. 17: 12.	Heb. 'hairy,' 'shaggy,' Pr. 19: 12. figuratively, bloody enemies.	dam, suckled. Je. 51: 38. Na. 2: 13. Ge. 49: 9. De. 32: 22. The
	(29) GUR ARAYOUTH	A lion's whelp, Ge. 51: 31. gour, Ez. 19: 2, 3, 5.	Heb. 'sojourner,' i. e. at home in care of its	} It is a poetic epithet.
	SHAKHAL	Jb. 4: 10. 10: 16. 28: 8. Ps. 91: 13. Pr. 26: 13.	Heb. 'brayer,' roarer, or 'swarthy,' as is a	The lion, so called from his strength and bravery.
	LAYSH	Ho. 5: 14. 13: 7.	Syrian lion,	LEBY, pl. LEBAAIM, 'lions,' Ps. 57: 5. fem. LEBAAOUTH, 'lion-
	LABIYA	Is. 30: 6. Pr. 30: 30. tr. 'fierce lion' Jb. 4: 11.	Heb. 'strong,' brave. <i>leôn</i> , He. 11: 33. Re. 4:	esses,' Na. 2: 13.
	LEBIYYA	Ge. 49: 9. Nu. 24: 9. De. 33: 30. Jb. 4: 11. 33: 30.	Heb. 'roarer,' Gr. <i>leôn</i> , 1 Pe. 5: 8. 2 Ti. 4: 17.	Sept. Khalabotes. See Ferret.
LIONESS	(29) LEBIYYA	Ez. 19: 2. [Is. 5: 29. 30: 6.	Leena.	{ The locust's egg is laid by the winged insect in sandy, uncultivated ground, becomes a worm; then a bruchus, or nymph, when it marches forth, devouring, in troops; then it becomes winged and perfect, is less destructive, flies in swarms, and deposits its eggs, oftenest in deserts.
LIZARD	(20, 31) LETAAH	Le. 11: 30. 'sticker to the earth,' or 'hider.'	Lacerta Stello (21), so the Vulgate.	GOUR GOURAY, 'locust of locusts,' tr. 'great grasshop.' Na. 3: 17.
LOCUST	(22) ARBEH, <i>akris</i>	Ex. 10: 4, 12, 13, 14, 19. Le. 11: 22. Jo. 1: 1. 2: 25.	{ See Robinson's Calmet. Art. Locust.	Any stridulous devouring insect. Vulg. 'rust,' i. e. blight.
		2 Chr. 6: 28. Pr. 30: 27. Na. 3: 17. 1 K. 8: 37.	Heb. 'multiplier,' and their swarms are numberless. Gryllus, gryllus gregarius.	Heb. 'hider,' i. e. coverer of the ground; so Gesen. [winged.
		Ps. 104: 34. 109: 23. tr. 'grasshopper,' Ju.	Gryllus verucivorus. Tyche. Erica, anc. ver.	Heb. 'devourer.' Sept. <i>broukos</i> , 'devourer,' i. e. a locust not yet
		6: 5. 7: 12. 1 K. 8: 37. Jb. 39: 20. Je. 46: 23.	More prob. 'ants' Ges. comp. NEMALAH.	Boch. and some Rabbins understand some species of locust
		<i>akris</i> , Mat. 3: 4. Mk. 1: 6. Re. 9: 3, 7.	The ARBEH, SAL'AM, KHARGOL, and KHAGAB, were eaten.	A species of locust, winged Na. 3: 16, hairy Je. 51: 27, or 'rough.'
		Gobay tr. 'grasshoppers' Am. 7: 1. GEBYM,	Is. 33: 4. Heb. 'creeping up out of the earth.'	A locust winged and edible. In Arabic it means a kind of locust.
		De. 28: 42. Heb. tinkling, 'whizzing.'	Gryllus stridulus, screech locust. Tychsen.	Heb. 'cropper.' Targ. and Syr. a creeping, wingless insect.
		2 Ch. 7: 13. elsewh. tr. 'grasshopper,' wh. see.	Gryllus coronatus. Tychsen.	A winged and esculent species of locust. Gesen. [Is. 19: 6.
		De. 28: 38. elsewh. tr. 'caterpillar,' wh. see.	Gryllus verucivorus. Tyche. Erica, anc. ver.	Some substitute 'lotus' for 'leek,' Nu. 11: 5, and for 'flags,'
		tr. 'frost' Ps. 78: 47. So Sept. Vulg. Arab.	More prob. 'ants' Ges. comp. NEMALAH.	Gesen. tr. 'gnats,' culex molestus, abounding in Egypt.
		tr. 'caterpillar' Ps. 104: 34. Je. 51: 27. 'canker	worm,' Jo. 1: 4. 2: 25. Na. 3: 15, 16.	So Gesen. This is eaten, as well as mallows, by very poor in Syr.
		tr. 'beetle' Le. 11: 22. Heb. 'leaper.' See Beetle.	Gryllus onos, or papus. <i>Rosenmueller</i> .	Like the belladonna, with beet-like root, white and reddish frag.
		tr. 'palmer-worm' Am. 4: 9. Jo. 1: 1. 2: 25. wh. see.	A sharp-teethed locust. Boch. Gryllus cris-	blossoms, and yellow frag. apples, ripening from May to July.
BALD LOCUST	SAL'AM	Le. 11: 22. Heb. 'consumer.' [and Syria.	Gryllus eversor. Tyche. [tams. Tyche.	Manra of commerce flows from tamarisks, &c. by insect punct.
[LOTUS]		Occ. not in SS? favorite lily ornam. of Egypt	Nymphaea lotus? a lily of the Nile.	the wake of a vessel? 'Stones of paint,' 1 Chr. 29: 2. perhaps
[LOUSE] LICE	KINNAM, KINNYM	Ex. 8: 16. Ps. 105: 31. Heb. nipper, 'pincher.'	Pediculus? Cynips? H. 'sticker'? See Gnat.	variegated marble
MALLOWS	MALLUAKH	Jb. 30: 4. Heb. 'saline,' as are most des. plants.	Most tr. atriplex halimus, sea-purslain.	other? Sept. and Vulg. tr. 'smaragdite,' i. e. emerald-like?
MANDRAKES	(58) DUDAYM	Ge. 30: 14, 15, 16. Song 7: 13. Heb. 'love-causing.'	Atropa mandragora, mandrake. Ges. Still	toise shell? [pearl.
		['gift,' i. e. of God.	thought in the East to excite to venery.	Others tr. 'pearl,' mother of pearl; like the Arabic DAR, a large
MANNA	MAN, <i>manna</i>	Ex. 16: 15. &c. Ne. 9: 20. Re. 2: 17. &c. Heb.	A miraculous provision; see Rob. & Smith.	
MARBLE	SHESH, SHAYISH	tr. 'blue,' Esth. 1: 6. Song 5: 15. Heb. 'white.'	Marmor, so called, as resembling the sea in	
	BAHAT	Esth. 1: 6. tr. 'red,' i. e. marble. H. 'feigning'?	A 'spurious' marble? of hues shaded into each	
	SOKHERETH	Esth. 1: 6. tr. 'black,' i. e. marble. H. 'shield'?	Spotted with 'shieldlike' spots; or like tor-	
	DAR	tr. 'white' Es. 1: 6, i. e. marble. H. 'pearl-like'	Alabastron, so some, alabaster.	
[MASTIC-TREE]	<i>skhinon</i>	Susannah 5: 40.	Pistacia lentiscus. (24) [melon.	
MELONS	ABATTYKHYM	Nu. 11: 5. Heb. root, 'to cook,' i. e. ripen.	Hence the Sp. <i>budieca</i> , Fr. <i>pasteque</i> , water	The melons of Egypt and the Levant grow to great perfection.
MILLET	DOKHAN	Ez. 4: 9. Heb. 'smoky,' tawny.	Holcus dochna, a species of millet, used for	fodder and grain, wh. is 'tawny,' and makes bread, pottage, &c.
MINT	<i>heduosmon</i>	Mat. 23: 33. Lu. 11: 42.	Mentha glabrata, garden mint.	The later Jews called it MINTA, and strewed it on their floors.
MOLE	KHOLED	tr. 'weasel' Le. 11: 39. Heb. 'digger.'	Talpa Europea, mole.	The Syriac and Arabic for 'mole,' are the same with the Heb.
	TINSHEMETH	Le. 11: 30. elsewh. tr. 'swan.' H. 'the breather.'	Sept. and Vulg. talpa. mole. See Cameleon.	At Le. 11: 18. De. 14: 16, an aquatic bird; heron? see Swan.
	KHAPHARPERAH	KHEPHOR PEROUTH, Is. 2: 20. H. 'burrower.'	Jerome and others tr. 'mole,' better 'a rat,' so	Gesen., who tr. the words separately, 'digging (holes) of rats,' and
MOTH	'ASH, <i>sēs</i>	Jb. 4: 19. 13: 28. 27: 18. Pr. 39: 11. Is. 50: 9.	Timea argentea, silver moth, wh. eats cloth.	Sēs, Mat. 6: 19, 20. Lu. 12: 33.
	SAS, <i>sēs</i>	tr. 'worm' Is. 51: 8. H. 'agile,' as is the moth	in its papilio or fly state, when it is very dif-	[together, 'rats.'
	'AKDAR	Is. 61: 5, 11, 18. La. 11: 29. Is. 66: 17. 'field dev.'	Mus, mouse; esp. mus campestris, field m.	ficult to strike, in consequence of its quick, 'leap like' flights.
MOUSE		2 S. 5: 23, 24. 1 Ch. 14: 13, 14. 'weeper,' as distilling.	The sci. name of the mulberry tree is Morus.	Harvests of Hamah are annually almost destroyed by field m.
MULBERRY TREE	BEKAYM	2 S. 18: 9. 1 K. 1: 33. 10: 25, and oft. Heb. 'quick	pacer,' or 'hearer.' Epus Hemionos. (30)	The Arab. BAKA, is a tree like the balsam, dist. pung. acid tears.
MULE	(30) PERED	Ge. 36: 24. Heb. 'warm springs,' so Gesen.	'mules,' Tul. The Targ. of Onk. tr. 'Enims,'	PINDAH, a 'female mule,' 1 K. 1: 33, 38, 41. [the Dead Sea.
MULES	REKESH	Esth. 8: 10, 14. 1 K. 4: 28, tr. 'dromedaries.'	Tr. 'swift beast,' Mi. 1: 13. H. 'swift runner.'	Giants not unknown in that region; and a hot spring lies e. of
	<i>sinapi</i>	Mat. 13: 32. 17: 20. Mk. 4: 31. Lu. 13: 19.	Sinapis orientalis, large, growing in Syria.	In Morocco is a fine breed, swift, desert horse, ER-RESCH.
MUSTARD		17: 6.	Sinapis erucoides? Linn. with ligneous br.	{ Phytolacca decandra, like Virginian poke-weed, abounding
				in Palestine, of tree size, with the smallest seed of any tree.

English version.	Bibl. Heb. or Greek.	Texts where the word occurs.	Scientific name, &c.	Remarks.
MYRRH	MOR, MOUR, <i>smurna</i>	Ex. 30:23. Est. 2:12. &c. Mat. 2:11. Jn. 19:39.	Myrrha. Heb. 'distilling,' 'flowing.' . . .	Tears of an Arabian tree hardened to a bitter aromatic gum.
	MOR 'OBER	tr. 'sweet-smelling myrrh' Song 5:5. . . .	Smurna stakte. MOR DEROUR. Ex. 30:23.	The myrrh distilling of itself from the tree, and so highly prized.
	LOT, LOUT	Ge. 37:25. 43:11. gum ledum, or ludanum.	Cistus ladanifera is the frag. shrub's name.	Collected in Crete by drawing leather thongs across the viscous
MYRTLE	HADAS	Ne. 8:15. Is. 41:19. 55:13. Zch. 1:8. 10:11.	Myrtus communis.	Heb. 'up-springing,' on account of its rapid growth. (leaves.
(NARD)	NERD	tr. 'spikenard,' Song 1:12. 4:13, 14. . . .	Narda. Valeriana jatani, of India. (17)	Sanscrit <i>nardma</i> , the Indian spikenard. See Spikenard.
NETTLES	KHARUL	Jb. 30:7. Zph. 2:9. Pr. 24:31.	Urtica, sometimes grows quite high and close.	Heb. 'burning,' 'stinging,' nettles—so <i>Gesen</i> .
	QYMOSH	Is. 34:13. Ho. 9:6. tr. 'thorns' Pr. 24:31.	Urtica. Some prickly weed, nettle, thistle.	Heb. 'heap'-plant? as growing among heaps of rubbish.
NIGHTHAWK	TAKHMAS	Le. 11:16. De. 14:15. H. 'violent and cruel.'	Noctua, so <i>Sept.</i> and <i>Vulg.</i> Strix orientalis,	'Male ostrich,' <i>Boch.</i> <i>Gesen.</i> Called also 'impious,' by Arabs,
		[vescing.]	of the owl size, voracious, kills children.	from its cruelty to its young. Comp. Jb. 39:17. La. 4:3.
NITRE	NETHER	Pr. 25:20. Je. 2:22. Heb. trembler, 'offer.'	Natrum, Eg. nitre, or 'natron' of commerce.	A mineral alkali, wh. mingled with oil, is used for soap, wh. see.
NUTS	BATNYM	Ge. 43:11.	Nuts of the Pistacia vera (59); best in Syria.	Heb. 'belly'-shaped, the nuts flat one side, and round the other.
	AGOUZ	Song 6:11, 'walnuts.' <i>Shan.</i>	Juglans, the walnut, wh. grows in Palestine.	Persian name of walnuts is <i>cuz</i> , the Arab. <i>javuz</i> , whence Heb.
OAK	ALLOUN	Ge. 35:8. Is. 2:13. 6:13. 44:14. Ho. 4:13.	Quercus, the oak; so <i>Ges.</i> H. 'round,' 'thick.'	Zch. 11:2. tr. 'Allon' Jos. 19:33.
	ALLAH	Jos. 24:26. rightly tr. 'oak,' says <i>Gesen</i> .	Quercus. Heb. 'round,' 'thick.'	{ Oaks were particularized by name, as 'Magicians' Oak,' Jud.
	AELOUN	tr. 'plain' Ge. 12:6. 13:18. 14:13. 18:1. De. 11:30.	Quercus, robur. Heb. 'strong,' 'gnarled,' any	9:37. 'Oak of Tabor,' 1 S. 10:3. 'Oaks of Mamre,' Ge. 13:
		Ju. 4:11. 9:6, 37. 1 S. 10:3. 'Elon' Jos. 19:43.	strong, durable tree, specif. 'the oak.' <i>Ges.</i>	18. 14:13. 'Oaks of Moreh,' De. 11:30.
	AEYL	Ge. 14:6. tr. 'El-paran,' rather 'oak or terebinth'	of Paran.' <i>Ges.</i> Pl. AEYLUM. Is. 1:29. 57:5.	H. 'stout,' a strong, mighty tree, spec. the oak, <i>terebinth</i> , palm.
	(60) AELAH	tr. 'oak' Ge. 35:4. Ju. 6:11, 19. 2 S. 18:9, 10.	Terebinthus judaica (60). Heb. 'strong,'	The terebinth (60) is common in Palestine, and being <i>long-lived</i> ,
		14. 1 K. 13:14. 1 Chr. 10:12. Is. 1:30. Ez.	'stout,' gnarled; a strong, hardy tree,	is often employed for landmarks, and to designate places, as
		6:13. 'Elah' 1 S. 17:2. 19. 21:9.	spec. a terebinth, pistacia terebinthus. <i>Ges.</i>	Ge. 35:4. &c. Any durable tree? <i>Gesen</i> .
[OCHRE]	SERED	tr. 'line' Is. 44:3. Heb. 'awl,' 'stylus,' 'graver,'	Probably a stylus or 'pencil' of ochre or	On the anc. mon. of Egypt sculptors are pictured, following
		Arab. <i>STRAD</i> , 'awl,' so <i>Ges.</i> <i>Louth</i> ,	chalk, named from 'ochre,' as <i>crayon</i> is	outlines that others trace, with red ochre or paint at the end
		after <i>Kimchi</i> , tr. 'red ochre,' 'red chalk.'	from <i>kraia</i> , chalk. [and pale violet flower?	of a pencil, on a ground previously 'lined' into squares.
ODORS	<i>amōmon</i>	Re. 18:13. Gr. 'odors' in gen; so <i>Salmasius</i> .	Amomum, of Armenia, &c., of fragrant wood	An odoriferous shrub, from which precious ointment was prep.
	<i>thumiamata</i>	Re. 5:8 tr. 'ointments' 18:13. 'incense' 8:	3, 4. Lu. 10:11.	Gr. 'any odoriferous substance burnt in worship.' <i>Wahl</i> .
ODOR	<i>osmēn</i>	Jn. 12:3. Ph. 4:18. Eph. 5:2.	See Sweet Odors.	
	REYAKH	tr. 'smell' Sg. 2:13. 7:13. Ge. 27:7. Da. 3:27.	See Balsam. Spice.	Tr. 'scent' Jb. 14:9. Heb. 'breathing,' 'snuffing.'
	BESEM, BOSEM	tr. 'sweet' Ex. 30:23. 'sweet smell' Is. 3:24.	6. 30:23. 35:8. See Spices.	Heb. 'aromatic odor,' 'fragrance,' esp. as diffused by spices.
SWEET ODORS	BESAMYM	Esth. 2:12. 2 Chr. 16:14. tr. 'spices' Ex. 25:	savor, 'Le. 2:12. Nu. 15:3. Ez. 6:13. 20:28.	Tr. 'spices' also, Song 4:16. 8:14. נִיחֹיִם, Da. 2:46.
	REYAKH NYKHOAKH	tr. 'savor of sweet odors' Le. 20:31. 'sweet'	Oleum Olive, at first trodden, now ground.	Heb. 'smell of rest,' <i>osmēn evōdias</i> , 'odor of fragrance.'
OIL (OF OLIVES)	SHEMEN	Ge. 28:18. H. 'fatness,' tr. 'ointment' Ps. 133:2.	'pine' Ne. 8:15. Oleaster (67), wild olive.	{ Used for lamps, eating, sickness, sacrificing, lubricating, &c.
OIL-TREE	ETS-SHEMEN	Is. 41:19. tr. 'olive-tree' 1 K. 6:23. 31:33.	Heb. 'spiced oil,' 'ointment,' <i>Ges.</i> See Oil.	{ At Ps. 133:2. Pr. 21:17. Is. 1:6. <i>Ges.</i> tr. 'spiced oil,' i.e. oint.
OINTMENT	SHEMEN	Ez. 7:1. 9:8. 10:1. Ps. 133:2. Pr. 21:17.	Heb. 'perfume,' also 'unguent kettle.' <i>Ges.</i>	2 K. 20:13. Is. 39:2. Pr. 27:9, 16. Song 1:3.
	MERQAKHAH	tr. 'well' Ez. 24:10. 'pot of oint.' Jb. 41:31.	Oliva, of wh. <i>Tournefort</i> makes 18 species.	{ In Ex. 30:25, an oil of holy ointment, i.e. of holy anointing,
	ROQAKH	Ex. 30:25. מִרְקָחִים tr. 'perfumes' Is. 57:9.	Oleaster (67), the wild olive.	{ as the same word, מִשְׁכָּחִים, is tr. at the end of the verse.
	<i>mauron</i>	Mat. 26:7, 9, 12. Mk. 14:3, 4. Lu. 7:37, 38, 46.	Copa, soft, juicy and sweet in Egypt. . . .	Gr. 'flowing,' 'myrrh,' put for 'ointments,' being used in them.
OLIVE-TREE	ZAYT, <i>elaia</i>	Jud. 9:9. and oft. Mt. 21:1. Heb. 'shining'	Oliva, of wh. <i>Tournefort</i> makes 18 species.	Also, the 'olive,' its fruit, Mi. 6:15, and an 'olive br.' Zch. 4:11, 12.
WILD OLIVE (67)	ETS-SHEMEN	tr. 'oil-tree' Is. 41:19. 'pine' Ne. 8:15.	Antelope oryx, a fierce, strong animal. (28)	Tr. 'olive tree' 1 K. 6:23, 31, 33. <i>agrielains</i> , Ro. 11:17, 24.
ONIONS	BETSALYM	Nu. 11:5. Heb. root sig. to 'strip,' peel.	Copa, soft, juicy and sweet in Egypt. . . .	Onions of Egypt, milder and pleasanter than ours, are eaten raw.
ONYCHA	SHKHELETH	Ex. 30:34. Heb. 'scale,' 'shell,' (Jb. 28:16.	Unguis odoratus, onycha, Blatta Byzantina.	The cover of a muscle of India, emitting musky odor when burnt.
ONYX	SHOHAM	Ge. 2:12. Ex. 25:7. 28:9, 20. 35:27. 39:6.	Sardonyx, or onyx, as looking like 'the nail.'	Heb. 'pale.' Ez. 28:13. at 1 Ch. 29:2. 'onychitis,' white marble.
[ORYX]	(28) TAOU, TOUA	tr. 'wild ox' De. 14:5. 'wild bull' Is. 51:20.	Antelope oryx, a fierce, strong animal. (28)	Most anc. vers. tr. 'oryx,' and 'wild ox.' H. 'swift,' a gazelle.
	REARM	Nu. 23:22. De. 33:17. REARM, Ps. 92:11.	<i>Sept.</i> and <i>Vulg.</i> tr. 'unicorn' <i>Gesen.</i> tr.	REYM, Jb. 39:9. pl. Ps. 20:6. 22:2. Most moderns tr. 'rhinoc-
		'oryx.' <i>Boch.</i> [or strong.]	bubalus, 'buffalo.'	eros.' [legs naked.]
OSPRAY	AZNYAH	Le. 11:13. De. 14:12. Heb. 'sharp sighted,'	<i>Sept.</i> and <i>Vulg.</i> aquila marina, sea eagle.	The ospray eagle is brown above, white below, backhead white.
OSIFRAGE	PERES	Le. 11:13. Heb. 'divider,' 'breaker.'	Aquila ossifragus, i.e. 'bone breaker,' s. eagle.	This eagle breaks the bones of its prey after eating the flesh.
OSTRICH	RENANYM	tr. 'peacocks' Jb. 39:13. Heb. 'whirring.'	Struthio camelus, the ostrich.	It utters a moan at night, doleful, now lion-like, now like the bull.
	YA'EN, YA'ANAH	Pl. YE'ENYM, La. 4:3. tr. 'ostriches.' Heb.	YA'EN is masc. YA'ANAH fem. YE'ENYM and	{ It 'greedily' swallows food, sticks, stones, bones, nails, &c.
		'greedily.'	BENOTH YA'ANAH common gender, . . .	So <i>Gesen</i> , who tr. 'daughter of the ostrich,' i.e. 'the she-
	BATH HAYYA'ANAH	tr. 'owl' Le. 11:16. De. 14:15. as if 'daughter	'This tr. is against the context, and all the	ostrich itself.'
		of outcry.'	ancient versions.'	These texts describe them as of the desert, and uttering a plain-
	BENOUTH YA'ANAH	tr. 'owls' Is. 13:21. 34:13. 43:20. Je. 50:39.	Heb. 'daughters of the ostrich,' and used of	tive 'cry.'
		Mi. 1:8. Jb. 30:29.	both genders, says <i>Gesen</i>	It 'whirrs' its wings only to assist and steer its very swift run.
	TAKHMAS	tr. 'nighthawk,' Le. 11:16. De. 14:15.	Heb. 'cruel,' as the Arabs call it 'the impious.'	'but are her wings and feathers pious,' [KHASYDAH, fostering
	KHASYDAH	tr. 'ostrich' Jb. 39:13. Heb. 'pious,' hence,	<i>Gesen.</i> tr. 'the wing of the' [whirrer, RENA-	to her young]?
		elsewhere, 'stork.' [Heb. 'cup?']	NYM 'ostrich exults,' [flutters joyously]	pouch. <i>Gesen.</i> says, to tr. 'owl' is against all etymology.
OWL	KOUS	Ps. 102:6. tr. 'little owl' Le. 11:17. De. 14:16.	Strix. Bubo. <i>Boch.</i> tr. 'pelican,' from its cup-	<i>Sept.</i> and <i>Vulg.</i> tr. 'ibis' <i>Chal.</i> and <i>Syr.</i> 'owl,' fm. NESHPH.
	YANSHUPH	Is. 31:11. tr. 'great owl' Le. 11:17. De. 14:16.	H. 'blower.' <i>Gesen.</i> sugg. the ardea agami.	But its 'nest,' &c. refer to a desert bird, and the Hebrew
	QIPPOUZ	tr. 'great owl' Is. 31:15. Heb. 'contracter and	<i>Boch.</i> and <i>Gesen.</i> tr. serpens jaculus, arrow	{ describes the owl's habit of bunching itself together, and
	BATH YA'ANAH	darter'	snake.	{ darting forth when provoked.
	BENOUTH YA'ANAH	{ See Ostrich.		in wait for children, like the ravenous female desert monsters,
	LYLYTH	tr. 'screech owl' Is. 34:14. H. 'night' thing.	<i>Ges.</i> tr. 'night spectre,' a fem. thought to lie	(lamiae, strixes, and ghouls) of Rom. Gr. and Arab. superstit.
OX	(27) BAQAR	Ex. 22:1. Jb. 1:14. H. 'cleaver,' i.e. 'plougher.'	Bos, male or female, ox or cow. See Bull.	Sometimes tr. 'bull,' as at Jb. 21:10, and 'bullocks' Ho. 12:12.
	SHOUR	Ex. 22:1. and oft. Heb. 'strong,' 'bold.'	Bos, of either sex, or any age. <i>Ges.</i> See Bull.	
	TOUR	Da. 4:25, 32, 33. tr. 'bullocks' Ez. 6:9, 17. 7:17.	Taurus, bos, oxen, cattle. See Bull.	
WILD OX	TEAOU	De. 14:5. TOUA, tr. 'wild bull' Is. 51:20.	Bos sylvestris, wild buffalo? Bogra-el-weish?	Wild oxen are still found in several parts of the world.
PAINT	PHOUK	2 K. 9:30. Je. 4:30. Is. 54:11. 1 Ch. 29:2. Jb. 42:14.	Fucus, sea weed, whence is an alkaline paint.	Applied after to other paint, as that from antimony, 'stibium.'
PALM TREE (63)	TAMAR	Ex. 15:27. and oft. Heb. 'to stand erect.'	Phoenix dactylifera, date palm, 'of 360 uses.'	TOMER, Je. 10:5. TIMMORAH, TIMMORYM, TIMMOROUTH, Ez. 41:18.
PALMER-WORM	GAZAM	Jb. 1:4. 2:25. Am. 4:9. H. 'sickle,' 'devourer.'	Eruca, caterpillar, from its sickle-like teeth.	<i>Boch.</i> and <i>Gesen.</i> mid. the 'bruchus' state of the locust.
PANNAG	PANNAG	Ez. 27:17. Heb. 'to cook' ? 'vermicelli'?	Some tr. panic or millet, others say a country.	<i>Gesen.</i> tr. 'a kind of pastry or sweet cake.' [skiffs, paper,
PAPER-REED (27)	GOMEA	tr. 'bulrushes' Ex. 2:3. Is. 18:2 'rush' 35:7.	H. 'absorber,' a bulrush, spec. the papyrus	nilotica. <i>Gesen.</i> Used in Egypt for garments, shoes, baskets,
	'ARAH, 'AROUTH	Is. 19:7. tr. 'meadows' Jud. 20:35. H. 'naked.'	Prairies, places naked of trees; in Is. 19:7.	'the grassy places or meadows on the banks of the Nile.' <i>Gesen.</i>
PARTRIDGE (15)	QOREA	1 S. 26:20. Je. 17:11. Heb. 'crier,' 'caller.'	Tetrao perdis, francolin, fabled to steal eggs	and hatch them. Fig. (15) shows Syr. partridge, or francolin.
PEACOCK	TUKRYM	1 K. 10:22. 2 Chr. 9:21.	Pavo, pavo cristatus, crested peacock of India.	Fm. Malabaric, rocor; Sansc. <i>sikhi</i> —its domes, names in India.
	RENANYM	Jb. 39:13. Heb. 'whirrs,' i.e. 'ostriches.'	Struthio camelus. See Ostrich.	Heb. 'the wing of the ostrich exults, but are her wings pious?'
PEARLS	CABYSH	Jb. 28:18. Heb. 'ice,' hence, 'crystal.'	Margarite? crystalli? [red coral. <i>Mich.</i>	ANNEY ELGABYSH, ice stones, tr. 'hail stones' Ez. 13:11, 13.
	PENNYM	tr. 'rubies' Jb. 28:18. Pr. 3:15. 8:11. 20:15. 31:10.	Margarite, pearls; so the Rabbins and <i>Boch.</i>	The best Eastern jewels are the pearls slightly tinged with red.
PEARL	BEDOLAKH	tr. 'bdellium' Je. 2:12. Nu. 11:7.	Margarita. Rabbs. and <i>Boch.</i> See Bdellium.	Abundant on the shores of India and the Persian Gulf.
	<i>margarites</i>	Mat. 7:6. 13:45-46. 1 Ti. 2:9. Re. 17:4. 18:12, 16.	Margarita. Mother of pearl is the inner shell.	The pearl is an excrescence found in an oyster-like shell-fish.
PELICAN	(1) QAATH	Le. 11:18. De. 14:17. Ps. 102:7. See Cormorant.	Pelecanus onocrotalus? 'cormorant' Is. 34:11.	Heb. 'vomiter,' as it throws up the shells and stones it devours.
PEN	'ET	Jb. 19:4. Je. 17:18. 8:8. Ps. 45:1. H. 'dip,' 'insculp.'	Stylus, of iron, &c. Calamus, of reed.	The ancients wrote on wax tablets, &c. and also with ink.
PIGEON	YOUNAH	Ge. 15:9. Le. 1:14. 5:7. 12:6, 8. 14:22, 30. 15:14.	Columba domestica. See Dove. [entails (9)?]	Nu. 6:10. <i>peristera</i> , Lu. 2:24 elsewhere tr. 'dove.'
PINE TREE (11, 9)	TIDHAR	Is. 41:16. 60:13. 'firm, lasting.' <i>Ges.</i> tr. 'flex.'	Pinus halepensis, p. of Aleppo (11), or p. ori-	Antilebanon abounds in pines, as do parts of Lebanon.
	ETS-SHEMEN	Ne. 8:15. tr. 'oil tree' Is. 41:19. 'olive t.' 1 K. 6:23.	Probably the oleaster, or wild olive, wh. see.	It cannot be pine, Ne. 8:15, as pines grow not near Jerusalem.

English version.	Bibl. Heb. or Greek.	Texts where the word occurs.	Scientific name, &c.	Remarks.
PITCH	ZEPHETH	Ex. 2:3. Is. 34:9. Heb. 'flowing.' [or 'red,'	Pitch; supposed the mineral, or asphaltum.	{ The bitumens are, naphtha, a pungent liquid, $\frac{1}{2}$ carb. $\frac{1}{2}$ hyd.; petroleum, less fluid, used for lamps; mineral tar, like p, but thicker; maltha, or min. pitch, soft, inflammable, derived from drying the tar; asphaltum, elastic bitumen, coal, &c.
POISON	KHEMAR	Ge. 6:14. tr. 'slime' 11:3. 14:10. H. 'boiling up,'	Or 'red.' Bitumen, asphaltum, mineral pitch.	
[PLANE TREE] (63)	GAPHRYTH	tr. 'brimstone' Ge. 19:24. De. 29:23. Is. 30:33.	Prob. 'pitch,' transf. to other combustibles.	{ Heb. 'head,' as the poppy has heads, and of it opium is made. Applied to poison, as 'inflamming' the bowels. As poisoned arrows were used, the word came to sig. 'poison.'
POISON	'ARMOUN	tr. 'chesnut' Ge. 30:37. Ez. 31:3. H. 'lofty,'	Platanus orientalis (63), the Am. button wood?	
POWDER	ROASH	Jb. 20:16. tr. 'venom' De. 32:33. elsw. 'gall.'	Papaver, 'poppy,' so Ges. thence 'poison.'	{ Its red, urn-shaped flower, among its glossy leaves, is beautiful. Styx, so Sept. and Arab. in Ge. 30:37. 'silver-leaved aloe' ?
PULSE	KHEMAH	De. 32:24, 33. Ps. 58:4. 140:3. Jb. 6:4. H. 'heat,'	Papaver, 'poppy,' so Ges. thence 'poison.'	
PURPLE	ios	Ro. 3:13. Ja. 3:8. Gr. 'an arrow,' 'poison.'	Venenum	{ Tr. 'parched pulse' 2S. 17:28. elsewhere 'parched corn.' Heb. 'seed herbs, greens, vegetables, of a half-fast diet.' Gesen. obtained from certain species of shell fish of the Mediterranean. 9 purples were got from the neck of the buccinum, (of cliffs and rocks,) and the purpura or pelagia, (fished from the sea.)
[PURSLAIN]	RIMMOUN	Nu. 13:24, and oft. H. 'marrowy' or 'worny.'	Malus punica, Carthage or Grenada apple.	
PYGARG	LIBNEH	Ge. 30:37. Ho. 4:13. Heb. 'whitish.' . . .	Populus alba, white poplar, so Sept. and Vul.	{ H. 'insipid,' Arabs, Grks. and Roms. say, 'sillier than purslain.' Some make it the strepsichorus or addace antelope.
QUAIL	ROASH, ROUSH	tr. 'poison' Jb. 20:16. 'venom' De. 32:33.	Populus alba, white poplar, so Sept. and Vul.	
RAM	ABAQAH	Song 3:6. Heb. 'dust,' 'pulverized.'	Papaver, a bitter plant, De. 29:17. Ps. 69:22.	{ The fig. (40) shows the Syrian fat-tailed ram. [the Levant. Sheep, with reddish, light violet, or pinkish fleece, are seen in Sansc. kurata; Arab. GHURAB; all its names from its 'croak.'
RAM-SKINS, RED	QALY	De. 23:14. Ru. 2:14. 1S. 17:17. 2S. 17:28.	Aromata pulverulenta, powdered aromatics.	
RAVEN	ZERO'LYM	La. 1:12, 16. Heb. 'seed.'	Heb. 'roasted,' or parched wheat and barley.	{ Var. tr. unicorn, buffalo, oryx. Gesen. prefers, 'buffalo.' Is. 32:20 seems to describe its cultivation, says Chardin.
REED	ARGAMAN	Ex. 25:26, 27. Ez. 27:16. Pr. 31:22. &c. Heb.	Legumina, as peas, beans, vetches, lentils.	
	porphyra	Mk. 15:17, 20. Lu. 16:19. Jn. 19:2, 5. Re. 17:4.	Purpura, reddish purple: a precious color.	{ The more delicate canes were used for pens, as they now are in the East, with or without brushes: quills are first mentioned in A. D. 636. The upper arm bone is QANEN, Job 3:22; hence lamp branches are so named, Ex. 25:31, &c.
	TEKELETH	tr. 'blue' Ex. 26:4, 31. H. 'shell.' See Blue.	Purpura, reddish or crimson purple. . . .	
	RYR KHALLAMUTH	tr. 'white of egg' Jb. 6:6. H. 'purslain-slime.'	Cerulean or bluish purple, diff. from red p.	{ Var. tr. unicorn, buffalo, oryx. Gesen. prefers, 'buffalo.' Is. 32:20 seems to describe its cultivation, says Chardin.
	DYSHOUN	De. 14:5. Heb. 'leaper,' a kind of gazelle.	Portulaca, purslain, prov. for tastelessness.	
	SELAV, or, SELAYU	Ex. 16:13. Nu. 11:31, 32. Ps. 105:40. H. 'fat.'	Antilope pygarga (26), a kind of antelope.	{ Fig. (45) shows the Rose of Sharon. Gesen. tr. colchium autumnale, meadow saffron, of poisonous 'bulbous' root.
	AYIL	Ge. 15:9, and often. Heb. 'twisted' horns.	Coturnix, tetrao coturnix, quail.	
	'ARTH AYLM MADMYM	Ex. 25:5. H. 'skins of red rams.' A. Clarke.	Aries, the ram.	{ Most tr. 'pearls.' Ges. and Mich. 'red coral,' prized anciently. Gesen. tr. 'a sparkling gem, probably ruby.'
	'OREB, korar	Ge. 8:7. Le. 11:5, and oft. H. 'croaker.'	Corvus ægyptius, including the crow? . . .	
	QANENH	1K. 14:15. Jb. 40:21. 2K. 18:20. Is. 19:6. 35:7.	Calamus; used as well as QANEN, to denote any 'stalk' of grain. (Ge. 41:5, 22. Heb. 'upright,') as well as the 'reed.'	{ Small garden shrub, strong smelling, bitter, of penetrating taste. 'Palm branch and bulrush' means noble and vulgar, Is. 9:14. 19:15. The Egyptians lay a sort of reed in water, and make strong cables of it. [boats, &c.
	kalamos	Mat. 11:7. 27:29. &c. used for 'pen' 3 Jn. 13.	Heb. 'upright,') as well as the 'reed.'	
		measuring rod, Re. 11:1. 21:15, 16.	[Unicorn.	{ rus nilotica, made into garments, shoes, baskets, various vessels, Sept. tr. olura; Vulg. far; Aquila, zea, i. e. spelt. Sansc. kankom; Armen. khekhrym; Arab. KURKUM, ZAFRAN. (diamond.
	RAEM	Nu. 23:22. RAEM, Ps. 92:11. REYM, Jb. 39:9.	RAEMYM, Ps. 29:6. REMYM, Ps. 22:22. See	
	KUSSEMETH (?)	tr. 'rye' Ex. 9:31. 'fitches' Ez. 4:9. H. 'shorn.'	Oryza sativa. Shaan. Food of 3ds mankind.	{ Heb. 'polished,' a gem, the best of which is second only to the
	TSEBYAH	[I Chr. 12:8. Pr. 6:5. Song 2:7, 9, 17. 3:5. 4:5.	The 'roe' is the smallest of the deer kind.	
	TSEBY	7:3. 8:14. Is. 13:14. 28:218. H. 'beauty.'	If the roe is found in Syria, TSEBY may	{ Heb. 'polished,' a gem, the best of which is second only to the
	TSEBAYM	Arab. DSABY; Chal. TABITHA; Gr. dor-	include it as well as the gazelle, which	
		cus. De. 12:15, 22. 14:5. 15:22. 1K. 4:23.	has twelve varieties. See Gazelle.	{ Perhaps the red and white carnelion, striped. SA'YR is tr. 'hairy' Ge. 27:11. 'he-goat' 37:31. &c.
	KHABATSELETH	Song 2:1. Is. 35:1. H. 'bulbous,' ref. to its bud?	Or 'peeled,' ref. to its opening leaves? Rosa.	
	PENYNM	Roses of Sharon and Damascus are finest.	Anc. vs. tr. lily, narcissus, and meadow saffron.	{ deep scarlet, and cloths of that color; fully, TOULA'ATH SHANY.
	KADKOD	Jb. 25:18. Pr. 3:15. 8:11. 20:15. 31:10. La. 4:7.	Pyropus rubinus, the ruby. See Pearl. Sardius.	
	peganon	tr. 'agate' Is. 54:12. Ez. 27:16. H. 'sparkler.'	Pyropus. See Agate.	{ In Jb. 26:13, put for the north constellation, Serpent or Dragon. Sanscrit sarpa, serpent, sarpin, reptile, srip, to go sinuously. It 'darts,' from trees, &c. at its enemy, whence its name.
	AGMOUN	Lu. 11:42.	Ruta chalepensis, Aleppo rue.	
	GOMEA	Is. 9:14. 19:15. tr. 'bulrush' Is. 55:5. 'hook'	Juncus, whence junk. At Job 41:2, AGMOUN	{ It was formerly seen 'stretching, boom-like, across creeks,' in
	KUSSEMETH	Jb. 41:2. Heb. 'marsh' plant? tr. 'seeth-	means 'rush-ropes.' Grk. schoinos, whence	
	KARKOM	ing pot' Jb. 41:20, from AGAM, to burn.	skein, also a bulrush and rush-rope.	{ Others, the Arab, 'winged serpent' of Herodot. Others, the
	MELAKH	Jb. 8:11. tr. 'bulrushes' Ex. 2:3. &c. H. 'drinker.'	Ges. tr. a 'bulrush,' spec. the Egyptian papy-	
	SAPHYR	Ex. 9:32. tr. 'fitches' Ez. 4:9. Heb. 'bald.'	Triticum spelta, mod. spelt 'German wheat.'	{ The Syrian shepherds still herd their sheep and goats together.
	sardinos	Song 4:14.	Crocus indicus (16), Indian saffron. . . .	
	AODEM	Ge. 19:6. Le. 2:13. and oft. halas, Mat. 5:13.	Sal. [gold spots.	{ It is large, grows in Arabia and Egypt, and from it comes the gum arabic. The wood is hard and like ebony when old.
	sardonyx	Ex. 23:18. Jb. 28:6, 16. sappheiros, Re. 21:19.	Sapphyrus, blue, sometimes spangled with	
	SA'YRYM	Re. 4:3. SARDIOS, 21:20.	Sardius lapis, blood red; the best were of	{ MESHY seems from the Chinese MES, 'silk,' invented, so their
	(See Smell.)	Ex. 23:17. 39:10. Ez. 23:13. Heb. 'red.'	Sardis. [kind.	
	TOULA'A	Re. 21:20. wavy-lined of black and blood color.	Sardonyx, resemb. sardius in color, onyx in	{ Greece after Alexander's conquest of Persia.
	'AQRAB	Is. 13:21. 34:14. H. 'shaggy,' apes? wood	The Satyr were men fabled to have goats' legs	
	NAKHASH, ophis	demons,' says Gesen.	and horns, and to be lascivious	{ mascus, and still bearing the same name in west Europe, &c.
	SARAPH	La. 4:5. Is. 1:18. Ge. 33:23. H. 'worm,' 'coccus.'	Coccus, specif.; by metonymy, crimson or	
	QIPPOUZ (?)	De. 8:5. Ez. 2:6. &c. scorpions, Lu. 10:9. &c.	Scorpio afer. Also, 'a scourge,' 1K. 12:11.	{ Tyrians bartered Spanish silver in Arabia, for its weight in gold. It boils up at the bottom of the Dead Sea, and hardening, floats.
	ZOKHELEY APHAR	Heb. 'close sticking,' or 'heel wounder' ?	2 Chr. 10:11.	
	LUVYATHAN (?)	Ge. 3:1. Lu. 10:19. Heb. 'hisser,' 'whisperer.'	Coluber serpens, a generic term.	{ It is killed by Muslims because it 'bows,' mocking their devotions.
	HA-NAKHASH (?)	tr. 'fiery serpents.' Heb. 'winder,' 'burner.'	Coluber dipsas, præster, whose bite inflames.	
	SARAPH ME'OUPEHEP	tr. 'great owl' Is. 34:15. See Owl. . . .	Serpens jaculus, arrow snake; so Bochart.	{ melt away as the snail which melteth as it goes.
	SEH	De. 32:24. Mi. 7:17. H. 'crawlers of the dust.'	Serpentes. See Adder. Asp. Viper.	
	KESBES, KESEB	Is. 27:1. (?) Ps. 104:26. See Leviathan.	{ Serpens marinus? Seen now on our coasts.	{ Obtained from various saltish, soapy plants, as kali, &c.
	TSOAN	Am. 9:3.	{ Seen near shore, and Grk. story notes them.	
	SHITTAH, for SHINTAH	{ Is. 14:29. 30:6. Boch. describes bat-winged	Draco volans, so Gesen. &c. A bearded, large	{ water, and, mingled with oil, is still used as soap. See Nitre.
	SHITTIM, pl.	serpents of Eg. and Arabia, short, spotted.	lizard, scaling from trees, by fin-like wings.	
	MESHY	Ge. 22:7, 8. 30:32. Ex. 12:3. 22:1. . . .	Ovis. The female lamb is KISBAH, KABSAB.	{ Heb. a small bird, specif. a sparrow.
	SHESH	Ge. 30:32. 33:35. Le. 3:7. 5:6. H. 'lamb.'	Grege, greges.	
	serikos	Ex. 22:1. Ge. 4:2. 26:14. H. 'a flock,' 'flocks.'	{ Acacia vera; (like our 'locust trees'); spina	{ Aromatic powder, specif. some species of spice or aromatic.
	DEMESHEQ	Is. 41:19. Arabic sunn, the 'acacia.' . . .	{ Ægyptiaca, mimosa Nilotica.	
	KESPEH, argurion	Ez. 25:26, 27. 35:36. 37:38. De. 10:3. . .	{ Serica, from Seres, the Chinese: but most	{ Bosen, tr. 'sweet' Ex. 30:23. Is. 3:24, means 'spicy.'
	KHEMAR	Ez. 16:10, 13. Heb. 'drawn out fine.' (?)	understand a fine stuff of linen or cotton.	
	KHOMET	Pr. 31:22, probably 'muslin.' See Linen.	Silk is said to have been first brought to	{ Heb. gardens, and still grown at Tiberias. See Balm. [incense,]
	SHARLUL	Re. 18:12. from ser, a silkworm.	couch; a figured silk stuff, still worn at Da-	
	DORYTH	tr. 'Damascus' Am. 3:12; rather, 'in a damask	Argentum, not named before the flood.	{ QETORETH SAMMYM, tr. 'sweet incense,' Ex. 30:7, is 'fragrant
	NETHER	Ge. 29:16. H. 'pale.' Ac. 3:4. Gr. 'white.'	Asphaltum, found near Babylon, &c. . . .	
	hus	Ge. 11:3. 14:10. Ez. 2:3. See Pitch. . . .	Lacerta (Gesen); probably the stellio lizard,	{ Passer. See Bird.
	TSIPPAP, TSIPPOUR	Le. 11:30. Heb. 'bower.'	Limax. The Psalmist says, 'let the wicked	
	KUSSEMETH	Ps. 58:8. Heb. 'slimy trailer,'	Specif. salt of lie, vegetable salt, alkali,	{ Spelta, German wheat. See Rye.
	NEKOATH	Je. 2:22. Mal. 3:2. Heb. 'cleansing' herb.	Natron, which (unlike nitre) effervesces with	
	argmata	tr. 'nitre' Pr. 25:20. Je. 2:22. H. 'effervescing.'	2 Peter 2:22. See Swine.	{ Gummina? Aromata. Storax?
	BESEM, BOSEM	Ps. 84:4. Pr. 26:2. Strouthion, Lu. 12:6.	Aromata, aromatics.	
	BESEM	tr. 'rye' Ex. 9:32. &c. 'fitches' Ez. 4:9.	BESAMYM, Ex. 25:6. 35:8. Song 8:14.	{ Balsamum, Ex. 25:6. 35:8. Song 8:14.
	SAMMYM	Ge. 42:11. tr. 'spicery' 37:25. H. 'broken.'	Balsamum, the balsam plant, frequent in	
		Alk. 16:1. Lu. 23:56. 24:1. Jn. 19:14.	Aromatics. See Smell.	{
		1K. 10:10. Ez. 27:22. tr. 'spice' Ex. 35:23.		
		Song 5:13. 6:2. BASAM, tr. 'spice' 5:1.		{
		Ex. 30:34. Heb. 'smelling,' 'fragrant.'		

English version.	Bibl. Heb. or Greek.	Texts where the word occurs.	Scientific name, &c.	Remarks.
SPIDER	'AKKABYSH SEMAMYTH	Jb. 8:14. Is. 59:5. Heb. 'swift weaver.' Pr. 30:23. 'Heb. 'poisonous;' a lizard.	Aranea, arachne. Lacerta stellio (20), so the Vulg.	{ The Greeks call a kind of house lizard, <i>samiaton</i> , and Samm, in Arabic, means a spotted, poisonous lizard. There was Syrian nard, but Indian was most and 'very precious.' 'Ointment made of pure, unadulterated oil of spikenard.' <i>Hahl</i> .
SPIKENARD (17)	NERD nardos spoggos	Song 1:12. 4:13. 14. Mk. 14:3. Jn. 12:3. the best, the <i>atar</i> . Mat. 27:48. Mk. 15:36. Jn. 19:29.	Valeriana Jatamansi (17) prob.; of violet odor. Andropogon nardus; of grassy leaves and root Spongia, growing beneath the sea.	
SPONGE		Ex. 30:34. Heb. 'a drop;' Jb. 36:37, a dis- tilling gum.	Stacte (so <i>Sept.</i>) i. e. myrrh 'dropping' spon- taneously.	{ The Rabbits tr. 'opobalsam.' See Myrrh.
STACTE	NATAPH	2 S. 22:35. Ps. 18:34. Jb. 22:21. Je. 15:12. Le. 11:19. Do. 14:18. Ps. 104:7. Je. 8:7.	See Brass. Copper. Ciconia (10). Stork is from <i>storge</i> , nat. affec.	The Heb. means 'brass,' (<i>Gesen.</i>) as it is elsewhere tr. in Bible. H. 'pious,' from its proverb. tenderness to parents and young. Pliny describes their <i>sakkhari</i> , as 'honey, gum, white, brittle, from canes.'
STEEL	NEKHUSHAH	Occ. 19 times, and tr. 'strong,' lit. 'intoxi- cating.'	Fermented cocanot and date juice is so called in India and Arabia, as also the syrup.	A native of the East, and cultivated in India from time imme- morial.
STORK	KHASYDAH	tr. 'sweet cane' Is. 43:21. q. HATTOUR, Je. 6: 20.	Most consider it (like QENEH ROSEM, Ex. 30: 23) the calamus aromaticus.	{ <i>Boch.</i> tr. sus, 'swallow,' and AGUR, 'crane,' but <i>Gesen.</i> tr. AGUR as an epithet of sus, Is. 38:14, and as put poetically for 'swallow,' Je. 8:7.
[SUGAR]	SHEKAR (?)	tr. 'crane' Is. 38:14. Je. 8:7. Heb. 'leaper for joy.'	Hirundo. Fig. (3) shows the Palestine swallow.	The anc. vers. tr. contrary to context, 'turtle-dove.' <i>Gesen.</i> At 11:50 it is tr. 'mole,' but <i>Gesen.</i> there tr. 'chameleon.'
[SUGAR-CANE]	QANEH (?)	Je. 8:7. Is. 38:14. H. 'circling.' See Crane. Ps. 84:3. Pr. 26:2. Heb. 'wheeling in flight.' Le. 11:18. De. 14:16. an aquatic bird. <i>Ges.</i>	Cygnus, swan, so <i>Vulg.</i> <i>Sept.</i> purple heron. { Camelus dromus, swift camel; it will trav- el 83 miles a day for 8 or 10 days.	Pliny describes their <i>sakkhari</i> , as 'honey, gum, white, brittle, from canes.'
SWALLOW	SUS, SUS	1 K. 4:23. 'galloper.' See <i>Promedary</i> . Le. 11:7, and often. Mat. 7:6, and often. Lu. 17:6.	Sus scrofa. See Boar. Morus, the mulberry, and so auc. vers. <i>Har.</i>	A native of the East, and cultivated in India from time imme- morial.
	'AGUR	Lu. 19:4, from <i>sukē</i> , 'fig,' and <i>moraiā</i> , 'mul- berry.'	{ Hirundo. Fig. (3) shows the Palestine swallow.	{ <i>Boch.</i> tr. sus, 'swallow,' and AGUR, 'crane,' but <i>Gesen.</i> tr. AGUR as an epithet of sus, Is. 38:14, and as put poetically for 'swallow,' Je. 8:7.
	DEROUR	1 K. 10:27. Is. 9:9. Am. 7:14. Ps. 78:47. 1 Chr. 27:23.	Hirundo.	The anc. vers. tr. contrary to context, 'turtle-dove.' <i>Gesen.</i> At 11:50 it is tr. 'mole,' but <i>Gesen.</i> there tr. 'chameleon.'
SWAN	TINSHMETH	Mat. 13:25, 26, 27, 29, 30, 36, 38, 40.	Cygnus, swan, so <i>Vulg.</i> <i>Sept.</i> purple heron. { Camelus dromus, swift camel; it will trav- el 83 miles a day for 8 or 10 days.	Pliny describes their <i>sakkhari</i> , as 'honey, gum, white, brittle, from canes.'
SWIFT BEASTS	KIRKAROUTH REKESH	Is. 66:20. See <i>Promedary</i> . 1 K. 4:23. 'galloper.' See <i>Promedary</i> . Le. 11:7, and often. Mat. 7:6, and often. Lu. 17:6.	Sus scrofa. See Boar. Morus, the mulberry, and so auc. vers. <i>Har.</i>	A native of the East, and cultivated in India from time imme- morial.
SWINE	KHAZYR, <i>khoiros</i>	Lu. 19:4, from <i>sukē</i> , 'fig,' and <i>moraiā</i> , 'mul- berry.'	{ Ficus Egyptiaca, f. Sycomorus, the Egypt- ian fig; leaves like the mulberry, bears fig-like fruit, wh. clusters on the bark of the branch, and is eaten by the poorer	{ <i>Boch.</i> tr. sus, 'swallow,' and AGUR, 'crane,' but <i>Gesen.</i> tr. AGUR as an epithet of sus, Is. 38:14, and as put poetically for 'swallow,' Je. 8:7.
SYCAMINE	<i>sukaminos</i>	1 K. 10:27. Is. 9:9. Am. 7:14. Ps. 78:47. 1 Chr. 27:23.	Sus scrofa. See Boar. Morus, the mulberry, and so auc. vers. <i>Har.</i>	The anc. vers. tr. contrary to context, 'turtle-dove.' <i>Gesen.</i> At 11:50 it is tr. 'mole,' but <i>Gesen.</i> there tr. 'chameleon.'
SYCAMORE (50)	<i>sukomoraiā</i>	Mat. 13:25, 26, 27, 29, 30, 36, 38, 40.	{ Ficus Egyptiaca, f. Sycomorus, the Egypt- ian fig; leaves like the mulberry, bears fig-like fruit, wh. clusters on the bark of the branch, and is eaten by the poorer	Pliny describes their <i>sakkhari</i> , as 'honey, gum, white, brittle, from canes.'
	(12) SHIQMAH	Is. 6:13. elsewhere tr. 'oak.' See Oak. Ge. 35:4. Ju. 6:11, 19. H. 'strong.' See Oak. Ge. 3:18. Ho. 10:8. H. 'growing luxuriant.' 2 K. 11:9. 2 Ch. 25:18. Ju. 31:40 tr. 'thorn.' Mat. 7:16. tr. 'brier' He. 6:8. See Brier. Ge. 3:18. Is. 32:13. Ho. 10:8. Ex. 22:6. &c. tr. 'briers' Is. 5:6. 7:23, 24, 25. 9:18. 32:13 Is. 5:6. 7:23, 24, 25. 9:18. 32:13. 10:17. 27:4. Is. 34:13. Ho. 2:6. Ec. 7:6. Na. 1:10.	Triticum adulterinum, false wheat, 'cheat.' Tilia levis, the linden tree, lime tree. Pastacia terebinthus (60), t. judaica, a long- any luxuriant, worthless plant, 'weeds.' <i>Ges.</i> tr. 'thorn,' 'thornbush,' as prim. mean. Tribulus terrestris, land caltrop, thorny shrub. Thorn, thorns, thornbush, briers. <i>Gesen.</i> SAMURUN is the Egypt. thorn, acacia; black thorns; prob. for SHENETH. See Shittim. Lycium Afrum. <i>Harris.</i>	Heb. ZOBYN. Or it is a gen. term, as daniel (12), liliom, &c. The linden is very common in Syria and Palestine. lived tree. Spec. a terebinth, common in Palestine. DARAR, 'to flow out like rays,' reminds of downy thistle seed. KHAKH, 'hook,' some think of hooked seeds of 'beggar' bramble. <i>Tribolos</i> orig. means a 3 or 4 spiked iron laid to impede cavalry. Heb. 'cutting,' i. e. wounding. Ononis spinosa (53). <i>Harris.</i> locust? SHITTAH? 'Thorns and briers,' SHAYITH VE SHAMYR. { 'Briers and thorns,' SHAMYR VE SHAYITH; 'thorns and this- tles,' QOUTS VE DARDAR, <i>akanthos kai tribolous</i> . H. 'boiling,' i. e. springing up rapidly; as wild plants grow fast. SULLALLUN. H. a thorn or prickly growing on a branch or twig. thorn. SIKKYM, thorns, prickles. [prick. <i>Ges.</i> Heb. thorns, prickles, from TSANAN, to be pointed, sharp, to A species of thorn; Arabic, prickly mad apple. H. 'stinger.' Some kind of wide-spreading thorn. <i>Parkhurst</i> . A prickly weed, as nettles, thistles. <i>Gesen.</i> <i>Gesen.</i> tr. thornhedge, vepretum, senticentum, place of thorns. Some think it not <i>akanthos</i> , but <i>akanthos</i> , bear's foot, not thorny. Used for severe distress from gospel sufferings. <i>Wahl</i> . Tr. 'thicket' 1 S. 13:6. 'bramble' Is. 34:13. Celsius says it means in Arabic, black thorn, sloe, prunus spinosa. { An aromatic evergreen tree, arbor vitae, burnt as incense, very durable; its boughs, leaves, stalks and fruit are like the cypress.
TARE (12)	<i>zizania</i>	Jos. 23:13. Ez. 2:6. 28:24. H. 'twig-prickle.' tr. 'pricks' Nu. 33:55. H. root sig. to 'weave.' Nu. 33:55. Jos. 23:13. Heb. 'pointed.' Pr. 15:19. tr. 'brier' Mi. 7:4. H. 'pricker.' tr. 'brier' Is. 55:13. See Brier. Pr. 24:31. tr. 'nettles' Is. 31:13. See Nettles. Is. 7:19. 55:13. Heb. 'to prick,' 'stick.' Mat. 7:16. 13:7. 27:29. Jn. 19:2. He. 6:8. 2 Co. 12:7. Greek, 'pointed.' Pr. 26:9. 2 Ch. 33:11. Song 2:2. Ho. 9:6. tr. 'thistle' 2 K. 14:9. 2 Ch. 25:13. 'hook' Jb. 41:2. Re. 18:12, 'thya' or thyon tree, 30 ft. high. (20, 27:12.	Triticum adulterinum, false wheat, 'cheat.' Tilia levis, the linden tree, lime tree. Pastacia terebinthus (60), t. judaica, a long- any luxuriant, worthless plant, 'weeds.' <i>Ges.</i> tr. 'thorn,' 'thornbush,' as prim. mean. Tribulus terrestris, land caltrop, thorny shrub. Thorn, thorns, thornbush, briers. <i>Gesen.</i> SAMURUN is the Egypt. thorn, acacia; black thorns; prob. for SHENETH. See Shittim. Lycium Afrum. <i>Harris.</i>	Heb. ZOBYN. Or it is a gen. term, as daniel (12), liliom, &c. The linden is very common in Syria and Palestine. lived tree. Spec. a terebinth, common in Palestine. DARAR, 'to flow out like rays,' reminds of downy thistle seed. KHAKH, 'hook,' some think of hooked seeds of 'beggar' bramble. <i>Tribolos</i> orig. means a 3 or 4 spiked iron laid to impede cavalry. Heb. 'cutting,' i. e. wounding. Ononis spinosa (53). <i>Harris.</i> locust? SHITTAH? 'Thorns and briers,' SHAYITH VE SHAMYR. { 'Briers and thorns,' SHAMYR VE SHAYITH; 'thorns and this- tles,' QOUTS VE DARDAR, <i>akanthos kai tribolous</i> . H. 'boiling,' i. e. springing up rapidly; as wild plants grow fast. SULLALLUN. H. a thorn or prickly growing on a branch or twig. thorn. SIKKYM, thorns, prickles. [prick. <i>Ges.</i> Heb. thorns, prickles, from TSANAN, to be pointed, sharp, to A species of thorn; Arabic, prickly mad apple. H. 'stinger.' Some kind of wide-spreading thorn. <i>Parkhurst</i> . A prickly weed, as nettles, thistles. <i>Gesen.</i> <i>Gesen.</i> tr. thornhedge, vepretum, senticentum, place of thorns. Some think it not <i>akanthos</i> , but <i>akanthos</i> , bear's foot, not thorny. Used for severe distress from gospel sufferings. <i>Wahl</i> . Tr. 'thicket' 1 S. 13:6. 'bramble' Is. 34:13. Celsius says it means in Arabic, black thorn, sloe, prunus spinosa. { An aromatic evergreen tree, arbor vitae, burnt as incense, very durable; its boughs, leaves, stalks and fruit are like the cypress.
TEIL-TREE	AELAH	Jos. 23:13. Ez. 2:6. 28:24. H. 'twig-prickle.' tr. 'pricks' Nu. 33:55. H. root sig. to 'weave.' Nu. 33:55. Jos. 23:13. Heb. 'pointed.' Pr. 15:19. tr. 'brier' Mi. 7:4. H. 'pricker.' tr. 'brier' Is. 55:13. See Brier. Pr. 24:31. tr. 'nettles' Is. 31:13. See Nettles. Is. 7:19. 55:13. Heb. 'to prick,' 'stick.' Mat. 7:16. 13:7. 27:29. Jn. 19:2. He. 6:8. 2 Co. 12:7. Greek, 'pointed.' Pr. 26:9. 2 Ch. 33:11. Song 2:2. Ho. 9:6. tr. 'thistle' 2 K. 14:9. 2 Ch. 25:13. 'hook' Jb. 41:2. Re. 18:12, 'thya' or thyon tree, 30 ft. high. (20, 27:12.	Triticum adulterinum, false wheat, 'cheat.' Tilia levis, the linden tree, lime tree. Pastacia terebinthus (60), t. judaica, a long- any luxuriant, worthless plant, 'weeds.' <i>Ges.</i> tr. 'thorn,' 'thornbush,' as prim. mean. Tribulus terrestris, land caltrop, thorny shrub. Thorn, thorns, thornbush, briers. <i>Gesen.</i> SAMURUN is the Egypt. thorn, acacia; black thorns; prob. for SHENETH. See Shittim. Lycium Afrum. <i>Harris.</i>	Heb. ZOBYN. Or it is a gen. term, as daniel (12), liliom, &c. The linden is very common in Syria and Palestine. lived tree. Spec. a terebinth, common in Palestine. DARAR, 'to flow out like rays,' reminds of downy thistle seed. KHAKH, 'hook,' some think of hooked seeds of 'beggar' bramble. <i>Tribolos</i> orig. means a 3 or 4 spiked iron laid to impede cavalry. Heb. 'cutting,' i. e. wounding. Ononis spinosa (53). <i>Harris.</i> locust? SHITTAH? 'Thorns and briers,' SHAYITH VE SHAMYR. { 'Briers and thorns,' SHAMYR VE SHAYITH; 'thorns and this- tles,' QOUTS VE DARDAR, <i>akanthos kai tribolous</i> . H. 'boiling,' i. e. springing up rapidly; as wild plants grow fast. SULLALLUN. H. a thorn or prickly growing on a branch or twig. thorn. SIKKYM, thorns, prickles. [prick. <i>Ges.</i> Heb. thorns, prickles, from TSANAN, to be pointed, sharp, to A species of thorn; Arabic, prickly mad apple. H. 'stinger.' Some kind of wide-spreading thorn. <i>Parkhurst</i> . A prickly weed, as nettles, thistles. <i>Gesen.</i> <i>Gesen.</i> tr. thornhedge, vepretum, senticentum, place of thorns. Some think it not <i>akanthos</i> , but <i>akanthos</i> , bear's foot, not thorny. Used for severe distress from gospel sufferings. <i>Wahl</i> . Tr. 'thicket' 1 S. 13:6. 'bramble' Is. 34:13. Celsius says it means in Arabic, black thorn, sloe, prunus spinosa. { An aromatic evergreen tree, arbor vitae, burnt as incense, very durable; its boughs, leaves, stalks and fruit are like the cypress.
[TEREBINTH] (60)	AELAH	Jos. 23:13. Ez. 2:6. 28:24. H. 'twig-prickle.' tr. 'pricks' Nu. 33:55. H. root sig. to 'weave.' Nu. 33:55. Jos. 23:13. Heb. 'pointed.' Pr. 15:19. tr. 'brier' Mi. 7:4. H. 'pricker.' tr. 'brier' Is. 55:13. See Brier. Pr. 24:31. tr. 'nettles' Is. 31:13. See Nettles. Is. 7:19. 55:13. Heb. 'to prick,' 'stick.' Mat. 7:16. 13:7. 27:29. Jn. 19:2. He. 6:8. 2 Co. 12:7. Greek, 'pointed.' Pr. 26:9. 2 Ch. 33:11. Song 2:2. Ho. 9:6. tr. 'thistle' 2 K. 14:9. 2 Ch. 25:13. 'hook' Jb. 41:2. Re. 18:12, 'thya' or thyon tree, 30 ft. high. (20, 27:12.	Triticum adulterinum, false wheat, 'cheat.' Tilia levis, the linden tree, lime tree. Pastacia terebinthus (60), t. judaica, a long- any luxuriant, worthless plant, 'weeds.' <i>Ges.</i> tr. 'thorn,' 'thornbush,' as prim. mean. Tribulus terrestris, land caltrop, thorny shrub. Thorn, thorns, thornbush, briers. <i>Gesen.</i> SAMURUN is the Egypt. thorn, acacia; black thorns; prob. for SHENETH. See Shittim. Lycium Afrum. <i>Harris.</i>	Heb. ZOBYN. Or it is a gen. term, as daniel (12), liliom, &c. The linden is very common in Syria and Palestine. lived tree. Spec. a terebinth, common in Palestine. DARAR, 'to flow out like rays,' reminds of downy thistle seed. KHAKH, 'hook,' some think of hooked seeds of 'beggar' bramble. <i>Tribolos</i> orig. means a 3 or 4 spiked iron laid to impede cavalry. Heb. 'cutting,' i. e. wounding. Ononis spinosa (53). <i>Harris.</i> locust? SHITTAH? 'Thorns and briers,' SHAYITH VE SHAMYR. { 'Briers and thorns,' SHAMYR VE SHAYITH; 'thorns and this- tles,' QOUTS VE DARDAR, <i>akanthos kai tribolous</i> . H. 'boiling,' i. e. springing up rapidly; as wild plants grow fast. SULLALLUN. H. a thorn or prickly growing on a branch or twig. thorn. SIKKYM, thorns, prickles. [prick. <i>Ges.</i> Heb. thorns, prickles, from TSANAN, to be pointed, sharp, to A species of thorn; Arabic, prickly mad apple. H. 'stinger.' Some kind of wide-spreading thorn. <i>Parkhurst</i> . A prickly weed, as nettles, thistles. <i>Gesen.</i> <i>Gesen.</i> tr. thornhedge, vepretum, senticentum, place of thorns. Some think it not <i>akanthos</i> , but <i>akanthos</i> , bear's foot, not thorny. Used for severe distress from gospel sufferings. <i>Wahl</i> . Tr. 'thicket' 1 S. 13:6. 'bramble' Is. 34:13. Celsius says it means in Arabic, black thorn, sloe, prunus spinosa. { An aromatic evergreen tree, arbor vitae, burnt as incense, very durable; its boughs, leaves, stalks and fruit are like the cypress.
THISTLE	DARDAR	Jos. 23:13. Ez. 2:6. 28:24. H. 'twig-prickle.' tr. 'pricks' Nu. 33:55. H. root sig. to 'weave.' Nu. 33:55. Jos. 23:13. Heb. 'pointed.' Pr. 15:19. tr. 'brier' Mi. 7:4. H. 'pricker.' tr. 'brier' Is. 55:13. See Brier. Pr. 24:31. tr. 'nettles' Is. 31:13. See Nettles. Is. 7:19. 55:13. Heb. 'to prick,' 'stick.' Mat. 7:16. 13:7. 27:29. Jn. 19:2. He. 6:8. 2 Co. 12:7. Greek, 'pointed.' Pr. 26:9. 2 Ch. 33:11. Song 2:2. Ho. 9:6. tr. 'thistle' 2 K. 14:9. 2 Ch. 25:13. 'hook' Jb. 41:2. Re. 18:12, 'thya' or thyon tree, 30 ft. high. (20, 27:12.	Triticum adulterinum, false wheat, 'cheat.' Tilia levis, the linden tree, lime tree. Pastacia terebinthus (60), t. judaica, a long- any luxuriant, worthless plant, 'weeds.' <i>Ges.</i> tr. 'thorn,' 'thornbush,' as prim. mean. Tribulus terrestris, land caltrop, thorny shrub. Thorn, thorns, thornbush, briers. <i>Gesen.</i> SAMURUN is the Egypt. thorn, acacia; black thorns; prob. for SHENETH. See Shittim. Lycium Afrum. <i>Harris.</i>	Heb. ZOBYN. Or it is a gen. term, as daniel (12), liliom, &c. The linden is very common in Syria and Palestine. lived tree. Spec. a terebinth, common in Palestine. DARAR, 'to flow out like rays,' reminds of downy thistle seed. KHAKH, 'hook,' some think of hooked seeds of 'beggar' bramble. <i>Tribolos</i> orig. means a 3 or 4 spiked iron laid to impede cavalry. Heb. 'cutting,' i. e. wounding. Ononis spinosa (53). <i>Harris.</i> locust? SHITTAH? 'Thorns and briers,' SHAYITH VE SHAMYR. { 'Briers and thorns,' SHAMYR VE SHAYITH; 'thorns and this- tles,' QOUTS VE DARDAR, <i>akanthos kai tribolous</i> . H. 'boiling,' i. e. springing up rapidly; as wild plants grow fast. SULLALLUN. H. a thorn or prickly growing on a branch or twig. thorn. SIKKYM, thorns, prickles. [prick. <i>Ges.</i> Heb. thorns, prickles, from TSANAN, to be pointed, sharp, to A species of thorn; Arabic, prickly mad apple. H. 'stinger.' Some kind of wide-spreading thorn. <i>Parkhurst</i> . A prickly weed, as nettles, thistles. <i>Gesen.</i> <i>Gesen.</i> tr. thornhedge, vepretum, senticentum, place of thorns. Some think it not <i>akanthos</i> , but <i>akanthos</i> , bear's foot, not thorny. Used for severe distress from gospel sufferings. <i>Wahl</i> . Tr. 'thicket' 1 S. 13:6. 'bramble' Is. 34:13. Celsius says it means in Arabic, black thorn, sloe, prunus spinosa. { An aromatic evergreen tree, arbor vitae, burnt as incense, very durable; its boughs, leaves, stalks and fruit are like the cypress.
THORN (53)	KHOUAKH tribolos QOUTS SHAMYR	Jos. 23:13. Ez. 2:6. 28:24. H. 'twig-prickle.' tr. 'pricks' Nu. 33:55. H. root sig. to 'weave.' Nu. 33:55. Jos. 23:13. Heb. 'pointed.' Pr. 15:19. tr. 'brier' Mi. 7:4. H. 'pricker.' tr. 'brier' Is. 55:13. See Brier. Pr. 24:31. tr. 'nettles' Is. 31:13. See Nettles. Is. 7:19. 55:13. Heb. 'to prick,' 'stick.' Mat. 7:16. 13:7. 27:29. Jn. 19:2. He. 6:8. 2 Co. 12:7. Greek, 'pointed.' Pr. 26:9. 2 Ch. 33:11. Song 2:2. Ho. 9:6. tr. 'thistle' 2 K. 14:9. 2 Ch. 25:13. 'hook' Jb. 41:2. Re. 18:12, 'thya' or thyon tree, 30 ft. high. (20, 27:12.	Triticum adulterinum, false wheat, 'cheat.' Tilia levis, the linden tree, lime tree. Pastacia terebinthus (60), t. judaica, a long- any luxuriant, worthless plant, 'weeds.' <i>Ges.</i> tr. 'thorn,' 'thornbush,' as prim. mean. Tribulus terrestris, land caltrop, thorny shrub. Thorn, thorns, thornbush, briers. <i>Gesen.</i> SAMURUN is the Egypt. thorn, acacia; black thorns; prob. for SHENETH. See Shittim. Lycium Afrum. <i>Harris.</i>	Heb. ZOBYN. Or it is a gen. term, as daniel (12), liliom, &c. The linden is very common in Syria and Palestine. lived tree. Spec. a terebinth, common in Palestine. DARAR, 'to flow out like rays,' reminds of downy thistle seed. KHAKH, 'hook,' some think of hooked seeds of 'beggar' bramble. <i>Tribolos</i> orig. means a 3 or 4 spiked iron laid to impede cavalry. Heb. 'cutting,' i. e. wounding. Ononis spinosa (53). <i>Harris.</i> locust? SHITTAH? 'Thorns and briers,' SHAYITH VE SHAMYR. { 'Briers and thorns,' SHAMYR VE SHAYITH; 'thorns and this- tles,' QOUTS VE DARDAR, <i>akanthos kai tribolous</i> . H. 'boiling,' i. e. springing up rapidly; as wild plants grow fast. SULLALLUN. H. a thorn or prickly growing on a branch or twig. thorn. SIKKYM, thorns, prickles. [prick. <i>Ges.</i> Heb. thorns, prickles, from TSANAN, to be pointed, sharp, to A species of thorn; Arabic, prickly mad apple. H. 'stinger.' Some kind of wide-spreading thorn. <i>Parkhurst</i> . A prickly weed, as nettles, thistles. <i>Gesen.</i> <i>Gesen.</i> tr. thornhedge, vepretum, senticentum, place of thorns. Some think it not <i>akanthos</i> , but <i>akanthos</i> , bear's foot, not thorny. Used for severe distress from gospel sufferings. <i>Wahl</i> . Tr. 'thicket' 1 S. 13:6. 'bramble' Is. 34:13. Celsius says it means in Arabic, black thorn, sloe, prunus spinosa. { An aromatic evergreen tree, arbor vitae, burnt as incense, very durable; its boughs, leaves, stalks and fruit are like the cypress.
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Engraved by J. G. Smith

English version.	Bibl. Heb. or Greek.	Texts where the word occurs.	Scientific name, &c.	Remarks.
WHALE	(50) TANNYN (sing.) TANNYM (sing.)	Jb.7:12. tr. 'dragon.' Is. 27:1. 51:9. H. 'stretched.' Ez. 32:2. tr. 'dragon,' 29:3. where <i>Gesen.</i> tr. 'crocodile.'	A great fish, <i>ketos</i> , Cetus, sea-monster, Ge. 1:21. Jb. 7:12. Is. 27:1. serpent, Ex. 7:9. De. 32:33. A great serpent, sea-monster. It is not a plu- ral of TAN.	Dragon, Je. 51:31. crocodile, Ez. 29:3, (where TANNYM, pl. should be TANNYN, sing.) and also emblem of Egypt, as Is. 51:9. Ez. 32:2. (Ps. 74:13, 11.)— <i>Gesen.</i> [MSS. have. So <i>Ges.</i> , who thinks it a corrupt reading for TANNYN, wh. some This often swallows men, but the whale's throat is too small. { KHELEB KH. 'fat of wh.' Ps. 81:7. KHELEB KELYOUTH KH. { 'kidney fat of wh.' De. 32:14, refer to the marrow, flour, fa- rina, and mean the grain.— <i>Gesen.</i> Wheat winnowed and stored up; standing wheat, Ps. 65:14. Fig. (54, 69) shows the triticum sativum and the holcus sor- ghum of the East.
WHALES	KITOS	Mat. 12:40. 'whales' are unkn. in the Levant. Ge. 1:21. tr. 'dragons,' marg. 'whales' Ps. 74:13. Ex. 9:32. De. 8:8. Jb. 31:9. Is. 23:25. Jo. 1:11. Je. 12:13, &c. the grains, said collectively of wheat, Ge. 30:14. 1 S. 15:1. 1 Ch. 21:20. 27:5. Ez. 4:9.	Canis carcharias, shark, 'great fish,' Jon. 2:1. Triticum. Heb. 'clothing,' i. e. of the fields. Far. Heb. 'separated,' i. e. cleansed.	
WHEAT	TANNYNIM (pl.) KHITTAY KHITTYM	Je. 23:28. Jo. 2:24. Am. 5:11. &c. 'corn' Ge. 41:35. Mat. 3:12. Lu. 3:17. &c. 'corn' Mk. 4:23. sition Ac. 7:12.	Grain, especially wheat, barley.— <i>Wahl.</i>	
WILLOW	BAR (54) SITOS	Is. 15:7. 44:4. Jb. 40:22. Ps. 137:2. Ez. 16:5. H. 'overflowed,' as the willow oft. Ge. 9:24. 19:32. and oft. Mat. 9:17. and oft. Jo. 1:6. 3:18. tr. 'sweet water' Is. 49:6. Am. 9:13. 'juice' Song 8:2. Pr. 23:30. 'drink offering' Is. 65:11. H. 'mixed.' Song 8:2. wine made fragrant with aromatics. Comp. Is. 51:17. Re. 14:10. or drugged, Ps. 75:8. Mk. 15:23.	Salix; spec. salix Babylonica, weeping willow. Salix, willow, delighting in flowed grounds. Vinum, a liquor expressed from grapes. Must, new wine. H. 'trodden,' in the press.	Heb. 'whitish,' from the white under surface of its leaves. 'The SAFSAR of the Arabs is the <i>eleagnus</i> of Theophrastus.' { YAYIN, 'fermenting' ? At first, wine was like the sherbets, the simple, or watered juice, expressed by hand, Ge. 40:11. In Cyprus, the wine from the vat is buried a year in pointed earthen pots; then drawn (leaving the highly valued, and therefore seldom sold lees,) into casks (previously prepared with dregs and enough wine to keep moist) when the dregs rise, then settle, thus refining the wine. Fig. (35) shows the Syrian wolf. The Heb. root sig. 'to rot,' 'putrefy.' Jb. 7:5. &c. &c. [which lays worm eggs and dies. and forms its chrysalis, whence comes a silvery 'moth miller,' Metaph. of a person feeble and despised.—Ps. 22:6. Jb. 25:6. Specif. the 'coccus;' by metonymy, crimson or deep scarlet color, and cloths. Bitter herbs of deserts, &c., were deemed accursed by the Jews. Yields an oil excellent for bruises. Mk. 6:13. Lu. 10:31. of Abyssinia, and found in South Africa.— <i>Simonis.</i> On the Red Sea's s. coast the people must migrate from the fat soil, when it comes, and the cattle run wildly till dead.
WINE	'ARADYIM TSAPHTSAPHAH	Is. 15:7. 44:4. Jb. 40:22. Ps. 137:2. Ez. 16:5. H. 'overflowed,' as the willow oft. Ge. 9:24. 19:32. and oft. Mat. 9:17. and oft. Jo. 1:6. 3:18. tr. 'sweet water' Is. 49:6. Am. 9:13. 'juice' Song 8:2. Pr. 23:30. 'drink offering' Is. 65:11. H. 'mixed.' Song 8:2. wine made fragrant with aromatics. Comp. Is. 51:17. Re. 14:10. or drugged, Ps. 75:8. Mk. 15:23.	Salix; spec. salix Babylonica, weeping willow. Salix, willow, delighting in flowed grounds. Vinum, a liquor expressed from grapes. Must, new wine. H. 'trodden,' in the press.	
NEW WINE	'ASYM	Is. 15:7. 44:4. Jb. 40:22. Ps. 137:2. Ez. 16:5. H. 'overflowed,' as the willow oft. Ge. 9:24. 19:32. and oft. Mat. 9:17. and oft. Jo. 1:6. 3:18. tr. 'sweet water' Is. 49:6. Am. 9:13. 'juice' Song 8:2. Pr. 23:30. 'drink offering' Is. 65:11. H. 'mixed.' Song 8:2. wine made fragrant with aromatics. Comp. Is. 51:17. Re. 14:10. or drugged, Ps. 75:8. Mk. 15:23.	Salix; spec. salix Babylonica, weeping willow. Salix, willow, delighting in flowed grounds. Vinum, a liquor expressed from grapes. Must, new wine. H. 'trodden,' in the press.	
MIXED WINE	MIMSAR, MEZEG	Is. 15:7. 44:4. Jb. 40:22. Ps. 137:2. Ez. 16:5. H. 'overflowed,' as the willow oft. Ge. 9:24. 19:32. and oft. Mat. 9:17. and oft. Jo. 1:6. 3:18. tr. 'sweet water' Is. 49:6. Am. 9:13. 'juice' Song 8:2. Pr. 23:30. 'drink offering' Is. 65:11. H. 'mixed.' Song 8:2. wine made fragrant with aromatics. Comp. Is. 51:17. Re. 14:10. or drugged, Ps. 75:8. Mk. 15:23.	Salix; spec. salix Babylonica, weeping willow. Salix, willow, delighting in flowed grounds. Vinum, a liquor expressed from grapes. Must, new wine. H. 'trodden,' in the press.	
SPICED WINE	YAYIN HAREQAKH	Is. 15:7. 44:4. Jb. 40:22. Ps. 137:2. Ez. 16:5. H. 'overflowed,' as the willow oft. Ge. 9:24. 19:32. and oft. Mat. 9:17. and oft. Jo. 1:6. 3:18. tr. 'sweet water' Is. 49:6. Am. 9:13. 'juice' Song 8:2. Pr. 23:30. 'drink offering' Is. 65:11. H. 'mixed.' Song 8:2. wine made fragrant with aromatics. Comp. Is. 51:17. Re. 14:10. or drugged, Ps. 75:8. Mk. 15:23.	Salix; spec. salix Babylonica, weeping willow. Salix, willow, delighting in flowed grounds. Vinum, a liquor expressed from grapes. Must, new wine. H. 'trodden,' in the press.	
WOLF	(35) ZEER, lukos	Ge. 49:27. &c. H. 'terrifier.' Mat. 7:15. &c. Jb. 25:6. 24:20. 21:26. 17:14. Ex. 16:24. Is. 14:11. Mk. 9:44, 46, 48. Ac. 12:23. Is. 51:8. 'moth' Mat. 6:19, 20. Lu. 12:3. Worm, of putridity, Ex. 16:20. Is. 14:11. 66:24. or which destroys plants, Jon. 4:7. De. 28:39.	Lupus, wolf, proverbial for carnage. Vermis, worm, spec. those bred in putridity. Vermis, worm. The moth-worm, in the state in which it eats, Vermis. See Crimson. Coccus, which punctures the oak, &c.	
WORM	RIMMAH skolax SAS, ses	Ge. 49:27. &c. H. 'terrifier.' Mat. 7:15. &c. Jb. 25:6. 24:20. 21:26. 17:14. Ex. 16:24. Is. 14:11. Mk. 9:44, 46, 48. Ac. 12:23. Is. 51:8. 'moth' Mat. 6:19, 20. Lu. 12:3. Worm, of putridity, Ex. 16:20. Is. 14:11. 66:24. or which destroys plants, Jon. 4:7. De. 28:39.	Lupus, wolf, proverbial for carnage. Vermis, worm, spec. those bred in putridity. Vermis, worm. The moth-worm, in the state in which it eats, Vermis. See Crimson. Coccus, which punctures the oak, &c.	
WORMWOOD	(13) LA'ANAH, apsinthos	De. 29:18. and oft. Re. 8:11. H. 'accursed.' A tree of Jericho plain called from Zacheus. Tr. 'greyhound' Pr. 30:21. H. 'loin-girt.' Is. 7:18. tr. 'fly.' H. 'hovering.' See Fly.	Absinthium sanctonicum Judaicum. Eleagnus of Hasselg. 'Zebra, so called from its stripes, the wild ass Zimb, of Abyssinia (or tsaltsalya as called in Geez.)	
[ZACCOUN]	ZIRZYR MATHNAYM			
[ZEBRA]	ZEBUB			
[ZIMB]				

NOTE. In the above lists, A stands for א, B for ב, D for ד, G for ג, H for ה, K for כ, KH for ח, L for ל, M for מ, N for נ, OU for ו, P and PH for פ, Q for ק, R for ר, SH for ש, S for ס and צ, T for ט, TH for ת, V for ו, ' for ך, TS for צ, A for - and -, E for : and :, I for , , O for ם, U for ן, Y for ף and ץ.—

INDEX TO THE PLATES OF BIBLE NATURAL HISTORY.

PLANTS OF SCRIPTURE.

- 1 Aloe; Succotrina.
- 2 Citron, fruit.
- 3 Common Ash.
- 4 Thya, or Thyme tree.
- 5 Cotton-plant.
- 6 Mustard-plant.
- 7 Lily.
- 8 Tamarix articulata (heath ?)
- 9 Pinus orientalis, pine tree.
- 10 Pinus laricina (larch.)
- 11 Pinus Halepensis (Aleppo pine.)
- 12 Lolium temulentum (tare.)
- 13 Wormwood.
- 14 Cummin.
- 15 Cypress.
- 16 Saffron.
- 17 Jatamansi (spikenard ?)
- 18 Willow.
- 19 Camphire plant.
- 20 Chesnut.
- 21 Acacia (shittim ?)
- 22 Myrtle.
- 23 Millet.

- 24 Mastich-tree.
- 25 Bay-tree.
- 26 Carob; ceratonia siliqua.
- 27 Papyrus; paper-reed.
- 28 Thorn.
- 29 Garlic; allia.
- 30 Frankincense.
- 31 Balsam-tree.
- 32 Lign aloe; agallochum præstantissimum.
- 33 Juniper.
- 34 Grape-vines.
- 35 Balm of Gilead.
- 36 Black fig.
- 37 Gourd of Jonah.
- 38 Sweet cane.
- 39 Cassia.
- 40 Coriander.
- 41 Ebony; diospyros ebenum.
- 42 Sycamore figs.
- 43 Pomegranate (flower and fruit.)
- 44 Cinnamon.
- 45 Rose of Sharon.
- 46 Fitches.

- 47 Box tree.
- 48 Date palm; phoenix dactylifera.
- 49 Cedar of Lebanon.
- 50 Sycamore of Abyssinia.
- 51 Stone Pine.
- 52 Scotch Fir.
- 53 Thorn; ononis spinosa.
- 54 Triticum sativum.
- 55 Flax.
- 56 Hyssop.
- 57 Lentils; ervum lens.
- 58 Mandrake.
- 59 Pistachio; pistacia vera.
- 60 Turpentine-tree; pistacia terebinthus.
- 61 Olive; oliva Europea.
- 62 Gopher wood; cupressus sempervirens.
- 63 Plane-tree; platanus orientalis.
- 64 Almond-tree; amygdalus communis.
- 65 Date palm, untrunked.
- 66 Citron-tree.
- 67 Olive forest.
- 68 Oak.
- 69 Holcus Sorghum.

ANIMALS OF SCRIPTURE.

- 1 Pelican and young.
- 2 Syrian dove.
- 3 Palestine swallow.
- 4 Vulture; percnopterus.
- 5 Hoopoe.
- 6 Ibis; numenius.
- 7 Eagle and young.
- 8 Horned owl.
- 9 Bittern.
- 10 Stork; gornak alba.
- 11 Crane; grus cinerea.
- 12 Ostrich; struthiocamelus.
- 13 Hawk.
- 14 Cormorant.
- 15 Oriental partridge.
- 16 Osprey; sea eagle.
- 17 Frogs; rana punctata; and Egyptiaca.

- 18 Asp; boeten.
- 19 Viper; ephie.
- 20 Lizard; lacerta gecko (?)
- 21 Lizard; lacerta spinipes.
- 22 Locust; grillus migratorius.
- 23 Beetle; blatta Egyptiaca.
- 24 Zimb fly.
- 25 Syrian leopard.
- 26 Pygarg.
- 27 Syrian ox, camel, and ass.
- 28 Oryx.
- 29 Lioness and whelps.
- 30 Mule; equus hemionus.
- 31 Syrian he and she goat, kid, and hulloek.
- 32 Antelopes.
- 33 Syrian he and she wild goat and kid.
- 34 Syrian hear.

- 35 Syrian wolf.
- 36 Ibex, male, female, and young.
- 37 Wild asses; onagri.
- 38 Abyssinian wild boar and sow.
- 39 Lion bunt.
- 40 Syrian fat-tailed ram.
- 41 Jerboa.
- 42 Syrian hares.
- 43 Ape; simia diana.
- 44 Crocodile.
- 45 Rhinoceros unicornus.
- 46 Jackals; canes shual.
- 47 Giraffe; camelopard.
- 48 Syrian coneys.
- 49 Hippopotamus.
- 50 Whale.

* * * See the 'List' for Scripture names, &c.

CHRONOLOGICAL LIST OF WORKS ON JERUSALEM, THE HOLY LAND, AND ITS VICINITY.

The most important are marked with an asterisk.*

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 *The "Onomasticon" of *Jerome*, translated from *Eusebius*. Contained in *Jerome's Works*. A. D. 330—400.
 The "Itinerary" of *Antonine*.
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Heracles, Synecdemus, in Greek. These three are in one vol. 4to. 1735.
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Eucherius, Letter on the situation of Judea, and the city of Jerusalem. Cent. 5th.
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Daniel, a Russian abbot, Journey to the Holy Land. About 1125.
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 **Benjamin* of Tudela's Travels. A. D. 1160—73.
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NEW GENERAL GAZETTEER OF THE BIBLE, GEOGRAPHICAL, TOPOGRAPHICAL, AND HISTORICAL.

PREPARED FROM THE LATEST AND BEST AUTHORITIES.

ABANA, or **AMANA**, *i. e.* perennial, Chrysorrhoeas, Burada; in the delightful plain, el-Gutah, of Damascus. On the e. declivity of Antilebanon, and on the road from Ba'albek to Damascus, lies the plain *ez-Zebedany* from which comes a river called the river of wady Burada, *i. e.* cold, with which unites the river of Zebedany, rising some distance n. in the mountains, and their united waters descend into the wady Burada. This wady, where it passes out-of the plain, is very deep; and on each side are remains of ancient buildings, and caves, the work of men's hands: the spot is now called Suk-wady-Burada, and is the site of the ancient Abila, capital of Abilene, marked as 18 Roman miles from Damascus on the way to Ba'albek. With this wady unite other wadys, in which are rivers and fountains, and which all come together above Dummar, so that the waters, taking now the name river of Dummar, are there very abundant, and prevent all passage, except by the bridge of Dummar. Thence all the waters descend to Dimesk-es-sham, (Damascus,) and are distributed over the plain, to irrigate the city, its gardens and villages. See Pharpar.

ABARIM, mts. in Reuben, with several summits, as Pisgah, Peor, Nebo.

ABDON, **HEBRON**, a Levite c. of Asher, perhaps near the Leontes, or Litany.

ABEL, **ABEL-BETH-MAACAH**, **ABEL-MAIM**, probably Ibel-el-hawa, 7 miles n. 5° e. of Dan, near the stream Hasbeya, which runs from the n. side of Hermon, s. w. and s., to Lake Merom. Being called a 'mother city,' it probably sent forth colonies, which may have founded towns retaining part of her name. Others think Abel was Abila, capital of Abilene; see Abilene and Amana. Ibel-el-kamh lies 5 miles s. w.; and ruins, called Abil, (*Abila*), lie in Bashan, and 15½ miles e. 3° s. of Jordan's exit from the sea of Galilee.

ABEL-CARMAIM, *i. e.* place, or Plain of Vineyards, an Ammonite t. 6 Rom. miles n. of Rabbath-ammon.

ABEL-MAIM; see Abel.

ABEL-MEHOLAH, 10 Rom. miles s. of Bethshean.

ABEL-MIZRAIM, **ATAD'S THRESHING-FLOOR**, placed by Jerome at Beth-hoglah, w. of the Jordan, between it and Jericho, and though said by him, writing at Bethlehem, to be 'beyond Jordan,' yet he evidently only copies the phrase from Genesis, where it means w. of Jordan.

ABEL-SHITTIM, **SHITTIM**; in the plains of Moab.

ABEN-BOHAN, **BOHAN-BEN-REUBEN**, a boundary between Benjamin and Judah.

ABEZ, e. of Issachar.

ABILENE, *ez-Zebedany*, a district on the e. slope of Antilebanon, n. w. of Damascus, so called from its capital Abila; see Amana. Cleopatra, after causing the death of its governor, Ptolemy's son Lysanias, held it till her death, when Augustus hired it to Zenodorus, but he allowing it to become infested with robbers, it was given to Herod the Great, at whose death part was given to Philip, but the greater part, with Abila, to another Lysanias, (Luke iii. 1.) supposed to be a descendant of the first. Ten years after the time referred to by Luke, Caligula gave this part to Agrippa Major, as the 'tetrarchy of Lysanias;' to him Claudius confirmed it, and at his death it went to Agrippa Minor.

ACCAD, probably *Nisibis*, lat. 37°, long. 41°, 109 miles w. n. w. of Nineveh. It was built by Nimrod, in Mesopotamia, upon a fertile plain at the foot of mt. Masius, and on the river Mygdonius, two days' journey from the Tigris, and in David's time was, says Jahn, the most powerful kingdom on the Tigris. The Macedonians named it Antiochia Mygdonia, but when their sway ceased, it recovered its old name of Nisibis, and is now a small town called Nesibin, and famed for its white roses. Be-

fore Lucullus took it from Armenia, and plundered it, it was large and populous; the Parthians took, and Trajan retook it; Hadrian gave back to Parthia the provinces conquered from her, yet Nisibis appears as a Roman city in Severus's expedition, being probably retaken by L. Verus's generals. Severus made it a Roman colony, and capital of a province, adorning and strengthening it, and for 200 years it was a bulwark against Persia, except for a short time in two instances. After Julian's death it was ceded to Sapor by Jovian and became a bulwark for Persia, as the Romans could never regain it.

ACCHO, **PTOLEMAIS**, *Ak, Ace*, St. Jean d'Acre, Acre, Akka; in lat. 32° 55', long. 35° 5'. Commanding the plain of Esdraelon with its avenues, it is the key of Syria, and hence has suffered siege after siege, whose history is, in a sense, the history of Syria. It was too strong for the Israelites in the times of the Judges; the Greeks called it a Phenician town; Alexander granted it privileges; and gold and silver coins of Ako, of his age, exist. It was once surrounded by triple walls, and partly by a ditch cut in the rock, now a mile from the wall. Ptolemy Lagus enlarged and beautified it, calling it Ptolemais; Claudius made it a Roman colony, and Paul visited it. As the St. Jean d'Acre (so called from its defenders, the knights of St. John,) of the crusaders, it is connected with many a bloody contest, and was the last spot left them, when Elpy, Sultan of Egypt, in 1291, besieged the knights here, with 60,000 foot and 100,000 horse, and stormed the place with terrible butchery. Daher and Jezzar made it their capital, rebuilding and fortifying it at the close of the last century; Sir Sidney Smith, helping the latter against twelve fierce assaults of the French, here checked Napoleon, and thus threw back the civilization of the east for several generations; in 1832, Mehemet Ali's Egyptians took it, after a sanguinary siege, and fortified it strongly; but on Nov. 3d, 1840, to secure England's commercial and maritime superiority in the Levant, the combined British and Austrian fleets bombarded this strong sea-fortress 'for several hours, until the explosion of a magazine destroyed the garrison and laid the place in ruins.' Previously its population was 18 to 20,000. The road is secure from the worst wind of the coast, the n. w., and the harbor, mostly filled up by Fakr-ed-din, is formed by a curve of the town to the s. e. Being the entrepot of rice, a staple food of the country, Acre is able to starve it into submission. The country abounds in cattle, grain, flax-seed and olives; Acre makes soap, and exports wheat and cotton.

ACHAIA, as a Roman province, embraced the Morea and Livadia, *i. e.* the Peloponnesus, and all of Greece, n. except Thessaly, Epirus, and Macedon. It had a consul only for a short time, when Luke wrote. Achaia proper was a part of the Peloponnesus on the gulf of Corinth, or Lepanto, watered by a number of small mountain streams, mostly dry in summer, which descend from the ridges of Arcadia. These inundate the level coast which has but few, small and insecure harbors. Hence Achaia proper was never famous for sea enterprise; otherwise, it holds a middling rank in Greece, as to extent, fruitfulness and population. Like the rest of the Morea, its chief products are oil, wine, and corn.

ACHMETHA, *Agbatana, Ecbatana*, Hamadan, in lat. 34° 49', or 46', and long. 47° 54', or 48° 33', near the snowy peak of Elwund. It was the capital of Media, and the summer residence of the ancient Persian and Parthian kings, when Susa and Ctesiphon became too hot. Herodotus says Dejeoces, founder of Media, built it in the 18th century B. C., but the book of Judith, (i. 2.) ascribes its capital to Arphaxad, whom some, however, think to be the same, in the 12th year of Nebuchadnezzar. The orientals date it previous to Semiramis, who is said to have tunneled the mountains to give it water.

On a circular hill, seven walls, each higher than its outer by the battlements, encircled the palace, and beyond were the citizens' houses. The battlements of the inner wall were gilt; of the next, silvered; and of the other five, brilliantly painted orange, azure, scarlet, black, and white, respectively. Here were kept the Persian archives; here Alexander deposited the spoils of Persepolis and Pasargada, and it was still a splendid city under Antiochus the Great, and both large and fortified down to the 4th century A. D. There appears to have been another Ecbatana, probably that of Judith and Tobit, whose ruins are at Takht-i-Suleiman, 15½ English miles n. w. by n.

ACHOR, valley, in Benjamin, near Jericho.

ACHSAPH, a Levite city, in Asher.

ACHZIB, t. in the plain of Judah, Josh. xv. 44. Mi.

i. 14.

ACHZIB, *Ecdippa*, *ez-Zib*, t. on the sea coast, 10 miles north of Accho, retained by the Canaanites.

ACRABBIM, **ASCENT OF**, a ridge or bluff, curving from n. to s. e. round the Valley of Salt, (el-Ghor,) s. of the Dead Sea, forming the ascent to the table land of Edom on the s. and s. e., and dividing the Ghor from the Arabah, and Judah from Edom; it is cut through on the s. w. by the wady Jeib, which drains the Arabah.

ADADAH, t. in Judah.

ADAM, near Zarethán, by the Jordan, where was elay for castings.

ADAMAH, perhaps ADAMI, t. in Naphtali.

ADAR, **HAZZA-ADDAR**, town on the s. border of Judah.

ADARSA, *Adasa*, t. in Ephraim, 4 Rom. miles from Beth-horon, where Judas Maccabeus, with 3,000, defeated Nicanor, with 35,000; and where Judas, in another war, was killed.

ADITHAIM, t. of Judah.

ADMAH, the most easterly, probably, of the 'cities of the plain' destroyed by fire; the Dead Sea covers its site.

ADORAIM, *Adora*, Dura, in Judah, fortified by Rehoboam, but in the hands of the Idumeans in Josephus's time, and taken by Hyrcanus; Gabinius rebuilt it. It is now a large village, the chief of the district of Hebron, and 4 miles w. by s. of Hebron, on a cultivated e. slope, with olive groves and fields of grain all around. The sheikh here, like the patriarchs of old, owns 5 male, and 6 female slaves, 200 sheep, 300 goats, 21 neat cattle, 3 horses, and 5 camels.

ADRAMYTIIUM, *Adramyt*, in Mysia, Asia Minor. It is variously stated to be the Pedasus of Homer, to have been founded by Adramys, a brother of Cræsus, and to have been an Athenian colony: all which may be true. It had importance under the kings of Pergamini, and the Romans, and suffered by Mithradates; in later times the Conventus Juridicus was held here. It is now meanly built, with 1,000 houses, and some commerce; lat. 39° 34', long. 26° 58'.

ADRIA, **SEA OF**, *Mare Adriaticum*, the Adriatic, or gulf of Venice. It took its name from Adria, now Atri, 30 miles s. w. by s. of Venice. It included the waters between Greece, Italy, Sicily and Crete. The s. part was also called the Ionian sea, while the n. or Adriatic proper, was called the Ionian gulf, and the straits at Hydruntum connected them.

ADULLAM, t. in the plain of Judah, s. w. of Jerusalem, and n. w. of Hebron; it was rebuilt and fortified by Rehoboam.

ADULLAM, **CAVE** of; the monks so call a cavern near Khureitun, 10 miles s. by e. of Hebron, described as 'immense, only to be approached on foot along the side of the cliffs; it runs in by a long, narrow, winding passage, with small chambers on each side; soon is found a large chamber, with natural arches of a great height, from which passages, on a level and generally 4

* * * NOTE.—The occasional quotation marks indicate extracts, verbatim or condensed, from Biblical Researches, by Rev. Messrs. Robinson and Smith, in 1838; and the star * indicates places fixed by them; c. means city, t. town, n. north, s. south, e. east, w. west; at the beginning of articles, capitals denote Scripture names, italics denote classic names, and Roman letters, modern; geographical miles are meant when others are not mentioned. The 'Researches' should be in the hands of every one desirous of a fuller acquaintance with Palestine and Petra.

feet high, by 3 wide, lead in all directions, being occasionally joined by others at right angles, and forming a labyrinth unexplored for fear of getting lost. The air is pure and good.

ADUMMIM, between Judah and Benjamin.

AHAVA, a place on a river, thought to be *Aarane* on the Zab, in the n. e. of Assyria, but as being Ezra's rendezvous for the returning Jews, it is more likely to have been in the w. of Babylonia. See Ivali.

AHLAB, t. in Asher.

AI*, HAI, AIATH, AJA, *Aggai, Aina*, probably just s. of Deir Diwan, where are ruins, 1 hour s. e. of Bethel, having on the n. a deep valley, and towards the s., smaller valleys, where Joshua's ambuscade might easily be concealed.

AI, an Ammonite t. near Rabbah, Jer. xlix. 3.

AIN*, first given to Judah, then to Simon; probably at the ruins of a village Ghuwein, 9½ miles s. 8° w. of Hebron, in a valley.

AJALON*, at the one in Dan, now probably Yalo, a small village 11 miles w. n. w. of J.,† occurred Joshua's miracle; the village is on the side of a long hill, which skirts on the s. the broad valley of Ajalon. The Ajalon of Benjamin was fortified by Rehoboam; at the one in Zebulun judge Elon was buried.

ALAMMELECH, t. in Asher.

ALEMETH, ALMON, a city of refuge in Benjamin.

ALEXANDRIA, *Alexandrea*, lat. 31° 12', long. 29° 55'; the Ptolemaean capital of Egypt, was founded and peopled with Greeks and Jews, in 332 B. C., by Alexander, between the Mediterranean coast and Lake Marcotis, where was in the earliest times the little fishing town, Rakotis. Alexandria was 15 Roman miles in circuit; one street 2000 feet broad ran from the sea gate to the lake, having the shipping of both in its vista, and a colonnade portico on each side its whole length. A similar street intersected this at right angles. The city became the centre of the world's commerce, second only to Rome in magnitude and wealth. The passage to India by the Cape of Good Hope ruined its languishing trade. During the first three Ptolemies, its glory was at its highest, and to it resorted for instruction in every department of knowledge, the sages of the east and west. A lofty pharos, or light-house, of white marble, was built on the island forming the harbor. In the most beautiful part of the city, called Bruchion, filled with magnificent palaces, stood 'the museum,' with 400,000 volumes, and here many scholars lived in common, studied and instructed. In the Serapion, or temple of Jupiter Serapis, were 300,000 vols. more. The Septuagint (*Septuagint*) translation of the Hebrew Bible into Greek was made by Jews of Alexandria for Ptolemy Philadelphus. At the Christian era Jews occupied two fifths of the city; Philo estimated them at 1,000,000. Eusebius says, Mark introduced Christianity here, and it is asserted that he was here martyred. The greater part of the library was burned, in Caesar's siege, but replaced in part by the Pergamian library presented to Cleopatra by Pompey. The Museum, however, remained unhurt, till destroyed in a civil broil in Aurelian's reign. The Serapion was destroyed, and its books burned or dispersed, by a band of Christians, when Theodosius the Great ordered all the heathen temples in the empire to be demolished; only empty shelves remained towards the close of the 4th century. The calif Omar took the city in 640, and the Turks in 868. Omar describes it as containing 4000 palaces, 4000 baths, 400 theatres or places of amusement, 12,000 shops, and 40,000 Jews. In 845, the calif Motawakkel restored the library and academy. The modern city is not built on the exact site of the ancient, of which only the rubbish is left, except a portico, amphitheatre, two obelisks, and a monolith column more than 88 feet high, called Pompey's pillar, erected by Diocletian, and forming a landmark to the mariner along the level coast, and as he enters the dangerous harbor. The town is meanly built, and the public buildings of Mehemet Ali have little grandeur or beauty; the chief are the 'mosque of the thousand-and-one columns,' the custom-house, the fortifications, the seraglio, and the dock-yards with their huge ships. People of all nations still mingle at Alexandria, but the population, of about 40,000, consists chiefly of Turks, Arabs, Copts, Jews, Armenians, and Greeks.

ALLON, t. in Naphtali.

ALLON-EACHUTH, Rebekah's burial-place, near Bethel.

ALMON, see Alemeth.

ALMON-DIBLATHAIM, BETH-DIBLATHAIM, DIBLATH, *Diblatha*, an Israelite station in Moab, afterwards Reuben.

ALOTH, one of Solomon's districts, s. e. of Tyre.

ALUSH, a wilderness station of Israel; its exact position is not known.

AMAD, a border t. of Asher.

AMALEKITES, a Bedawin people, s. and s. w. of Palestine.

AMAM, t. in Judah.

AMANA, mt. a part of Antilebanon, perhaps that con-

taining the sources of the river Abana, (Amana,) which see. Others, less probably, make it Mt. Amanus, the n. boundary of Syria, separating it from Cilicia.

AMMAH, HILL OF, in Benjamin, near Gibeon.

AMMONITES; descendants of Lot, occupying from the Arnon to the Jablok, and from the Jordan into Arabia; Rabbah was their capital. The Hebrews took a district from the Amorites who had taken it from Ammon; hence Ammon declared war on Israel in Jephthah's time, who defeated them. They had previously joined Amalek and Moab, in oppressing the Hebrews for 18 years, after judge Othniel's death. Their king, Nahash, reduced Jabesh Gilead to cruel terms, but Saul relieved it. David, 60 years after, on their king Hannun's maltreating his messengers of condolence, subdued them and their allies, the Moabites and Syrians. Some 140 years after, they revolted from Israel, and with the Moabites, invaded Judah, but the allied armies destroyed each other in a panic. They were now too weak to do mischief, till Tiglath's deportation of the e. of Jordan Israelites, when they took possession of some of their deserted cities. They joined Nebuchadnezzar against the Jews, and instigated the murder of governor Gedaliah; but seem to have been deported by Nebuchadnezzar, with the other people around them, and restored by Cyrus; afterwards they were subject in turn to Egypt and Syria. Their hatred to the Jews showed itself in their hindering Nehemiah's project, and attacking the Jews when exposed to Antiochus Epiphanes; but Judas Maccabees broke their power, and they became lost as a nation among the Arabs. The province between the Arnon, Jablok, Jordan and desert, is now called el-Belka; it has 124 places formerly inhabited, and but two or three which are now dwelt in. In the Belka mountains, says Burckhardt, we were refreshed by cool winds and everywhere found a grateful shade of fine oaks and wild pistachio trees, with European scenery. The superiority of its pasturage over that of all southern Syria renders its possession much contested; and the Bedawin have a common saying, "Where will you find a country like the Belka!" Num. xxxii. 1.

AMORITES, a gigantic race, occupying near Hebron, whence they spread across the Jordan, taking the Ammonites' territory, which Moses retook and gave to Reuben and Gad, while Judah succeeded to their western possessions. Amorite is sometimes put for Canaanite.

AMPHIPOLIS, Emboli, Yenikei; a large and populous Thracian city, at the head of the Strymonic gulf, and surrounded by the river Strymon, now Stroma, or Karason. It commands the very important communication between the gulf and the great Macedonian plains, and where nine ways meet. It was founded by Athens, taken by Sparta, then by Philip, and the Romans made it the chief town of the first region of Macedonia.

ANAB*, Anab, 6½ miles s. 30° w. of Hebron.

ANATHARATH, t. in Issachar.

ANANIAH, t. in Benjamin.

ANAMIM; this people, descended from Nimrod's second son, is variously conjectured to have dwelt w. of the Nile, in Mareotis, or Cyrenaica, or Siwah; or to be the Garamantes.

ANATHOTH*, Anata, on a broad ridge, 3½ miles n. 30° e. of J.; portions of its wall of large hewn stones, and foundations of houses, remain. Its few scores of people are poor and miserable, and their houses few. It commands an extensive view over the whole e. slope of the mountainous tract of Benjamin, including, also, the Jordan valley, and n. part of the Dead Sea; compare Is. x. 28—32.

ANEM, i. e. two fountains, ENGANNIM, i. e. garden fountains; a Levite city of Issachar, conjectured by Robinson and Smith to be the *Ginnai* and *Genam* of Josephus, now Jenin, in lat. 22° 28', with 2000 people, and the chief place of the district embracing the great plain of Jezreel. It is at the mouth of a wady leading into the great plain, in the midst of fruit gardens, and having a fine flowing public fountain, rising in the hills back, and brought down so as to issue in a noble stream in the midst of the place.

ANER, a Levite t. in West Manasseh; perhaps Taanach, now Ta'annuk, 16½ m. e. of Casarea Palestina.

ANIM, t. of Judah.

ANTIOCH, Antakieh, the capital of the Syro-Macedonian kings, and of the Roman governors of the e. provinces; lat. 36° 13', long 36° 8', equidistant, 700 Roman miles from Constantinople and Alexandria. It was built by Seleucus Nicator, and called after his son and father; repeated additions gave it four enclosures, and it became, with its 700,000 population, the third city in the Roman empire for privileges, beauty, wealth, and population, and perhaps the first in luxury. The Syro-Macedonians had given the Jews the *jus civitatis* in it, and the Romans continued it—hence Jews were numerous here, and the Christian converts multiplied rapidly and made it the central point for the world's conversion. It ever abounded in great men, and its church was governed by illustrious prelates; it was even called the Eye

of the Church, and when Justinian repaired it, after an earthquake had nearly demolished it in 528, he called it Theopolis, i. e. city of God. It suffered seven dreadful earthquakes between 340 and 588, the last of which destroyed 60,000 of its people. In 540, Kosroes of Persia burned it, massacring its inhabitants, and after Justinian had rebuilt it, he retook it and destroyed its walls. The Saracens conquered it in 638, but it was recovered by Nicephorus Phocas in 966. In 970, 100,000 Saracens besieged it in vain, but afterwards subdued it and made it quite impregnable, so that the crusaders only got it by treachery, after a long and bloody siege, in 1098; and it was retaken in 1268, and demolished by the Sultan of Egypt. Its present aspect is mean—a few narrow streets huddled in one quarter, on the s. bank of the Orontes, (el-'Asy,) at the end of a ruined bridge. Its houses are of straw and mud, and the rest of the four enclosures are filled with trees. In 1822, a disastrous earthquake reduced its population to about 10,000, but massive foundations and walls serpentine on the steep ridge which overhangs it on the s., attest its ancient grandeur. As steamers from the sea can ascend the river to Antioch, and the Euphrates to the opposite point, Beles, Asiatic commerce may soon again take this route, by Aleppo, especially if the intervening distance of 100 English miles, or so, be crossed by a railway or other good road. But see Helbon.

ANTIOCH, IN PISIDIA, *Antiochia Pisidia*, Casarea; the capital of the Roman province Pisidia, built by Seleucus Nicator. Its ruins, 6 hours s. of Ak-shehr, near Yalabatz, recall its former splendor; among them are thirty arches of a magnificent aqueduct; quantities of pottery; immense squared blocks of stone, and sculptured fragments; superb members of a temple of Bacchus, and the ground works of another very large temple, of a theatre 150 ft. in diam., and of a church 160 ft. by 80, with prodigious blocks of marble. Lat. 38° 18', long. 31° 22'.

ANTIPATRIS*, CAPHAR-SABA, Kefr Saba, 12½ miles w., 10° s. of Nabulus, 'in a very fruitful plain, watered by many fine springs and rivulets.'

APHARSACHITES, APHARSATHCHITES, perhaps the Paraceti, between Persia and Media.

APHEK, APHIK, *Aphaca*, t. in Asher, Josh. xiii. 4; xix. 30; Judges i. 31. Another in Issachar, where the Philistines encamped twice; 1 Sam. iv. 1; xxix. 1; comp. xxviii. 4. One of these was a Canaanite royal city; Josh. xii. 18. At another, Benhadad was routed, 1 Kings xx. 26, and the place is now the village Fik, on the road from Bethlehem to Damascus, 4 miles from the e. shore of the sea of Galilee, and 8 w. 25° n. of the Jordan's exit.

APHEKAH, t. in the mts. of Judah.

APOLLONIA, Pollina, a famous trading t. of Macedonia, 30 miles e. 12° s. of Thessalonica, and in the interior of Chalcidice, on the Egnatian way which led from the ports of Apollonia and Dyrrachium, on the Adriatic, to Cypselo, on the Hebrus, in Thrace.

APPI FORUM, Borgo Lungo, in Italy, on the Appian way, in the Pontine marshes, 104 miles s. e. of Rome, and in lat. 41° 28' or 29', long. 13° 2' or 13°. Horace characterizes it as having the worst kind of water, and as full of sailors, dram-sellers, or hucksters, and bad people. The canal running n. w. from the port of Terracina, through the marshes, passes it and goes to Treponti, 2 miles to the n. w. It seems to have been a market town and seat of justice.

AR, RABBATH-MOAB, RABBAH, KIRHARE-SHETH, KIRHARESH, *Arcopolis*; Rabbah, ruins more than a mile in circuit, consisting of a temple, some Corinthian columns, an altar, &c., 36 miles s. e. 1° e. of J., and 5 miles from the Dead Sea shore. Between it and Aroer are remains of a paved Roman way. Ar was on a small hill commanding the plain; a little s. w. are two springs, whence probably flowed the rivulet mentioned Numb. xxi. 15. Jerome says that in his youth it was destroyed by an earthquake.

ARAB, t. of the mts. of Judah.

ARABAH, perhaps BETHARABAH, t. between Judah and Benjamin.

ARABAH, translated 'THE PLAIN,' which see.

ARABIA lies between Syria, Mesopotamia, the Persian Gulf, Indian Ocean, Red Sea, and Mediterranean; its n. end, however, is sometimes called the Syrian desert. If, with the Arabian geographer, Abulfeda, we extend Arabia to Beles, on the Euphrates, it will have an extent, from Beles n. to Aden s., of 1440 miles, from lat. 36° to 12° 45', and from Suez w., to its easternmost cape, Ras-el-had, e. 1540 miles. The Hebrew name for the land and its people was 'land' and 'children of the front,' 'east,' or 'sunrise.' Ezekiel (xxvii. 21.) uses Arabia in a very limited sense. The coasts are varied, generally watered, and fertile, the arid interior consists mostly of desert plateaus, sands, rocky hills and mountains, and this condition has prevented its becoming one government, as also its entire and permanent conquest; so that the Arabs are a primitive race, and as the same wants and means produce similar manners, they retain much

† The abbreviation J., when used in this Gazetteer, stands for Jerusalem.

of those of Patriarchal times. The s. Arahs are mostly descended from Heber, (Houd,) and had his son Joctan (Kakhtan) for their first king; the n. Arabs are chiefly descended from Ishmael, and are called Bedawin, i. e. desert-men, Is. xiii. 20, Jer. iii. 2. Paul too, as tent-maker, exercised his art probably amongst those about Damascus, Gal. xvii. 1, and speaks of Sinai, iv. 25, as in Arabia. Such joined the Philistines, 2 Chron. xxi. 16, in invading Judah, and of them were the Arabs of Gurbal, which the Septuagint calls Petra, xxvi. 7. The emirs (princes) or sheikhs (elders) of these nomade Arabs, are called 'kings of Arabia,' 1 Kings x. 15; Jer. xxv. 24. As their country is cultivable only in patches, they must regard as their chief livelihood, their stock, which subsists on wild herbs; and as the grass is small, one herd will feed down a considerable tract in a day, and thus a wide country must be ranged over. Each tribe appropriates a territory, enough for its herds the year round, and pastures it by making several encampments; but if a stranger tribe intrudes on any part of this territory, even though the owners be not at that time actually pasturing that part, it is driven off, and takes refuge among its allies. Hence frequent wars, which are extensive, as the tribes are connected by family ties, and enduring, on account of the system of blood revenge. The cultivators of the soil are called Fellahs, and live in hovels, while their masters generally live in tents, despising the dwellers in towns. In the towns, the sheikhs and the wealthy have better houses, and somewhat different manners. The camp is an irregular circle of dark double tents, of camels' or goats' hair cloth, spread over three to five poles, five or six feet high. This circle forms a fold for the cattle, and the dogs alone keep watch at night, while the horses, tied to a cord extended along the ground, and fastened, remain saddled ready for instant use. Each tribe consists of many head families, the highest of whom is called Sheikh (elder, also used as a title, like Mister); when weaker tribes unite for mutual protection, they elect a sheikh, called sheikh-el-khair (great elder) or sheikh-esh-shuyukh (elder-of-elders) and all the tribes are then named after his family, and called his sons or children, as Banu Temim, 'Temim's sons,' or, 'Aulad-Tay,' 'Tay's children,' meaning the Temim, or Tay tribe. Not always the eldest, but often the most capable of a family is elected ruler, who receives little or no pay, and is not only leader in war and migration, but spokesman. The great sheikh must also regard the others under him rather as allies than as subjects. If a tribe be discontented with his government, and yet not in a condition to withstand him, they drive their stock to another tribe, which is commonly well-pleased to be thus strengthened; and each smaller chief is concerned to govern his family well, otherwise it would in like manner oppose or leave him. Hence a tribe once great falls into oblivion, and one before obscure, rises to distinction. A tribe, too, will sometimes separate, and the parts respectively seek regions distant from the others, or put themselves under other protection. As independent owners of the desert, Bedawin tribes tax passengers through their territory, and if this passport tax, which secures safe convey, is not paid, they take it by force. Caravans under convoy are sometimes plundered by a tribe at feud with the convoyers. Every Bedawin thinks it his right, as Abraham gave Ishmael no portion, to plunder every foreign traveler he meets without convoy; and if unresisted, he restores what clothing is absolutely necessary, but the least resistance perils life. On the other hand, any stranger coming into or towards a tent, putting himself under protection, is defended with the owner's life, is safe from the least injury to person or property, and is treated with the most magnanimous and free-hearted hospitality.

ARAD,* *Arama*, Tel 'Arad, t. in ruins, 12½ miles s. 1° e. of Hebron; its king attacked the Hebrews, and it was afterwards destroyed.

ARAM, see Syria.

ARAM-NAHARAIM, see Mesopotamia.

ARAM-ZOBAB, see Zobab.

ARARAT, one of the 15 provinces of Armenia; it reached from 7 or 8 miles e. of Erzurum to within 30 or 40 miles of Nakhchewan, and yielded to none in fertility, being watered in its whole length by the Araxes, (Aras,) dividing it into two nearly equal parts. It had 8 or 10 cities, successively the residences of the kings, princes, or other governors of Armenia, from about 2000 B. C., according to Armenian tradition, down to the extinction of the Bagratid dynasty, in the middle of the 11th cent. A. D., except for 230 years in the first part of the Arsacid dynasty when Nisibis and Orfa were the capitals. It is therefore not unnatural that this name should be used by foreigners for the whole kingdom.

ARARAT, MTS. OF, a chain ending in a double mountain, whose loftiest peak is 16,254 Paris feet (17,411½ English) above the level of the sea, and visible 180 to 200 miles off. The peak is now called Masis by the Armenians, and Aghurdah, or Ardagh, by the Turks. Its summit is covered with eternal ice, unbroken by rock

or stone, and was deemed inaccessible till Parrot ascended it in 1829. It rises in awful beauty and symmetry from an immense base, and of its three regions, the first is pastured by shepherds, and has short and slippery grass and sand, the second is abandoned to tigers and crows, and the remainder, half of the mountain, is covered with snow; and half the year shrouded by clouds. Its smaller peak lies e. s. e. of the larger. From the vast plain, peopled with countless villages, Ararat is seen in all its amplitude of grandeur, as if the hugest mountains had been piled upon each other to form this one immensity of earth and rock and snow. When the icy peaks of its double heads rise majestically into the clear and cloudless heavens, the sun blazing brightly upon them, the reflection sends forth a dazzling radiance equal to other suns; my eye, continues Porter, not able to rest for any length of time on the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their vast lines in the mists of the horizon; when an inexpressible impulse immediately carrying my eye upwards again, refixed my gaze on the awful glare of Ararat; and this bewildered sensibility of sight being answered by a similar feeling in the mind, for some moments I was lost in a strange suspension of the powers of thought.

ARBA, ARBAH, KIRJATH-ARBA, HEBRON, el-Khulil, 14½ miles s. 16° w. of J., in a deep, narrow valley running n. n. w. to s. s. e. into the great wady el-Khulil, which curves to the s. and w. into wady Seba, in which is Beersheba; and by this route alone could wheeled vehicles come to Hebron. The houses are all of stone, high and well built, with windows, and flat roofs having one or two small domes each, after the Judean fashion. Hebron is in lat. 31° 32', long. 35° 8'.

ARCHI, t. of Ephraim, between Bethel and Ataroth, perhaps at or near Suweikheh ruins.

ARCHITES, see Arkites.

AREOPAGUS, see Mars'-hill.

ARGOB, RAGABA, Rajib, 12½ miles w. of Gerasa, 6 e. of the Jordan, and 26½ e. by n. of Nabulus. It was in Bashan, one of the most fruitful territories e. of Jordan, and was the capital of 'the region of Argob,' containing '60 fenced cities' called Havoth-jair, 'with high walls, gates and bars,' beside 'unwalled towns a great many.' R. and S. enumerate 163 places, of which 87 are in ruins, in this region, now called Jebel Ajlun, between the streams Jabbok and Jarmuk. This was the ancient kingdom of Bashan, and presents 'the most charming rural scenery in Syria. A continued forest of noble trees, chiefly the evergreen oak (sindian) covers a large part of it; while the ground beneath is clothed with luxuriant grass decked with a rich variety of flowers.'

ARIEL, see Jerusalem.

ARIMATHEA, see Ramah. It was not the fine town of Ramleh, which was founded in the 8th century, A. D.

ARKITES, ARCHITES, inhabitants of *Arke*, EREK, ruins near Tel'-Arka, and 12 miles e. 35° n. of Tripolis. It was in lat. 34° 34', long. 36° 14', in the modern district of Akkar, occupying the n. end of Lebanon, and extending to the sea on the w. where it embraces an extensive and fertile plain around the bay Jun'Akhar. Further e., on the n. declivity of Lebanon, is a tract, es-Sarrah, a forest, generally infested by robbers. The hill Tel Arka appears by its regularly flattened, conical form, to be artificial, and on its top are ruins of habitations and walls. On an elevation near, commanding a beautiful view, are large and extensive heaps of rubbish, traces of ancient dwellings, blocks of hewn stone, remains of walls, and fragments of gray and red granite columns.

ARMAGEDDON, see Megiddo.

ARMENIA, in the Hebrew, Gen. viii. 4; 2 Kings xix. 37, called ARARAT, which see. Armenia, according to Arrowsmith, is bounded s. by Media, Assyria proper, and Mesopotamia, w. by Pontus and Cappadocia, n. by Iberia, Albania, Colchis, and Pontus, while e. it stretches, by a narrow territory between the Kur and Araxes, to the Caspian.

ARNON,* river, el-Mojeb; it rises from five scattered sources between long. 35° 52' and 36°, and lat. 31° 16', and 31° 30', and runs w. nearly along the parallel of 31° 29' till it enters the Dead Sea, exactly opposite Engedi. It divides Kerak from el-Belka, as it once did Moab from Ammon, the Amorites, and afterwards Reuben. Its course is from 12 to 20 miles, for half its deep bed is sometimes dry. See Aroer. Four miles from its mouth it receives from the n., another brook nearly half as large as itself.

AROER,* Arair, a city whose ruins are now seen on the edge of the precipitous n. bank of the Arnon, in lat. 31° 29½', long. 35° 50½', and 9 miles n. 38° e. of Rabbath (Ar.) From the bottom, here, where the river runs through a narrow stripe of verdant level, about 40 yards across, the steep and barren banks, whose tops are nearly 2 miles apart, rise to a great height, covered with immense blocks of stone, shattered fragments of which

in the bed of the torrent show its power during the rainy season. Another Aroer was in Gad, on an arm of the Jabbok; and a third in Judah, at the ruins 'Ar'ar'ah, 20 miles s. 130° w. of Hebron.

ARPAD, ARPHAD, supposed to be Arvad, which see.

ARUBOTH, t. of Judah.

ARUMAH, RUMAH, t. in Ephraim, near Nabulus.

ARVAD, ARADUS, Ruad, an island near the Syrian coast, n. of Tripoli, and in lat. 34° 50', long. 35° 45'. It was but a few hundred yards in circumference, and built over with many storied houses. With Antaradus, facing it on the coast, it formed the northernmost of the cities of Phœnicia proper, and was early founded by Sidonian refugees, called Arvadites in the Bible. Rain-water tanks cut in the rock, are still seen.

ASHAN, COR-ASHAN, a Levite city of Judah, and afterwards of Simeon.

ASHDOD, *Azotus*, Es-dud, now a village on a low, round, grassy eminence, embosomed in trees, and 3½ miles from the coast, and 27½ w. 31° s. from J. The seat of one of the five Philistine satrapies, it had Dagon's temple, to which the ark was brought, 1 Sam. v. 1, &c. Being a place of great strength, it sustained many sieges, one by Tartan, the Assyrian, in Hezekiah's time, and one of 29 years by Psamatik, king of Egypt. It was taken by the Maccabees and destroyed, but again restored by the Roman general, Gabinius.

ASHDOTH-PISGAH, in Reuben, at the foot of Pisgah.

ASHER, t. in West Manasseh, between Bethshean and Nabulus.

ASHER; the lot of this tribe, beautiful, fruitful and well watered, had Lebanon n.; Issachar and Mt. Carmel s.; Zebulon and Naphtali e.; and the sea w.; but they did not expel the Canaanites from several cities of this last border.

ASHKELON, ASKELON, *Ascalon*, 'Askulan; now a most mournful scene of utter desolation, on the coast, in lat. 31° 39', long. 34° 32'; an uninhabited mass of ruins, Zech. ix. 6, occupying two sites near each other, at the mouth of wady Sinsim. The situation was strong; the thick walls, flanked with towers, were built on the top of a ridge of rock that encreases the town site, and terminates at each end in the sea. The ground within sinks like an amphitheatre. After being several times dismantled and re-fortified, in the times of Saladin and Richard, its fortifications were at length, by mutual consent, utterly destroyed by sultan Bibars, in 1270, A. D., and its port filled with stones, for fear of future attempts of crusaders.

ASHKENAZ, ASCHKENAZ, descendants of Gomer; probably a tribe or province in or near Armenia.

ASINAH, t. in Judah.

ASHTAROTH, ASHTEROTH KARNAIM, el-Mezarib, in lat. 32° 47', long. 36° 14'; so Hughes, who thinks it the same with BEESHITERAII. El-Mezarib, with its castle and stores, is now the first station of the pilgrim caravans on the Syrian Haj route from Damascus to Mecca. Here the emir-el-haj ('superintendent of the pilgrim caravan') encamps for 10 days, to collect the stragglers and settle the passage tribute, or passport money, with the different Arab tribes on the route. Close by are a great number of springs, whose waters collect into a clear, weedless and grassless pond nearly half an hour, 1½ Eng. miles, in circuit, with an island in its midst. A chapel, with ancient ruins around, is on an elevated spot of a promontory which advances into the pond, whose borders, after harvest, are crowded every evening with thousands of camels of the Eneze Bedawin, who prefer filling their water skins here, as they say the water keeps better than any other. As Ashtaroth, or Astarte, is the moon or star Venus, was represented with horns, and worshipped or much venerated by the Arabs, who are mentioned in Judges as having crescent, moon-shaped ornaments on their camels; and as among a simple people, customs, especially when connected with such remarkable and useful natural objects as the above singular pond, are very lasting—may we not conclude that this place of modern rendezvous, has been such from the earliest times, and that here the night-traveling caravans of the Canaanitish, Phœnician, Egyptian, Babylonian, and Indian trade, have rendezvoused from time immemorial, as on a neutral territory, under protection of a temple dedicated to the star of night, whose crescent is still borne aloft by Mahometans as the rallying standard of Islam? Comp. Gen. xxxvii. 25, 28, with Judges viii. 26, and the marginal reading 'moon ornaments.' The Karnaim ('horns') of Mace. v. 26, where was a temple of Atargatis, or Astarte, 2 Mace. xii. 26, is thought to have been at el-Kurnein, e. of Mt. Gilead. Some place Ashtaroth Karnaim between Gerasa and Abila. The location of KARNAIM is unknown, unless it be at el-Mezarib.

ASIA, of the New Testament, is not the continent, but more or less of Asia Minor, now called Anadoli. Strabo gives the name of Asia to Ionia, or the whole

western coast, of which Ephesus was the capital; and in Roman proconsular Asia, Cicero includes Phrygia, except Lycania, Caria, Mysia, and Lydia. It was and is one of the most desirable regions of the earth.

ASSOS, Beriam Kalesi, t. founded on the coast of Mysia, w. of Adramyttium, by a colony from Lesbos, and in lat. 39° 30', long. 26° 18'.

ATAROTH,* t. of Benjamin, possibly at 'Atara, 6½ miles n. 7° w. of J. Another in Ephraim,* now perhaps 'Atara, 13½ miles n. 7° e. of J.

ATHACH, t. in Judah.

ATHENS, in Greece, the head city of ancient civilization. See the remarks accompanying the ground plan of the ancient city, map 17.

ATTALIA, Satalia, Antali, in Pamphylia, 80 stadia w. of the river Katarhactes, so called from its high, rocky falls; and in lat. 36° 52', long. 30° 45'. Founded by Attalus 2d, king of Pergamus, it became, under the emperor Alexis, the capital of West Pamphylia. It flourished in the time of the crusades, and is still one of the most important places of these regions, having a pacha, and a Greek archbishop with his church. The territory is fruitful, and produces much storax.

AVA, IVAH, placed by some near the sea coast of Lebanon, between Beirut and Tripolis, where is found, s. of Tripolis, a village 'Aba, which is the way the Septuagint spell Ava, also a village 'Abidat. Avatha was a Phœnician city, and Abijo the capital of a Druse prince. Michaelis thinks the name was from 'Aey, which means 'he barked,' and given because the people were worshippers of Anubis, or Nibhaz, 'the barker,' remarking that there was a colossal stone dog on a high mountain 3 hours n. from Beirut, who gave notice of danger by a barking contrived by the priests; hence the river was called Lycus, as now Nahr-el-kelb, i. e. dog river; but this seems far fetched. The history of the people of Lebanon is interesting, though obscure; and the many remains of temples still indicate the abodes of a vigorous population, as is that whose thrifty villages are now scattered over this famous mountain. Hughes places Ava or Ivah at the other extremity of the Assyrian empire, on the Pasitigris, at Agini, the modern Hawaz, in lat. 31° 20', long. 48° 52'.

AVEN, PLAIN OF, VALLEY OF LEBANON. ENTERING IN OF HAMATH, Vale of Baal, Plain of Baalbek, Coele-Syria, el-Bukaa, and Belad Ba'albek. It lies between Lebanon and Antilebanon, and has near its middle, near the watershed, Baalbek, the ancient Heliopolis, perhaps called anciently Aven, On, or Aun, with its temple of the Sun, (On,) and said to have been founded by a colony from the 'City of the Sun,' (On, or Heliopolis,) in Egypt; perhaps Egyptians were employed by Solomon himself to build it, under the name of BAAL-ATHI, or Baal-gad; some of the colossal foundation-stones of the temple, indeed, (bearing marks of re-chiselling, for the famous Grecian building whose immense ruins still astonish the traveller with their beauty,) recall the Hebrew architecture of the Solomonic age. The head stream of the Orontes (el-Asy) rises in this plain n. of Baalbek, flowing n. to water its northern part, while, near by, rises the Leontes, (Litany,) and, passing through the city, waters the s. part of the gradually narrowing plain, or valley, and then breaks its way through a narrow gorge between precipices of Lebanon and Antilebanon, and curving to the s. w. falls into the sea, 4 miles n. e. by e. of Tyre. S. of Zahleh, the valley is called el-Bukaa, and n. of it, Belad (i. e. district) Ba'albek; and R. and S. enumerate 19 villages in the 'plain of the Bukaa,' 22 places in the valley of Bukaa, w. of the plain, 15 e. of the plain, and 67 in the district of Ba'albek, n. of the plain, in all 123 in Coele Syria, which belongs to the pasha of Damascus. Perhaps the plain of Aven included only the above mentioned 'plain of the Bukaa,' i. e. the middle of the s. part of the valley.

AVEN, Ez. xxx. 17. See On.

AVEN, Hos. x. 8. See Beth-Aven.

AVIM, t. in Benjamin.

AVIMS, AVITES, a people dispossessed by the Philistines; did any part of them colonize Lebanon, between Tripoli and Beirut? See Ava.

AVITH, capital of Hadad, king of Edom.

AZEKAIH, t. of Judah, between Jerusalem and Lydda.

AZEM, t. of Simeon, perhaps AZMEN and JESHI-MON, in the wilderness of Maon.

AZMAVETH, AZMOTH, BETH-AZMAVETH, t. in Judah, perhaps Himech, 4½ miles n. 30° e. of J. AZNOTH-TABOII, t. of Naphtali, near Dio-Cæsarea.

AZOTUS, see Ashdod.

AZZAH, see Gaza.

B.

BAAL, t. in Simeon, 1 Chron. iv. 33. As Baal, i. e. lord, was the Canaanite name for God, it entered into the composition of many names of places.

BAALAIH, KIRJATH-JEARIM, KIRJATH-BAAL,

BAALE OF JUDAH, probably Kuryet-el-'Enab, 6 miles e. 25° n. of J.

BAALAIH, mt. in the borders of Judah, w. of J.

BAALATH, t. of Dan, Josh. xix. 44; some think this was the Baalath rebuilt or fortified by Solomon, 1 Kings ix. 18; but see Baal-gad.

BAALATH-BEER, RAMATH OF THE SOUTH; in Simeon.

BAAL-GAD, perhaps BAAL-HERMON, at the foot of Hermon; others make it Baalbek; in fact Rosenmüller considers Baal-gad, Baalath, Baal-hamon, and Ba'al-bek, (*Heliopolis*) to be one and the same place. See Aven. And, indeed, while the substractions at Ba'albek remind one of Solomon's age, the names refer to the Canaanite sun-worship of Baal, the Egyptian sun-worship of Amon, introduced at Heliopolis (*i. e.*, the city of the Grecian god Helios, Apollo, or the Sun,) which is Ba'al-bek, in very ancient times, says Macrobis, by Egyptian priests. Gad, too, or Luck, is the planet Jupiter, the god of luck, whose worship became mingled with that of the sun. Bek seems to be the Egyptian word *baki*, i. e. city. Baalbek is in lat. 33° 57', and long. 36° 1'. Here are the ruins of two splendid temples, the largest 350 Paris feet long, by 336 broad, with a hexagonal, columned court, 180 feet in diameter; beyond is a peristyle, 268 by 146 ft., of 54 columns, 21 feet round, by 53, or, with the entablature, 72 ft. high. Some of the stones are 60 ft. long by 12 through, and the artificial platform on which the temple stands is supported by immense blocks of stone, supposed to be of the age of Solomon, as they have been refaced and cut to build the more modern temple, which is of Grecian architecture. Ba'albek is situated, says Volney, 'at the foot of Antilebanon, precisely at the last undulation of the mountain into the plain. Coming from the s. you do not see the town until you get within a league and a half of it, behind a curtain of fine almond trees, whose verdure it crowns by a white line of domes and minarets. Beyond this grove, you traverse ill-tilled gardens by tortuous paths, to the ruined town wall, 10 or 12 ft. high, and flanked with square towers; and ascending the declivity of the hill on the right, marking the circuit of the ancient city; within it are seen empty spaces and rubbish, the usual characteristics of a Turkish town.'

BAAL-HAZOR, t. in Ephraim.

BAAL-MEON, BETH-BAAL MEON, BETH-MEON, Main, ruins, in the Belka, 32½ miles e. 4° s. of J., and 2 miles s. s. w. of Heshbon. In Ezekiel's time the Moabites had taken it from Reuben.

BAAL-PERAZIM, in the valley of Rephaim, near J. on the w.

BAAL-SHALISHA, 15 Roman miles n. of Lydda.

BAAL-TAMAR, near Gibeath.

BAAL-ZEPHON, near Suez.

BABEL, BABYLON, Hilleh, in lat. 32° 22' to 27', long. 44° 26' to 29'; see the description accompanying the plan of its ruins, map 16.

BABYLONIA was between Mesopotamia, the Tigris, the Persian gulf and the Arabian or great Syrian desert: Chaldea proper was probably its s. e. part, but the name Chaldea seems in its widest extent to have included all from the gulf to the Khalour, thus taking in the desert of Mesopotamia, or it extended at least to the Salt Lake, in about lat. 31°. The Euphrates overflows when the Armenian snows melt, and is the slower and fuller stream, and its bed is higher than the deeper channelled, never-overflowing and swift Tigris. The plain slopes from the former river to the latter; and for defence against enemies and inundations, also for irrigation and boating, this plain was intersected by many canals, one, at least, deep and broad enough for ships, Is. xliii. 14, and passing from river to river. Herodotus relates that the Euphrates, which formerly flowed to the sea in a direct line, had been rendered so serpentine by the canals dug above Babylon, that one passed Ardericca on it, three times, and on three different days. These works were doubtless locks, sluices, floodgates, &c., to overcome the ascent of the Euphrates where it is full of rocks and sand-banks. As the Babylonians had to wrest their level country from the freshets of this immense river, which does not, like the overflowing Nile, deposit a fertilizing slime, and had likewise to irrigate it equally throughout, these calls upon their industry, in making vast lakes for the surplus waters, as well as canals, ditches, dams, &c., fully developed their genius. In no region is the labor more richly rewarded, for, says Herodotus, 'of all the countries I have observed, this is far the most fruitful in grain, never producing less than 200 fold, and sometimes 300; the ear of their wheat and barley is 4 digits in size; and he abstains from mentioning the height of their millet and sesamum, for fear its size would seem quite improbable. The palm produces them bread, wine, and honey, but they do not cultivate the vine, olive, and fig.' Notwithstanding, says Heeren, 'the numerous revolutions it underwent, and the repeated devastations of the barbarous conquerors who invaded it, Babylonia, unlike every other country of the earth, presented an astonishing succession of flourishing cities,

which, like the Phoenix, seemed to arise from the ashes and ruins of their own destruction. In the earliest records of the human race, the name of Babylon appears as the primeval seat of political society, and the cradle of civilization. And this name endured great and renowned for a long succession of ages. At last, when Babylon declined—just at the time when, according to the projects of Alexander, it was destined to form the commercial capital of all Asia, and the central point of his new monarchy—Seleucia sprung up and flourished near it on the Tigris: 'ere this city fell, it was eclipsed by Ctesiphon, the capital of the Parthian empire: when both these were destroyed by the conquering Arabs, the royal cities of Bagdad and Ormus arose in their place; and the last glimmer, as it were, of the ancient splendor of Babylon seems still to hover over the half-ruined Basora.'

BACA, VALLEY OF, *i. e.* 'vale of tears,' probably merely a metaphor. Some, however, make it to mean Coele-Syria, the valley of Lebanon, see Aven; now called Bakaa, or B'kaa, but as this is described as 'the most agreeable and best cultivated in Syria,' 'delicious,' 'enchanted,' 'in nothing inferior to that of Damascus,' so renowned among the Orientals, it would seem inapposite to the Psalmist's meaning, Ps. lxxxiv. 6.

BAHURIM, t. in Benjamin. Some think it Almon or Alemath. It was not far from J., perhaps at Abu-Dis, about 2 miles s. e. by e.

BAJITH, a high place, tower, or city of Moab.

BALAH, BILHAH, t. in Simeon.

BAMAH, 'a high place,' Ez. xx. 29, perhaps EAMOTH, EAMOTH-BAAL, t. of Reuben, which Eusebius places on the plains of the Arnon.

BASHAN, kingdom, had Jordan w., the Jabbok s., and perhaps Hermou n., and what is now Hauran e. It was renowned for its fertility and pasturage. Buckingham says this elevated tract is a beautiful country on all sides; its plains covered with a fertile soil, its hills clothed with forests, and at every turn presenting the most magnificent landscapes. The oak was frequently seen. Others confine Bashan to Batanea, the n. half of the region between the Jarmuk and Jablok, or farther e.

BASHAN, HILL OF, literally, perhaps, in Ps. lxxviii. 15, 'the remarkable mountain of many hills,' which would exactly describe the territory of Bashan, and its mountainous region now called Jebel (*i. e.* mount) Ajlun. R. and S. speak of 'the beautiful outline of the high hills of Bashan.' See, also, Argob. North of the Jarmuk, the mountains are basaltic, while s. they are calcareous. The mountain el Butein, (which recalls the classic Batanea,) 16 to 18 miles e. by s. of the sea of Galilee, is full of thousands of caverns more or less shaped by the ancient inhabitants, and most of the houses of its villages are half grottoes; while many of the present population dwell and fold their cattle in caves. From the base of the highest part of Hermon, (es-Sheikh, the s. peak of Antilebanon,) a low, broad spur, or mountainous tract, runs off towards the s., forming the high land which shuts in the basin and lake of the Huleh (Merom) on the e. This tract is called Jebel Heish, and its higher portion ends with Tel (Hill) el-Faras, three hours n. of Aphek; but the same high plain of Jaulan (Gaulonitis) continues towards the s. until the mts. of Ajlun rise again above it, s. of the Jarmuk. Some make Jebel Heish to be the Hill of Bashan, but the former was probably deemed and called a part of Hermon.

BASHAN-HAVOTH-JAIR, see Argob.

BEALOTH, t. in Judah.

BEER, *i. e.* well, (Judg. ix. 21.) BEEROTH, el-Birch, 7½ miles n. 5° w. of J., now a village of some 700 souls. It is seen at a great distance n. and s.; the houses are low and many of them half under ground. Here are many large stones and substractions, and the ruins of a fine old church of the crusaders. A few minutes s. w. of the village is a fine flowing fountain, with a trough of stone, and the water was anciently conducted into two large reservoirs.

BEER, (Num. xxi. 6.) BEER-ELIM, a desert station of Israel, in Moab.

BEEROTH-BENE-JAAKAN, BENE-JAAKAN, now probably the small spring of good water, called et-Tayibeh, near mt. Hor, on the way from it to Hebron, and in lat. 30° 26', long. 35° 32', 58 miles s. 16° e. of Hebron.

BEERSHEBA,* *i. e.*, the well of the oath, or of the seven, now Bir-es-saba, in lat. 31° 15', long. 34° 51'; 36½ miles s. 31½° w. of J., 22½ miles s. 41° w. of Hebron, and 23½ miles e. 29½° s. of Gaza. It is in wady Soba, which is a continuance of wady el-Khulil, (see Hebron,) and curves round to the e. and n. to wady es-Sumy, which soon enters a plain on the coast s. w. by s. of Gaza. R. and S. approached it across an elevated plateau, from the desert, s., and 'came upon an open undulating country: all around were swelling hills, covered in ordinary seasons with grass and rich pasturage; but now, (April 12th,) arid and parched with drought. The site of Beer-sheba is on the n. side of the wady, near whose water-course are two circular wells of fine water, more than 40 ft. deep. They are surrounded with drinking-troughs

of stone for the use of camels and flocks; such as were doubtless used of old for the flocks and herds that then fed on the adjacent hills. Ascending the higher ground n. of the wells, we found these low hills strewn with the ruins of former habitations, the foundations of which are distinctly to be traced. These ruins extend over a plain of a half by a quarter of a mile. Here then is the spot where Abraham, Isaac, and Jacob often lived! Here Samuel made his sons judges, and from hence Elijah wandered out into the southern desert, and sat down under the rethem, or shrub of broom (*genista*), just as our Arabs sat down under it every night! Over these swelling hills the flocks of the patriarchs roved by thousands;—we now found only a few camels, asses, and goats. From Bir-Seba to Hebron we travelled 12½ hours, here equivalent to about 30 Eng. miles. The general course was n. e. by e. After an hour and a half we came out upon a wide open plain, covered with grass, but now parched with drought. Fields of wheat and barley were seen all around; and before us were hills, the beginning of the mountains of Judah. At Dhoheriyeh, the first Syrian village, the hills around were covered with mingled flocks of sheep and goats, and herds of neat cattle, horses, asses, and camels, in the true patriarchal style of ancient days.

BEESEHTERAH, t. in E. Manasseh; some think it Ashtaroth, 1 Chron. vi. 71, and some Bozra, but the latter seems too far off.

BELA, ZOAR; its ruins are still found on the n. declivity of the neck of a large peninsula which makes into the s. e. part of the Dead Sea, forming a deep bay n. and a round one s. Zoar has been erroneously placed on the s. or s. w. of the sea, but was 2½ miles from the bottom of the n. bay, on the wady ed-Deraah, or Kerak, which comes down past Kir Moab, 6½ miles to the e. s. e. Zoar is in lat. 31° 17', long. 33° 37', and 36 miles s. 36° e. of J. In Jerome's time it had a Roman garrison and many inhabitants. Unhewn building stones remain, also bricks, pottery, a walled pass (the avenue to the Ghor, and so to Judah and Edom) with a door, a column, &c. It was the bar or key of Moab against Palestine.

BENE-BERAK, t. in Dan; perhaps Buraka.

BENE-JAAKAN, see Beeroth-bene-jaakan.

BENJAMIN, tribe, between Judah, Ephraim, and the Jordan separating it from Reuben. It included part of Jerusalem. On the e. it is made up of broken hills and dales, 'a succession of deep, rugged valleys running e. and w., with broad ridges of uneven table land between, often broken and sometimes rising into high points.' These terminate towards the e. in high bluffs overhanging the plain of the Jordan. The whole district is a mass of limestone rock; which everywhere juts out above the surface, and imparts to the whole land a sterile aspect. Yet wherever soil is found among the rocks, it is strong and fertile; fields of grain are seen occasionally, and fig trees and olive trees are planted everywhere among the hills. Lower down the slope, toward the Jordan valley, all is a frightful desert, with the Jordan winding between the green trees of its immediate banks. The road from Jerusalem to Shechem runs along the water-shed between the Mediterranean and Jordan. In the w. part of Benjamin, the mts. of Judah descend, by rocky and desolate hills, to echanneled slopes, whose ancient fertility and populousness is attested by the frequency of ruined sites. Then comes the plain; for a description of which see the word Ephraim.

BEON, t. in Reuben.

BERAKAH,* Bereikut, half way between Hebron and J.

BEREA, one of the oldest cities of Macedonia, and fortified during the Peloponnesian war. It seems to have been privileged by the Romans, and lay in the second Macedonia, district Emathia, on the river Axios, whose lower course was so swampy that the great road along the coast passed here somewhat inland, making Berea a thoroughfare.—*Mannert*.

BERED, t. in S. Judah.

BEROTHAI, BERTHAI, one of these is thought to be *Berytus*, now Beirut, the seaport of Syria, second if not first in importance, and therefore the seat of the Syrian mission. It is now the port of the Damascus sea trade, and of the populous and flourishing Mount Lebanon, being the chief entrepot of its silks. Its little port is now filled up, and vessels anchor in the open road. The houses are solidly built of stone, but the streets are narrow and dirty, though somewhat less so than most oriental towns; the city wall has towers, but is not strong. Beirut lies on a gradual slope, and is surrounded by gardens and orchards, with prickly-pear hedges and countless mulberry trees; and here one third of the people, and the Franks, live in the midst of this beautiful verdure. The plain, which has the largest olive-grove in Syria, and the adjacent mountain side, absolutely swarm with villages, the mountains being cultivated, by terraces, more or less, almost to the very top. Originally Phœnician and famous for its manufactures, Berytus became a Roman colony, Felix Julia, under Augustus, and after-

wards had the rights of an Italian city. Here Herod 'the Great' (?) procured the flagitious mock-trial over his two sons; the elder Agrippa here built a theatre, amphitheatre, baths, and porticoes, and inaugurated spectacles at which gladiators fought. In similar gladiatorial shows here, on the celebration of his father's birth-day by Titus, many captive Jews perished. It became renowned as a school of Greek learning, and was visited as such, like Alexandria and Athens. Under Justinian, its academy still flourished, and the city was regarded as the most beautiful of Phœnicia. It was taken and retaken during the crusades; in the 17th century caravans from Aleppo, Damascus and Egypt regularly arrived here, and within the last twenty years, it has received a new impulse from being made the centre of European trade, having consuls from many powers, and one from the United States; while it is connected by a line of steamers with Smyrna and Alexandria. In Sept. 1840, Beirut, Tyre, Sidon, Haifa, and Akka were laid in ruins by a bombardment from the combined British and Austrian fleet. See Chun.

BESOR, BROOK OF THE WILDERNESS, RIVER OF EGYPT, SICHOR; wady el-Arish, whose widely spreading and numerous branches, more or less dry at different seasons, drain a vast region of the arid tract extending from the branches of the Red Sea to Palestine; to wit, from Beersheba s. by w. nearly to Jebel Tih, in lat. 29°. It enters the sea at the castle of el-Arish, the site of the ancient Rhinocolura, in lat. 31° 5½', long. 33° 37', and 42 miles e. 32° s. of Gaza. But see Sihor.

BETH, TIBHAI, supposed by Hughes to be *Emesa*, now Homs, near the Orontes, in lat. 34° 37', long. 37° 5'. Here was fought, a few years since, a decisive battle between the troops of the Turkish sultan, and those of the viceroys of Egypt.

BETON, t. in Asher.

BETHABARA, 'passage-house,' 'ferry place,' at a ford of Jordan and e. of it; perhaps Bethbarah.

BETHANATH, t. in Naphtali.

BETHANY, el-Aziryeh, on the e. slope of the mt. of Olives, 1½ miles w. 15° s. of the centre of J. It is a poor village of some 20 families, without thrift or industry.

BETH-ARABAH, t. between Judah and Benjamin.

BETH-ARAM, t. in Gad.

BETH-ARBEL,* probably *Arbela* of Galilee; Irbid, ruins 22 miles e. 14° s. of Akka, and near the w. shore, midway of the sea of Galilee; it has columns and ruins of a large church with a sculptured door-case of white marble. It was situated at the upper end of a gap which descends steeply to the plain of Gennesaret, and has in its sides the castle Ilm Ma'an, in the high perpendicular cliff, which, from its projecting situation and steep sides, forms a natural barrier on two sides of a triangle, the other side being defended by a wall of rough masonry, with numerous projecting turrets. Its connected caverns, accessible only by a steep narrow path, might give refuge to 600 men, and were almost impregnable; in fact Herod's army could subdue some robbers who had taken refuge here, only by letting soldiers down the face of the cliff in large boxes, by chains. These soldiers attacked the robbers with fire and sword, and, hauling them out with long hooks, dashed them down the precipice. Josephus, too, fortified it against the Romans.

BETH-AVEN, t. and wilderness in Benjamin, e. of Bethel. See also AVEN.

BETH-AZMAVETH, see Azmaveth.

BETH-BAAL-MEON, see Baalmeon.

BETH-BIREI, t. in Judah.

BETH-CAR, t. in Dan.

BETH-DAGON, 'dwelling of' the god 'Dagon,' t. in Asher; another in the plain of Judah; there is also a Beitdejan (formerly Caphar Dagon) near Ramleh, and another near Nabulus.

BETH-DIBLATHAIM, DIBLATH, t. in Reuben.

BETHIEL, LUZ, BETH-AVEN, Beitin, 84 miles n. 2° e. of J.; first assigned to Benjamin, it was conquered and retained by Ephraim. 'Abraham first pitched his tent in Palestine on the high ground, e. of this spot, still one of the finest tracts for pasturage in the whole land. The ruined churches on the site and beyond the valley, betoken a town of importance down to the middle ages. The ruins, covering three or four acres, are on a hill, between the heads of two shallow wadys, and shut in on every side by higher land. In the w. valley are the ruins of a reservoir 314 by 317 ft., of massive stones.'

BETH-EMEK, t. in Asher.

BETHER, perhaps the rugged hills and declivities about Beth-horon.

BETH-EZEL, its situation is unknown.

BETH-GADER, t. in Judah.

BETH-GAMUL, t. of Moab, in Reuben, perhaps the ruins now called Um-el-Jemal, in the plains of Hauran.

BETH-HACCEREM, *Bethacara*, t. in Benjamin, between J. and Tekoa.

BETH-HAMAN, its site is unknown.

BETH-HARAN, BETH-HARAM, *Livias Julias*, t. of Gad.

BETH-HOGLAIL,* at Ain Hajla, a spring of sweet and limpid water, the finest in the Ghor, or vale of Jordan. It is s. w. of Jericho, 45 minutes from the Jordan; and 16 miles e. 9° n. of J.

BETH-HORON THE NETHER, Beit-ur-el-tahta; a small village on a low ridge, but having foundations of large stones; it is 9½ miles n. w. of J. After descending a wady, the road goes up a long and steep ascent, winding up the end of a promontory, jutting out between two deep valleys. This ascent, called in Scripture the ascent and descent of Beth-horon, is rocky and rough, but the rock is cut away in many places, and the path formed into steps. In an hour one comes out on the summit of the promontory, where, on an eminence, on the very brow, is

BETH-HORON THE UPPER, BETHORON, Beit-ur-el-foka, a small village, but exhibiting traces of ancient walls and foundations. It is 8 miles n. 39° e. of J., and commands a view of the valley of Ajalon. About half way between the two Beth-horons are the ruins of a castle which defended the pass.

BETH-JESIMOSH, t. in Reuben, said to have been s. e. of Jericho.

BETH-LEBAOTH, LEBATH, t. in Simeon.

BETHLEHEM, EPHRATH, BETHLEHEM-EPHRATAH, Beit-lahin, 4 miles s. 10° e. of J., and inhabited by a restless race of 3000 Christians. It has gates at the entrances of some of its streets, and its houses are solidly built, though not large. The many olive and fig orchards and vineyards around mark industry and thrift; and the adjacent fields, though stony and rough, produce good grain crops. Beads, crucifixes, and other religious trinkets are carved here in wood and pearl, and traded far and wide.

BETH-MAACAII, see Abel-beth-maacah.

BETH-MARCAOTH, t. in Simeon.

BETH-MILLO, near Shechem.

BETH-MEON, see Baal-meon.

BETH-NIMRA, NIMRIM; Nimrin, ruins 20½ miles e. 24° n. of J., with a fountain, and 2 miles e. of a ford of Jordan. The wady Shaib, probably the 'waters of Nimrin,' flows by it to the Jordan.

BETH-PALET, t. in the extreme s. of Judah.

BETH-PAZZEZ, t. in Issachar.

BETH-PEOR, t. in Moab.

BETH-PHAGE, probably a little below Bethany, e.; no trace of it exists.

BETH-REHOB, REHOB, t. in Asher, apparently in the upper valley of the feeders of lake Merom, such as the streams Hashbeiya and Khurab, whose wadys extend up where Lebanon and Antilebanon are nearest. It was perhaps at or near Hasbeiya, or perhaps Rasheiya, in the fertile valley et-Teim, on the road to Ba'albek and Damascus.

BETHSAIDA, of Gaulonitis, Luke ix. 10; Matt. xiv. 22, 34; John vi. 17, and perhaps Mark viii. 22; its ruins are seen at et-Tell, at the e. bluff of the Jordan, near a ford where the river bends s. w.; and 2½ miles n. e. of the Jordan's entrance to the sea of Galilee. It is 29½ miles e. 4° n. of Akka, and at the n. angle of the triangular plain el-Batihah, than which 'a more fertile tract can scarcely be imagined; on it are cultivated wheat, barley, millet, maize and rice, while cucumbers and gourds are sent hence to Damascus, as they ripen three weeks earlier here than there. Large herds of buffalo and other horned cattle are kept here. The Ghawarinah Bedawin till the plain, living in tents; they occupy a few houses of the Tell as magazines; the mines are quite extensive, but consist entirely of unhewn volcanic stones, without any distinct trace of ancient architecture. The village was built up and enlarged, in our Savior's time, by Philip the Tetrarch, who called it Julias, in honor of Augustus's daughter. Near it Christ fed the five thousand.

BETHSAIDA, of Galilee, near Capernaum, and on the w. side of the sea of Galilee. Matt. xi. 21; Luke x. 13; John xii. 21. No traces of its name or site are now to be found.

BETHISHAN, BETHSHEAN, *Scythopolis*, Beisan; in the lower end of Jezreel valley, where it opens into Jordan valley, and important as commanding the pass across the Jordan, and into the plain of Esdraelon. It contains 70 or 80 houses, and is 4 miles from the Jordan, 9 miles e. 9° s. from Jezreel, and 23 miles n. 40° e. of Nabulus. The ruins, nearly an hour in circuit, consist of large heaps of black hewn stones, many foundations of houses, fragments of a few columns, and a theatre 180 ft. across the front. Excavated tombs are seen near, some with sarcophagi, and some with the doors still hanging on their ancient stone hinges, and the remains of the acropolis encompass the top of a high circular hill. Near is a large khan where caravans from Jerusalem to Damascus rest. Some, but with little reason, refer the name of Scythopolis to a Sueoth in the neighborhood; others to a colony of Scythians, of those

who overran w. Asia, to Egypt, in Josiah's time, and oppressed it for 23 years. It was built up by Gabinius, and became the largest city of the Decapolis, (the only one w. of Jordan,) and afterwards the principal see of Palestine Secunda.

BETH-SHEMESH,* IR-SHEMESH, in a fine deep valley, 13 miles w. 7 s. of J. It was a priests' city of Judah. Just w. of the ruins of the modern Arab village Ain-Sheims, are found its vestiges, as of an extensive city, consisting of many foundations, and remains of walls of hewn stone. There was also a Bethshemesh in Issachar, one in Naphtali, and one in Egypt; see On.

BETH-SHITTAH,* perhaps Shutta, s. w. of the sea of Galilee, between it and Jezreel.

BETH-TAPPUAH,* Tefuh, 3½ miles w. 7 n. of Hebron, in the midst of olive groves and vineyards, with marks of industry and thrift on every side. It has a good number of inhabitants. Many ancient hill-side terraces are still in use. Portions of an old fortress remain. Another Tappuah lay in the plain of Judah.

BETHUL, t. in Simon.

BETHI-ZUR, perhaps at ed-Dirweh, where are ruins of a fortress and a fountain, nearly 4 miles n. of Hebron. It was fortified by Rehoboam. Besieged by young Antiochus's general, Lysias, with 60,000 foot and 5,000 horse, it was relieved by Judas Maccabeus. It was a bulwark against Idumea.

BETONIM, t. of Gad, perhaps the place Batneh, in the Belka, s. of Es-Salt.

BEZEK, t. between Shechem (Nablus) and Scythopolis.

BEZER, a Levite city of refuge, in Reuben.

BILEAM, IBLEAM, a Levite city of West Manasseh.

BILIAH, BALAH, t. of Simeon.

BITHIRON, e. of Jordan.

BITHYNIA, in the n. w. part of Asia Minor, with the sea of Marmora (Propontis) on the w., the Black Sea (Pontus Euxinus, the Euxine) on the n., Pontus on the e., Phrygia on the s. The river Sangarius (Sakaria) divides it in the midst. The Bithynians were free and independent till subdued by the Lydian kingdom, whose fall brought them under Persia. After Alexander and Lysimachus were dead, it again became a kingdom under Nicomedes, who made Astacus his capital, calling it Nicomedia, now Isnikmid. The interior was mountainous and woody, but near the sea were rich and fertile plains thickly spread with towns and villages, the chief of which were Daskylum, Helgas, Myrlea, Kios, Prusias, Prusa, (now Broussa,) Hadrianum, (now Isnik, where were the councils of Nice,) Astakus, Nicomedia, Drepanum, Lybissa, Pontichium, Chalcedon, (famed for its council,) Chrysopolis, (Scutari,) Heraclea, &c. &c. When a Roman province, it was, in 106, under the government of Pliny, whose famous letter describes its early Christians.

BIZJOTHJAH, t. in Judah.

BOSEATH, BOZKATH, t. in Judah.

BOZEZ, rock, see Memash.

BOZRAH,* el-Basairch, in Edom, lat. 30° 42', long. 35° 47'; a village of about 50 houses, situated on a hill, on the top of which is a small castle.

BOZRAH, Bosra, Busrah and Eski-Sham, i. e. Old Damascus; in Hauran, in a gently undulating, arable, and very fertile plain, called the Nukrah, which is the granary of Damascus; nothing but grain is cultivated in it, and there is hardly a tree to be seen. Busrah was the capital of Arabia Provincia, and is now the last inhabited place in the s. e. extremity of Hauran, of which it is, with its ruins, the largest place, though Eshmuskin is the capital. It is three quarters of an hour in circuit; had a thick wall of moderate sized stones strongly cemented. It has eleven springs, a castle, and ruins of temples, theatres, and palaces. Though so important a post against the Bedouins, but few families inhabit it. It was one of the rich towns built up by ancient trade, on the border of Syria towards the desert, as towns grow up by trade on the borders of the wastes of ocean. Bozrah was in about the same latitude as Babylon.

BUZ, Busitis, in Arabia Deserta.

C.

CABRON, t. of Judah.

CABUL, t. in Asher; perhaps the capital, or part of the district Solomon gave Hiram, which was doubtless near Tyre. Josephus places Chabala near Akka.

CESAREA, Cesarea Palestina, Kaisariyah; ruins on the coast of Palestine, in lat. 32° 32', long. 34° 55'. Herod the Great built the city, and named it in honor of the emperor, Caesar, whose superb temple and statue he erected here, also a harbor, amphitheatre, theatre, forum, &c., of white stone. Its rare marbles, &c., have furnished ornaments, and its ruins have been quarries for several later cities, as Akka, and others; now there is

to be seen but broken walls, immense piles of rubbish, many plain limestone and granite columns, pieces of epollino marble, fragments of very fine marble pillars, parts of arches, &c. &c. Cesarea was built at Straton's tower, said to have been the ancient Hazor (*ha-tor*, the strong fort,) and in 10 years it became the most flourishing city of all Syria, being the residence of the governor. No city is more intimately associated with the earliest history of the church.

CESAREA PHILIPPI, Paneas; Banias, village and ruins; 2 miles e. of Dan, 22½ miles e. 9 s. of Tyre, and 34½ miles e. 33 n. of Akka. Here was a grotto dedicated to Pan, and a temple to Augustus built by Herod, but when the town was founded is unknown. It became part of Philip's tetrarchy of Trachonitis, and was enlarged and embellished by him; it was a bishopric in the 4th century, and during the crusades Banias was the scene of various changes and conflicts, as the Saracen mountain fortress near by, to the e., commanded routes to Damascus.

CALAH, placed by Hughes in lat. 36° 2', long. 43° 31', some 40 miles s. e. of Nineveh, and on the s. bank of the Great Zab, (Zabatus or Lyons.)

CALEB-EPHRATAH, perhaps in Judah.

CALNEH, CALNO, CANNEH, Ctesiphon; Al-Modain, on the Tigris, in lat. 33° 7', long. 44° 35'. As Ctesiphon, it was the vast capital of the Parthian empire; on the w. bank was Seleucia, the splendid capital of the Seleucidae. The villages Taub-i-kesra, and Bostan-kesra are on the e. bank. Here debouched the Royal Canal connecting the Euphrates to the Tigris, and which is still called Nahr Malcha, i. e. king's river.

CAMON, t. in Gilead.

CANA OF GALILEE, now Kana-el-Jelil, ruins, 13 miles e. 29 s. of Akka, at the foot of the hills on the n. side of the fine plain el-Buttauf, and 6 miles n. 6 e. of Nazareth. It is half way between the shores of the sea of Galilee, and of the Mediterranean.

CANAAN proper lies between Lebanon n., and the desert of Arabia Petraea s., the Jordan e., and the Mediterranean w., and is thus something about the shape and size of the state of New Hampshire, say some 9,000 square English miles in area. But the Land of Promise was gradually extended from the Nile to the Euphrates; the distance of which rivers, say from Tiphah to Sin, is, according to Arrowsmith, 500 miles; but the distance from Dan to Beersheba, which proverbially defines Canaan, is but 124 miles; from Sidon, in about lat. 33° 33', directly s. to Kadesh-barnea, in lat. 30° 40', (both being in long. 35° 22½'), is 173 miles; and from Sidon s. a little w. to the pass of Zephath, or Hornah, where the mountains of s. Judah descend to the desert, in long. 35° 12', is 152½ miles; thence e. 25° n. to the s. end of the Dead Sea, 17½ miles; and w. 35° n. to Gaza, 46½ miles. From Kadesh-barnea to the s. end of the Dead Sea, which lies n. 13 e., is 24½ miles, and n. e. to Gaza, is 56½ miles; from K., e. 17° n. to the mouth of the brook Besor, is 72½ miles, and thence e. 30° n. to Gaza, 20½ miles. Finally, to trace the lines which give the narrowest limits of Canaan; from Sidon, e. 27° s. to the bridge Burghuz, at the s. point of Lebanon, where the Leontes (Litany) breaks through between it and Anti-Lebanon, is 14½ miles; thence s. to Dan, is 12 miles; thence s. 3° e. to Jordan's entrance to the sea of Galilee, 18½ miles; thence s. 9° w. to Jordan's exit, 11½ miles; thence directly s. 53 miles to its entrance into the Dead Sea; thence s. 7 w. to the s. end of the Dead Sea, (long. 35° 30'), 3 miles; thence e. 19½° n. 57½ miles to Gaza, 59½ to the sea; from Gaza to Sidon, n. 20° e., 135 miles. See Kiepert's maps for Robinson and Smith's Researches.

CANNEH, see Calneh.

CAPERNAUM, most probably near the ruined khan Minyah, where is a large fountain; and a few rods s. a low mound with considerable ruins, on the n. angle of the plain of Gennesareth, on the coast of the sea of Galilee, and 23½ miles e. 6 s. of Akka. The names Capernaum, Chorazin and Bethsaida are lost.

CAPHTOR, a region of n. Egypt, whence the delightful island of Crete was settled, taking its name; see Crete.

CAPPADOCIA, an inland country of e. Asia Minor; bounded e. by the Euphrates, separating it from Armenia; n. by Pontus; s. by Cilicia; w. by Galatia, Phrygia, and Lycaonia. It was surrounded and traversed by mountains rich in minerals, and was watered by the Melas, and the upper half of the Halys. Its plains yielded most kinds of grain and fruits; and some of its vines vied with the Grecian. It was rich in herds, horses and flocks, and towards the w. abounded in wild asses. It was conquered by Cyrus, became a Persian satrapy, and after Alexander's time, had a long list of kings; it became a Roman province in A. D. 17. The Greeks and Romans found in it few towns, but a number of strong castles on the mountains, and large villages in the neighborhood of celebrated temples, to which the latter served as a kind of protection. When they had destroyed the castles, most of these villages became

cities in the time of the Romans. The Cappadocians, called also White Syrians, had a bad character for volatility and faithlessness. Mamert gives Roman Cappadocia something more than 3000 Germ. geog. square miles.

CARCHEMISH, Circesium; Kerkisieh. It was a strong, fortified city on the Euphrates, where the Chaboras joins it, in lat. 35° 15', long. 40° 16'. It was large, with strong walls, strengthened from time to time and refortified by the Romans as a frontier city. It belonged to Assyria, was taken by Pharaoh Necho, but retaken by Nebuchadnezzar; and seems to have been conquered by Tiglath-pileser, Is. x. 9.

CARMEI, Kurnul, a village 5½ miles s. 15° e. of Hebron, with ruins near, and lying around the head and along the two sides of a considerably deep and wide valley, whose head forms a kind of amphitheatre shut in by rocks; most of the ruins are w. of this, with a castle in their centre, 62 by 42 feet, and still 30 feet high, built by Herod or the Romans; the walls are 9 feet 10 inches thick. The ruins of several large churches are also to be seen. It had a Roman garrison, and the Saracens rebuilt it; it is noticed in the crusades.

CARMEI, mt., the only great promontory on the Hebrew coast, has its n. point washed by the bay of Acre, (Accho,) in long. 35°, lat. 32° 51'. At the convent it is said to be over 620 feet high, and further s. e., 1280; still further s. e. it is connected to the mts. of Samaria by a broad range of low walnut wooded hills separating the great Philistine plain from that of Esdraelon. Carmel looks less naked than the mts of Judea; hyacinths, jonquils, tazettos, anemones, &c., grow wild upon it; on its summit are pines and oaks, farther down olives and laurels; everywhere plentifully watered, it contributes to the Kishon multitudes of crystal brooks. Every species of tillage succeeds here. Two or three villages and some scattered cottages are found on it; its groves are few but luxuriant; it is no place for crags and precipices, or 'rocks of the wild goats,' but its surface is covered with a rich and constant verdure. More than a thousand caves are said to exist on it, (compare Amos ix. 3.) and some of these have been occupied by monks.

CASIPHIA, perhaps mt. Caspius, near the Caspian sea, between Media and Hyrcania.

CEDRON, Kidron, brook, see Jerusalem.

CENCHREA, Kekreh, 70 stadia from Corinth, and its port on the e. of the isthmus, while Lechaum was its port on the w. See Corinth. Cenchrea was in lat. 37° 54', long. 23°.

CEPHAR, HAAMONAI, t. in Benjamin.

CEPHIRAH, CHIPHIRAH, its site is unknown.

CEPHIROTH, t. in Benjamin.

CESAREA, see Cesarea.

CHALDEA, proper, Montefidge, a small territory s. of Babylonia, and along the s. w. bank of the Euphrates, between it and the desert; others extend it n. e. of Babylonia to the Tigris. Afterwards the name was more extensively applied to Babylonia and the empire. The Chaldeans (Heb. Kasdim) descended from Cheshed, nephew of Abraham, and resembled their descendants, the Carduchi of Xenophon, and the modern Kurds, a warlike, independent, able race of n. Mesopotamia, whose stern traits are sublimely described by Habakkuk, i. 6—11. A conquered part of this people seem to have been transplanted by the Assyrians to Babylon, (Isaiah xxiii. 13,) and the country s., perhaps as military colonies, to defend the Euphratean border against the Arabs. Job speaks of them as nomade robbers, and perhaps they were only collected into cities by 'the Assyrian;' in fact both Babel and Nineveh seem to have been but walled camps of nomades, where they lavished or stored up plunder acquired by forays, on a larger or smaller scale. From Babylon the Chaldeans afterwards went forth, and under Nabopolassar and Nebuchadnezzar, mastered the east as rulers of the Chaldeo-Babylonian empire.

CHARRAN, HARAN, Charrae, Harran, a Mesopotamian city, in lat. 36° 46', long. 39° 10', in a flat and sandy plain; and now only peopled by a few roving Arabs who choose it for its delicious water. Here Abram's father died, and here Jacob lived with Laban. Crassus, the Roman general, was here defeated and killed by the Parthians.

CHEBAR, HABOR, Chaboras, Khabour, the river and country of the Kasdim (see Chaldea) in n. Mesopotamia. It rises some 30 miles e. of Charran, flows s. e. through the region once called Gozan, Ganzanitis, and is joined at the Al-naharam (Halab) by the Sinjar, (Mygdonius,) it then turns s. w. and enters the Euphrates at Carchemish. Others find Habor, &c. on the s. w. of the Caspian on the Sefid Rud, but only because the name of this river, Kizil Uzen, seemed like Gozan, but this name is Turkish and modern, while Sefid Rud has been the Persian name ever since the 4th century A. D. See Halah, and Hara. Habor, also, but simply from the similarity of names, has been thought to be at Abhar, in this neighborhood, in lat. 36° 22', long. 49° 2'.

CHERITHITES, from Crete, and in south Philistia. **CHERITH,*** brook; probably the wady Kelt, dry in

summer; it cuts a deep gorge where it issues from the mountain, after draining the valleys from Jerusalem to Bethel, and 2 miles further it passes Jericho, to fall into the Jordan.

CHESALON, JEARIM, mt., a border of Judah, n. w. of Jerusalem.

CHESIL, Xil, in the s. of Judah.

CHESULLOTH, CHISLOTH-TABOR, *Xaloth, Chasulus*, Iksal, a village in the plain of Esdraelon, 3½ miles w. 9° s. of Mt. Tabor, and 1½ miles s. e. of Akka. It is on a low, rocky ridge or mound, near the northern hills, and has many excavated sepulchres.

CHEZIB, probably in Judah.

CHILMAD, its site is unknown.

CHIMHAM, near Bethlehem.

CHINNERETH, SEA OF, LAKE OF GENNESARETH, SEA OF GALILEE, Bahr Tubariyeh. It was included between the parallels of lat. 32° 44' and 32° 56', and of long. 35° 32' and 35° 40'; it is shaped like the right human ear, and its greatest length is from n. to s. 12 miles, and its n. or broadest half is 6 miles over. From the brow of the height above Tiberias, nearly all of it is seen, and appears as 'a beautiful sheet of limpid water in a depressed basin, from which the shores rise in general steeply and continuously all around, except where a ravine, or sometimes a deep wady, occasionally interrupts. The hills are rounded and tame, with little of the picturesque in their form. They are decked by no shrubs or forests, and even the verdure of the grass and herbage, which in the earlier seasons might give them a pleasing aspect, was, (June 19th.) already gone; they were now only naked and dreary.' The lake is still full of fish of various kinds; but only a single boat floats upon it. The region produces indigo, wheat, barley, millet, tobacco, grapes, and a few vegetables; its melons are of the finest quality, and in great demand at Akka and Damascus, whose melons ripen a month later.

CHIOS, Seio, (pron. Sheeo), Khio, a large and fertile island, 60 leagues in circuit, in the e. part of the Grecian Archipelago, (familiarily called 'the Archies,') on the Ionian coast. It was a complete garden, and the most populous and wealthy of the Greek islands, containing 115,000 inhabitants, till desolated, and its inhabitants massacred by the Turks, in the Greek war of independence. It could in ancient times equip 100 ships; its wine is still celebrated.

CHISLOTH-TABOR, see Chesulloth.

CHITTIM, KITTIM, CYPRUS, an island lying n. e. by e. and s. w. by w., in the n. c. corner of the Mediterranean, or Levant, between the parallels of lat. 32° 15' and 34° 41', and of long. 35° 42' and 34° 31'. Its early capital was Citium, (KITTIM,) a Phœnician colony, still called Chiti, towards the s. e. coast, in lat. 34° 52', long. 33° 31', 6 miles s. w. of the modern capital Larneca, (now the seat of a mission,) and 123 miles n. 42° w. of Tyre. Cyprus abounded in ship timber, wine, oil, wheat, and fruits; its most valued production now is cotton; the French trade to it for turpentine, building-timber, oranges and wine. Hyacinths, anemonies, ranuncules, and narcissuses deck the mountains, and give the country the appearance of an immense flower-garden. But agriculture is neglected, and undrained marshes infect the air. Literature and art once flourished here; also the worship of Venus, so that the people were sensual and licentious. At present the island is rather unhealthy, probably from defective cultivation. **ISLES OF KITTIM,** Gesenius thinks to mean Cyprus, especially, and Rhodes, and the Macedonians descended from these islanders; others extend the name to the isles, peninsulas, and promontories on the n. shore of the e. Mediterranean, or perhaps of the whole Mediterranean, thus making it synonymous with **ISLES OF THE GEN-TILES.**

CHOR-ASHAN, ASHAN, t. in Simeon.

CHORAZIN, t. in Naphtali, probably on the plain of Gennesareth, with Capernaum and Bethsaida.

CHUN; the Arabic version makes Betah and Berothai, called in 1 Chron. xviii. 8, Tibhath and Chun, to be Emesa, (Homs,) see Betah, and Ba'albek, see Baal-gad.

CHICIA, a mountainous and romantic country forming the s. e. corner of Asia Minor, partly bordering on the sea, and partly separated by mt. Amanus from Syria. Cappadocia was n. and Pamphylia w. The earliest notices history gives of it describe its people as robbers and pirates; they had become so formidable in Pompey's time, that he was sent with the force of the empire to subdue them, and captured 373 ships, destroyed 1300, took 120 towns and castles, and slew 10,000 of the enemy. The n. key of Syria, the celebrated pass of Issus, (now Adana,) is in Cilicia; though mostly full of rough mountains, its plains are fertile, well watered, and abound in wine, fruits, trees, barley, millet and grain, and it yielded Persia 500 talents yearly, (as much as Lydia and Mysia together,) besides 360 white horses; and furnished numerous fleets. The Phœnicians colonized it, and it became very early a trading country. Paul passed his youth, till the age of 17, amid its charming scenery.

CITY OF DAVID, see Jerusalem.

CITY OF PALM-TREES, see Jericho.

CLAUDA, *Gaudos, Gozzo,* a little island s. w. of Crete, in lat. 34° 40', long. 24° 5'.

CNIDUS, in the s. w. part of Asia Minor, a promontory and city of Doris, in Caria, lat. 36° 40', long. 27° 26'. It had three temples of Venus, in one of which was her statue, by Praxiteles. It was the birth-place of Endoxus, Agatharchides, Theopompus, and Ctesias. The place is now a mere heap of ruins near Cape Crio.

COLOSSÆ, in Phrygia, in Asia Minor, on an eminence s. of the river Meander, near where the Lycus enters the earth, and near the modern Khonas, in lat. 37° 55', long. 29° 33'. It was high to Hierapolis, and 3 hours e. of Laodicea, and with them was destroyed by an earthquake a year or two after Paul wrote his epistle to its people, the Colossians. Its wool trade was very valuable. The Byzantine emperors built up Khona near it.

COOS, *Cos, Stanco;* an island w. of Cnidus, and in Doris, in lat. 36° 52', long. 27° 15'. It was famed for fertility and populousness, its wine, purple dye, silk-worms, silks, cottons, and transparent gauze garments; also for stately temples of Juno and Apollo, and as the birthplace of Hippocrates and Apelles. As early as Jehoshaphat, it was a separate kingdom, but fell to Persians, Parthians and Romans, in turn. It now shows fine plantations of lemons, intermixed with stately maples.

CORINTH, in lat. 37° 56', long. 22° 52', on the isthmus which connects the Morea to the continent. It is said to have been founded in Solomon's time; kings and afterwards an aristocracy ruled it many centuries, till, in revenge for an insult to Rome, Mummius destroyed it. About a century after, Julius Cæsar rebuilt it, and it became the Roman capital of Greece, or Achaia. The citadel, Acrocorinthus, built on an almost inaccessible hill, rendered it well-nigh impregnable; and this, joined to its central position, open to the Adriatic and Ægean by the ports of Lechæum, Cenclirea, and Schœnus, whence ships were transported by machinery across the isthmus, enabled it on the w. and on the e. to command a lucrative and increasing trade with every quarter of the world. Thus the inhabitants soon became enriched; and when Paul was here, it had become more famed for its extent and population, and for the philosophy, politeness, learning and wealth of its people, than any other city in Greece. Licentiousness was a reigning sin, even to a proverb in a most lascivious age, and a thousand females were employed in the vile service of a splendid temple of Venus. It had, in 1830, 2000 inhabitants; and its port, Cenclirea, was chosen by Dr. Howe for the colony American bounty established to relieve the misery consequent on the Greek war of independence.

CRETE, CAPHTOR, *Creta;* Candia, an island 160 Eng. miles long, and 5 to 35 broad, mostly between the parallels of 35° and 35° 30' of lat. Its people are first named as coming from lower Egypt; and Cherethim (Cretans) were of David's body-guard. Strabo considered the Etecretes as indigenous. Herodotus says it remained in possession of several barbarous nations till Minos, who became sole sovereign, gave them wise laws and education, and having conquered the pirates of the Ægean, established a powerful navy. Homer gives it 90 to 100 cities, and it sent 80 vessels to the Trojan war, and was then inhabited by Greeks and barbarians. After that war its king was expelled, and the cities became federated democracies. The code of Minos, from which Lycurgus borrowed, was founded on the just basis of liberty and equal rights, says Strabo, after Ephorus, and its great aim was to promote social harmony and peace by enforcing temperance and frugality. The Cretans had exchanged their ancient character for a very different one in Paul's time, who quotes to Titus the Cretan poet, Epimenides, (Titus i. 12.) They were good light troops and archers, and hired themselves out to foreign states; and this even in David's time. Metellus subdued Crete, and with Cyrenaica, it became a Roman province. A snowy ridge divides it e. and w.; and though mostly untilled, its products are sugar-cane, excellent wine, and the best of fruit; and it exports salt, grain, oil, honey, silk and wool. Population, 153,000, one-fifth Turks.

CUTHAH, CUTH, CUSH, CUSHAN, *Ethiopia;* there were three, one in Africa, comprehending Abyssinia, &c., one in s. Arabia, separated from the last only by a narrow strait, and a third including Persis, Chusistan, and Susiana. The Jews are thought, also, to have used the term indefinitely for all torrid countries of black and tawny people, as we do Indies and Indian.

CYPRUS, see Chittim.

CYRENE, on a high site, of singular beauty, in *Cyrenaica*, now Barca, in n. Africa, opposite Crete. Cyrene, now Grenna, has very interesting ruins, in lat. 32° 50', long. 21° 49'. This w. part of Libya was settled by Greeks, and became a wealthy and splendid state; its five cities exist as villages under their old names, nearly, and of them Cyrene was the chief. The Greeks considered it a terrestrial paradise. The republic fell successively under Carthage, Egypt, and Rome. In the 5th

century Cyrene had become a ruin; the Persian Chosroes extirpated its Greeks in 616; the Saracens completed the work of desolation; and for seven centuries this once fertile and populous region has been lost to civilization, to commerce, and almost to geography.

D.

DABBASETH, a boundary t. of Zelulon.

DABERAIL, *Darabilla,* probably Deburieh, a small village 3½ miles e. by s. of Nazareth, and 20 miles e. 40° s. of Akka. It is on the side of a ledge of rocks just at the base of Tabor; having the ruins of a church.

DADEN, see Dedan.

DALMANUTHA, near Magdala; which see.

DALMATIA, on the Adriatic, e.; the ancient Dalmates, said to be from Thrace, were skillful navigators and bold pirates; they had no coined money, and divided their lands every eighth year. The Romans destroyed their capital in 157 B. C.; they had 50 towns when Augustus finished their subjugation, and then became a part of the province Illyricum. Dalmatia sometimes comprehends all between Istria and Dyrhachium, the Adriatic and the Danube. As it was the native land of several Roman emperors, they exerted themselves to improve it, and many cities and splendid structures rose in it; indeed, after the division of the provinces under Constantine, and Theodosius, Dalmatia became one of the most important parts of the empire.

DAMASCUS; Dimeshk-es-Sham, es-Sham, in lat. 33° 29', long. 36° 24'; the geographical capital of Syria, and seat of a pashalic of the same name, and of all the cities of the east, the most oriental. It was a trading city in Abraham's time, and being situated between the Euphrates and Mediterranean, on the border line between a vast region that produces nothing and one that produces everything, it is one of those points which must ever be centres of a vast commerce and population. It contains, according to various estimates, from 110 or 150,000 to 450,000 inhabitants, mostly Mahometans, who are energetic, but capricious and turbulent. The houses are mean without, but magnificent within; there are many covered markets (bazzars) built of hewn stone, well vaulted, with openings from space to space, and shops ranged as alcoves along their sides. The foot-ways are raised, and there are many khans for lodging merchants and travellers. The "street called Straight" (Acts ix. 11.) is now a covered bazar, exchange, or market. As to the annals of Damascus, ancient and modern, David took it from Hadad, Rezin from Solomon; Jeroboam 2d recovered it to Israel till his death. Tiglath-pileser took it, as did Sennacherib, Nebuchadnezzar, Alexander's generals, and finally the Romans, in B. C. 65. Obodas held it under the Romans, and his son Aretas, king of Arabia, revolted and had a governor in it when Paul went there, A. D. 37. The Saracens took it in 713, the crusaders besieged it in 1187, and took it 125 years after. In 1396, Tamerlane besieged it with a million, and, after a long and desperate resistance, its inhabitants were put to the sword without mercy. The Ottomans took it in 1517, and now hold it, the viceroys of Egypt, who had occupied it a few years, being obliged, in 1840, to restore it. Its plain, (el-Gutah,) 30 miles in extent, which the Arabs call the paradise of the earth, is watered by several channels, (see Abana,) and canals, nourishing delightful gardens, with millions of fruit trees, and then passing through vast and verdant meadows to a lake called the lake of the meadows. Its white walls are thus embosomed in verdure, whence the orientals call it 'the pearl surrounded by emeralds.'

DAN,* LASHA, LAISH, LESHEM; Tell-el-kady, long. 35° 36', lat. 33° 15'; 2 miles w. of Cæsarea-Philippi. It is thought to have been a dependency of Sidon, till adventurers from the tribe of Dan took it. See Hivites. Tell-el-kady is a small elevation in the plain, with a flat top; here are two springs, one very large, whose united waters immediately form a stream 12 or 15 yards across, which, about an hour further, that is about an hour and a half below Banias, joins the stream thence, to form the Jordan. Ruins are seen about a quarter of an hour n. Dan was 20½ miles e. by s. of Tyre, and 33 miles e. 35° n. of Akka.

DAN; this tribe's lot was a small but fertile district, between Judah and Philistia. Of their 17 towns, (Josh. xix. 41—46,) the sites of but 4, Zorah, Irshemesh, Ajalon, Thimnathah and Ekron, are certainly known.

DAN-JAAN, probably Dan; Gesenius reads JAAR, i. e. woody and rough.

DANNAH; t. in mts. of Judah.

DEAD SEA; it lies n. 2° s. and w. 2° w., and its general shape is that of a rounded parallelogram, whose greatest length is 39 miles, from its s. point, in lat. 31° 8', and long. 35° 30' to its n. point, in lat. 31° 47', long. 35° 35½'. The water, increased in the rainy season especially from the Arabah and the Jordan, as well as the numerous wadys around, sometimes spreads a couple of miles further over the flats of the Ghor, on the s. The

width at the upper end is $5\frac{1}{2}$ miles, in the middle 9, and at its s. end it rounds in an irregular semicircle, from 8 $\frac{1}{2}$ to a promontory, in the shape of the side of a human foot and ankle, (with its toe in lat. $31^{\circ}24'$, long. $35^{\circ}32'$, and its heel in lat. $31^{\circ}15'$, and long. $35^{\circ}30'$, and its ankle $4\frac{1}{2}$ miles where narrowest,) makes out from the s. e. coast, narrowing the sea for 9 miles, to from 5 to 3 $\frac{1}{2}$ miles, and forming the s. bay 8 miles in diameter in every direction; it also forms a n. bay $\frac{1}{2}$ miles wide and 5 deep, with a semicircular bottom, into whose middle runs the wady Kerak; see Bela. The e. shore of this bay trends in a waving line n. and thus the e. shore of the sea continues to its n. end. There is a ford from above the heel of the promontory, s. w. across the bay; and another, it is asserted, from the hollow of its foot, to the w. shore. Neither noisome smell or noxious vapor arises from the sea, though its low grounds, with their tropical sultriness, are subject to fevers, (see Jericho;) but the evaporation is immense, as the waters lie in a deep caldron, 1400 feet below those of the Mediterranean, and vary, in level, from 10 to more than 15 feet at different seasons. Their saltiness and density is greater than any other natural water known, and they contain chlorides of magnesium, sodium, calcium, potassium, manganese, aluminium, and ammonium, with bromide of magnesium, and sulphate of lime; their specific gravity is 1212, that of distilled water being 1000. No animals exist in them. The mountains on the e. are much higher at a little distance from the sea than those on the w., the former rising to 2000 or 2500, and the latter to 1500 feet; they are on both sides precipitous and sublimely desolate. On the borders of the sea grows the *Asclepias gigantea vel procer.* of botanists, the *ushar* of the Arabs; its trunk is 6 or 8 inches through, and its whole height is 10 to 15 feet; it is like a gigantic perennial milk-weed. The fruit looks like a large smooth apple, or orange, outside, but on being pressed or struck, as it is filled chiefly with air, it explodes with a puff, leaving in the hand only the shreds of the thin rind and a few fibres, which connected to the shell the silky seed-pod of the centre.

DEBIR, KIRJATH-SEPPER, KIRJATH-SANNAH, t. in mts. of Judah, wrested from the Anakim. There was another Debir in Gad, Josh. xiii. 26, and still another in Judah, xv. 7.

DECAPOLIS, *i. e.* ten-city, so called from its 10 cities, viz. Scythopolis, w. of Jordan, (see Bethshan,) and Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha, Capthos, and Gadara, e. of Jordan. These cities were peopled mostly by Greeks who confederated against the Jewish Asmonean princes, the predecessors of Herod, after whose death the district came under the Romans.

DEDAN, DADEN, a country occupied by descendants of Abraham's grandson, and near Idumea: also an island and its adjacent coast of Arabia, on the w. shore of the Persian gulf, about lat. 26° . Here is a bay 60 miles in length from s. e. to n. w., in whose s. part are the isles of Daden, *Tylos*, *Tyros*, or *Aradus*, now the Bahrein Islands, at the mouth of a river; and in whose n. w. part is an island and bay on whose shore is *Gerrha*, now el-Khatif. It was an early and flourishing seat of Phœnician and Babylonian commerce with India, and the entrepot for Syria and Arabia Petrea, whence merchants crossed the desert to Petra, Palmyra, Damascus, Baalbek, and so to Sidon and Tyre. The Bahrein Islands once showed ruins of Phœnician temples, and boasted to be the mother country of the Phœnicians. Whether Dedan be one of these islands or not, these primitive Sidonians employed the coast and desert Arabs, with whom doubtless they mingled as a cognate race, for carriers, precisely as the Tyrians did the Arabs on the Syrian side of the same desert. See Tema.

DEHAVITES; people brought by Asnapper into Samaria, perhaps the Davi, or Dahi of Herodotus, a people of Hyrcania on the Caspian, where Dabistan is found. Others think them of Adiabene in Syria.

DERBE, from *darb*, a gate or mountain pass. It was about 18 Eng. miles e. of Lystra, (now Ilişera) and 85 w. by n. of Tarsus; in lat. $37^{\circ}10'$, long. $33^{\circ}22'$. At one time it was the residence of the notorious Lycaonian robber, Antipater. Some put it in lat. $37^{\circ}18'$, long. $33^{\circ}51'$.

DIBLATH, DIBLAİM, in Reuben.

DIBON, DIBON-GAD, DIMON; Dhibân, ruins, 35 $\frac{1}{2}$ miles e. $25\frac{1}{2}$ s. of J., and 1 $\frac{1}{2}$ miles n. 4° e. of Aroer.

DIBON, t. in Judah.

DILEAN, t. in Judah.

DIMNAH; Levite t. in Zebulon.

DIMON, see Dibon.

DIMONAH, t. of s. Judah.

DINHABAH, t. of Edom.

DINAITES, named only at Ezra iv. 9.

DIZAHAB; Dahab, ruins, on the w. shore of the gulf of Akabah, at the mouth of wady Sa', in lat. $28^{\circ}29'$, long. $34^{\circ}32'$.

DOPHKAH, the 9th desert station of Israel, and before coming to Sinai.

DOR, NEPHATH-DOR, DORA; a little n. of

Tantura, on the coast of w. Manasseh, lat. $32^{\circ}39\frac{1}{2}'$. It was a strong place, pretending to be founded by Dor, son of Neptune, and held sacred; it was an asylum, and self governed.

DOTHAN, DOTHAIM, in Manasseh, on the s. of the plain of Esdraelon, and 12 Roman miles n. of Samaria.

DUMAH, t. in Judah, now Danneh, ruins, 3 miles s. w. by w. of Hebron; also a country, *Dunatha*, of the Ishmaelites, probably Dammat-el-Jendel, about lat. 30° , long. 40° , in Arabia, a half-way place for the Gerrha caravan trade to Petra; see Dedan, and Tema.

DURA, probably near Babylon; the name, however, still occurs at a place with ruins, on the Tigris, in lat. $34^{\circ}30'$ or $34^{\circ}35'$.

E.

EAST, THE, countries around and beyond the Euphrates and Tigris, also n. Arabia.

EBAL, mt. $2\frac{1}{2}$ miles n. 2° e. of J., just n. of Shechem, 20 miles from the Jordan, and 20 from the sea-coast. Mts. Gerizim and Ebal have Shechem between them, and rise in steep rocky precipices immediately from its valley to the height of 800 feet. A small ravine full of fountains and trees comes down on the n. w. side of Gerizim; in other respects both mountains seen together, are equally desolate, sterile and naked, except that a few olive trees are scattered upon them. The side of Ebal is full of ancient excavated sepulchres. See Gerizim.

EBRONAH, the 33d desert station of Israel, near the head of the gulf of Akabah.

EDEN, garden of; as the flood must have made great changes in the earth's surface, it is useless to expect to define its locality with certainty. A slight change in the valleys of Armenia would allow a single spring to 'divide itself into four heads' of rivers which might respectively enter the Black and Caspian seas, the Persian gulf, and perhaps the Mediterranean. The names Phasis, Tigris, Euphrates, still retain traces of those of the ancient rivers of Eden, but this is no proof that they are in the same beds. The Tigris in Chaldea divides into three branches, besides the Euphrates, between lat. 32° and 33° , and in this plain the garden has been placed; but one would scarce think of placing paradise in a flat country. Maj. Wilford finds four rivers corresponding in name or position, at about where the Belur and Himalayah mts. unite; and indeed a slight physical change here, would enable one fountain to discharge waters on the shores of China, India, and the Caspian. But Maj. W. is thought to have been deceived by his authorities.

EDEN, HOUSE OF, *i. e.* beth-eden, house of pleasantness, Amos i. 5. Beit-ed-din, is found near Beyroot, in Lebanon, and Eden half way between Ba'albek and Tripoli, near the cedars, but both names have different radical letters from the Scripture name.

EDEN; Ezek. xxvii. 23, a district inhabited by the children of Eden; 2 Kings xix. 12; Is. xxxvii. 10; 'which were in Thelassar'; it seems to have been somewhere on the upper courses of Tigris and Euphrates.

EDER, t. in Judah.

EDOM, *Idumea*; more strictly this was MT. SEIR, still called Jebel Shera, which is a mountainous region between the Arabah, (a valley extending from the Dead to the Red Sea, see Plain,) on the w. and the Arabian desert on the e. This rocky, limestone region has many ruined towns, some fertile spots and a mixed population, partly fixed and partly wandering. Idumea also included the region s. of Palestine. The desolations prophesied of it are complete, though it still bears abundant evidence, in its ruins, that it was once a populous, busy, wealthy and powerful country.

EDREI, *Adraa*; Edhra, a principal village of Hauran, now inhabited by Muslim, Greeks and Catholics. It was once a flourishing city, and many inscriptions are found here: the ruins are between 3 and 4 miles in circumference. The houses are meanly though substantially built of blocks and slabs of basaltic stone, the roofs and low doors of the same material; some of the doors still turning on a pivot imbedded in stone, and thus they have lasted for ages. It is the common mode of building in Hauran. On the w. and n. side of the village are several public edifices, temples, churches, &c. Burckhardt writes the name Ezra, placing it half way between Damascus and Bosrah. Draa, or Der'a, farther s. w. has been thought to be Edrei, but its ruins will not compare with those of Edhra. There was an Edrei, also, a fortified t. of Naphtali.

EGLAIM, EN-EGLAIM, t. of Moab, 8 Rom. miles s. of Ar.

EGLON*; Ajlan, t. of Judah, 20 miles w. 2° n. of Hebron; now a low round hillock, with scattered heaps of unheun stones.

EGYPT, Mistr, see the remarks at map.

EGYPT, RIVER OF; sometimes it means the Nile, but oftener the wady el-Arish; see Besor.

EKRON*, *Accaron*, 'Akir, 20 $\frac{1}{2}$ miles w. by n. of J., and 6 miles from the sea, through Jabneh. The village is of considerable size, but built, like the others of the Philistine plain, of unburnt straw-and-clay bricks or mud. It was assigned to and conquered by Judah, yet seems to have been given up to Dan.

ELAH, valley, so called from its terebinths, and one of the largest in Palestine is still seen here; the valley is now called wady es-Sumt, from the acacias (*sumt*) scattered in it. Its bottom is a fine fertile plain, with moderate hills on each side.

ELAM seems to have been used by the prophets for Persia, *i. e.* the s. part of modern Persia, and Kir for the n. part of Media; more particularly *Elymais* is thought to be the ancient Elam, and is placed in the mountain region between the parallel of 32° and 34° of lat., and 46° and 51° of long. Others extend the Elymaei to the head of the Persian gulf, between $48\frac{1}{2}^{\circ}$ and 50° of long. The primeval seat of the Persian nationality was, however, at Persepolis and Pasagardæ, near Shiraz, in Fars, the ancient Persis, between 50° and 55° of long., and 27° and 32° of lat., and this may be called Persia proper. Persepolis was in lat. 30° long. 53° . If to harmonize two opinions we take Elam to include Khuzistan, *i. e.* Cush, or Susiana, and Elymais n., *i. e.* from lat. 30° in the gulf to lat. 33° or 34° we shall have a country whose n. and e. is healthy, of the purest air, and mountainous, but whose s. is fertile though marshy, and subject to the less healthy winds of the desert. It produces sugar-cane, cotton, rice, and its maize and barley rendered 200 fold; but, from lack of culture, the s. country is now an insalubrious waste. See Shushan.

ELATH, ELOTH, *Elana*, *Ailah*, a port of the Edomite trade at the head of the gulf of Akaba, 1 mile n. by w. of the present castle of Akaba. Extensive mounds of nameless rubbish now mark its site. It was early used as the entrepot of the extensive commerce of the Red Sea. See Ezion-geber. It was still a port whence ships went to India in Theodoret's time, but in 630 A. D. it is lost to history under the Muslim.

ELEALEH, el-'Al, ruins, $1\frac{1}{2}$ miles n. n. e. of Heshbon, and $33\frac{1}{2}$ e. 2° n. of J.

EL-BETH-EL, see Bethel.

ELEPH, t. in Benjamin.

ELEUTHEROPOLIS*, *Belogabris*; Beit-Jibrin, long. $34^{\circ}55\frac{1}{2}'$, lat. $31^{\circ}37'$, 12 miles w. n. w. of Hebron, and 18 w. 33° s. of J. It is not named in Scripture.

ELIM; in the wady Ghurundel, lat. $29^{\circ}14'$, long. $32^{\circ}52'$. This deep valley runs n. e. and s. w. to the sea shore; it has bushes, shrubs, straggling tamarisks, acacias, mimosas, and a few small palms; also brackish fountains with a running brook, and it is still a chief watering-place of the Arabs.

ELISHAH, ISLES OF; the n. w. corner of the Morea, by far the most fertile and populous district, was called Elis, and Homer here places Alisium. As Elis city was held sacred and a neutral ground, it would seem to have been the cradle of the nation. Laconia, another part of the Morea, produced a famous purple dye; hence, as Elishah was son of Javan, and Javan is used for Greece in Daniel, and Ezekiel speaks of purple of the isles of Elishah, Elishah is thought to be not only the district Elis, but the whole Peloponnese, and the isles of Elishah are, then, its islands and promontories. Some include Æolis and the islands thereabouts in Asia Minor.

ELKOSH; Nahum's birthplace; some find it a little n. of Mosul, on the Tigris, others, in Galilee.

ELLASAR, perhaps Ellas, in Coele Syria, between Lebanon and Antilebanon. Tellassar and Tellarsa are thought to be the same; if so, it was in Mesopotamia, probably.

ELON, *i. e.* oak-grove, ELON-BETH-HANAN, t. in Dan.

EL-PARAN, a region s. w. of Kadesh.

ELTEKEH, t. of Dan.

ELTEKON, t. of Judah.

EL-TOLAD, TOLAD, t. of Judah.

EMMAUS, *Nicopolis*; 'Amwas, ruins, on a conical hill, 12 miles, w. 18° n. of J. Emmaus of Luke xxiv. 13, was about half as far from J.

ENAM, t. of Judah.

ENAN, HAZAR-ENAN; the n. e. boundary corner of Canaan.

ENDOR, t. of Manasseh, though out of its boundary; it was a large village in Jerome's time, but is now an ordinary one, 3 miles s. of mt. Tabor.

EN-EGLAIM; placed by some where the Jordan enters the Dead Sea; by others thought to be Eglaim.

ENGANNIM; a Levite t. of Issachar, perhaps Jenin, a large town 14 $\frac{1}{2}$ miles n. n. e. of Nabulus; also a t. of the plain of Judah.

ENGEDI*, HAZEZON-TAMAR, Ain-jidy *i. e.* kid-spring, a fountain, town and garden below the cliff 'Ziz, a little n. of the middle of the w. shore of the Dead Sea;

back of it lay the wilderness of Engedi, full of caverns, a part of that desolate tract all along the w. shore of the Dead Sea, called the desert of Judea. On descending the cliff (see *Ziz*), for 45 minutes, the beautiful spring bursts forth at once a fine stream, upon a narrow terrace, still more than 400 feet above the level of the sea; rushing down the steep descent it is soon hidden by a luxuriant thicket of trees and shrubs belonging to a more southern clime, as the heat of the sun is concentrated on this fertile spot. Canticles i. 14. Thus it was fitted for the exotics Solomon's intelligent mariners might bring home. Eccl. ii. 5; 1 Kings iv. 33. At the fountain are many remains of ancient buildings, though the main site of the town seems to have been farther below. No palms (*tamar*) now exist here. The shore is reached in 25 minutes, along the brook, and the whole of this descent was apparently once terraced for villages and gardens, and on the right, near the foot, are ruins of a town. From the base of the declivity a fine, rich plain slopes off very gradually nearly half a mile to the shore. The lat. is $31^{\circ} 29'$, long. $35^{\circ} 27'$, 21 miles s. e. by s. of J. and 16 e. 14° s. of Hebron.

ENHADDAAH, t. of Issachar.

EN-HAZOR, t. of Naphtali.

EN-MISHPAT, KADESH, KADESH-BARNEA; Ain el-Weibeh, the most frequented spring of the Arabah, see Plain; and in lat. $30^{\circ} 46'$, long. $35^{\circ} 22'$. See Canaan.

ENON, in Manasseh, between the Jordan and Shalim.

EN-ROGEL,* see Jerusalem.

EN-SHEMESH, see Bethshemesh.

EN-TAPPUAH, Tappuah, t. of Ephraim, in w. Manasseh.

EPHESDAMMIM, PASDAMMIM, near Shocoh, about 13 miles w. s. w. of J.

EPHESUS, the religious, political and commercial mart of Asia Minor, 30 miles s. by e. of Smyrna, and in lat. $37^{\circ} 55'$, long. $27^{\circ} 20'$. It is now a few miserable huts called Aiasoluk. The plain is rich but unhealthy, owing to continual fogs and mists; the environs are healthy and fertile. The site is but a chaos of noble ruins on the slope of the mountains. Its most famous building was the temple of Diana, 425 by 220 feet, with its 127 columns, 60 feet high, presented by several kings.

EPHRAH; perhaps OPHRAH, probably Tayibeh, with 300 or 400 souls, 10 $\frac{1}{2}$ miles n. 13° e. of J.

EPHRAIM, the rival, leading tribe with Judah. Its fertile lot stretched n. of Benjamin, Judah and Dan, from the Jordan widening to the sea, and had Manasseh n. The view of the w. part from the tower of Ramleh is compared to that of the vast and fertile plains of Lombardy; hills succeed on the e. and frowning mountains then rise abruptly from the hill tract at their foot; these occupy the midland, and are the mts. of Ephraim. The e. part has been described under Benjamin. There are few villages in the plain, but its surface is variegated with the different tints of cultivation, with fields of millet or corn; immense olive groves spread round Ramleh and Lydda, also, above which are seen their picturesque towers, minarets and domes. The tract of hills and the mountain side beyond is seen studded with villages.

EPHRAIM, WOOD OF; in Gad: t. in Benjamin.

EPHRAIM, see Bethlehem.

EPHRAIM, mt. bordering Judah and Benjamin.

ERECH, perhaps *Aracca*, placed by Arrowsmith in lat. $30^{\circ} 45'$, on the Tigris, or rather the Shut-el-Arab. Hughes places it at Irak or Irka, in lat. $31^{\circ} 22'$, long. $45^{\circ} 50'$; on the now swampy level between the Euphrates and the first offset of the Tigris, above their junction in lat. 31° , long. 46° . Erech would thus be 95 miles e. 37° s. of Babylon. The Euphrates expedition, sent lately by the British government to explore the Tigris and Euphrates, passed here a large mound, called by the Arabs Irak, Irka, or Senkerah, and towering in grander size above those which surround it. Mr. Ainsworth, the historian of the expedition, remarks that 'no monuments in Babylonia and Chaldea appear to be more valid in regard to the antiquity and Assyrian origin of sites, than the lofty artificial mounds of which the present degenerate hordes of the tent and the spear relate so many fabulous tales, but which almost everywhere present themselves, when there are also other strong grounds of presumption of an Assyrian or Chaldeo-Babylonian origin. These colossal piles are found domineering over the dreary waste, to the uniformity of which they offer a striking contrast; being visible at great distances, and, although thrown by the *shrab* or mirage into strange and contorted shapes, yet they always appear, when seen upon the verge of the horizon, as if possessing colossal dimensions, and produce an effect, in point of grandeur and magnificence, which cannot be imagined in any other situation.'

ESDRAELON; see Jezreel.

ESHCOL, near Hebron, n., on the road to Jerusalem, which leads up Hebron valley a little way, and then up a branch 3ths of an hour long, coming from the n. e.

The paved path is between walls and vineyards chiefly in the valley, and olive-yards chiefly on the hill slopes, in many parts terraced. The grapes are the largest and best in all the country, as anciently, and its figs, pomegranates, apricots, quinces, &c., are also famous and abundant.

ESHEAN, t. of Judah.

ESHTAOL, t. first of Judah, then of Dan; 10 Rom. miles northwards of Eleutheropolis.

ESHTEMOA,* probably *Semita*, 7 miles s. 12° w. of Hebron, and now the first inhabited place on approaching it from the s. It is a considerable village on a low hill with broad valleys round about, not susceptible of much tillage, but full of flocks and herds, all in fine order. There is here a ruined Saracenic castle, and remains of walls of large stones.

ETAM, Urtas, 5 miles s. 14° w. of J., in the same valley with Solomon's pools. The houses are in ruins, and the people dwell in caverns among the rocks of the steep declivity. Here are manifest traces of a site of antiquity, and a fountain 'sending forth a copious supply of fine water, forming a beautiful parling rill along the bottom of the valley, through the middle of gardens and fields fertilized by its waters.' Cant. iv. 12. 'In the valley and on the hills were flocks of sheep and goats mingled; a few camels and many neat cattle.'

ETHAM, on the edge of the desert of Shur, or Etham, somewhere near and n. w. of Suez. See Shur.

ETHER, t. in the s. of Judah, allotted first to Judah, then to Simeon.

ETHIOPIA; see Cush. Ethiopia proper lay s. of Egypt. Its chief city was Meroë, whose queens were named Candace. Its traditions claim for an Abyssinian queen, under the name of Maqueda, the Queen of Sheba, and that by her Solomon had a son Menlek, who took the title of David I. All the Ethiopians named particularly in Scripture, have a good character, and the classic writers repeat the tradition of the virtues of the innocent inhabitants of Ethiopia, which induced the gods to come down and reside among them. Affection seems still to be the amiable basis of the Ethiopian character. In the earliest ages, says Heeren, a commercial intercourse existed here between the countries of s. Asia and Africa; between India and Arabia, Ethiopia, Lybia and Egypt, which was founded on their mutual necessities, and became the parent of the civilization of these nations. The principal seat of this international commerce was Meroë; and its chief route was distinguished by a chain of ruins reaching from the shores of the Indian ocean to the Mediterranean: Axum and Azab being the links in this chain between Arabia Felix and Meroë; Thebes and Ammonium between Meroë, Egypt and Carthage.—Chief places for trade were at the same time settlements of that priest-caste, which, as the ruling tribe, had its chief residence at Meroë, and sent out colonies thence, who became builders of towns and temples, and at the same time founders of new states. The carriers of this caravan trade in Africa, as in Asia, were the nomadic or shepherd nations. See Sabaeans.

EUPHRATES, *Perath*, *Pharath*, (*i. e.* fertilizing,) THE GREAT RIVER, THE RIVER; Forat; this river rises in Armenia, in two chief forks, takes a wide sweep to the w., and curving s. w., s. and s. e., joins the Tigris first in about 31° of lat., and 46° of long.; a dry bed is now found where the Tigris joined it again 1° farther e., whence it once had a course, now dry, s. e. to the gulf, and the Tigris now joins it again $\frac{1}{2}^{\circ}$ farther e., (say in lat. 31° , long. 47°) and thence the united rivers continue s. by e. under the name Shut-el-Arab, to the Persian gulf, in lat. 30° , long. 48° . A part of the waters once left the chief stream below Babylon, and wandered first s. w. and then s. e. and e. s. e. to the gulf. The Tigris and Euphrates did not become a single stream till after Alexander's time, and as they have ever deposited much soil at their mouths, the shores of the gulf were once much farther n. In May, 1841, two English iron steamers ascended the Euphrates, in 19 $\frac{1}{2}$ days, 1130 miles, to Beles, opposite Aleppo, where the stream is 400 yards wide and very deep. The only obstructions are from water-wheel wing-dams, for irrigation. This route is likely to become a main route to India, and should Syria be blessed with a strong and stable government, she may yet again be the centre of art, trade, wealth, population, and activity. The Euphrates is 1360 Eng. miles long, *i. e.* 10 miles longer than the Ganges, and 110 longer than the Mississippi above the Missouri. See Babylonia; Tigris.

EZEL, stone of, in Benjamin.

EZEM, t. of Simeon.

EZIONGEBER, a port at the head of the gulf of 'Akabab, near Elath. It was the entrepot of Solomon's and Hiram's s. sea trade. Solomon's successors lost, and Jehoshaphat recovered it, but could not revive its trade, which went to Elath. It means lack-bone, and may have been on the island Kureiyeh, a ridge 300 yards long, in lat. $29^{\circ} 26'$; or if the bay once extended farther n., at the wady and spring Ghudyah, which has the same radical letters as the Hebrew, and lies up the level Arabah, in lat. $29^{\circ} 53'$. The present castle of 'Akabab

is kept up for the Cairo haj, and lies in lat. $29^{\circ} 30' 53''$, long. $35^{\circ} 0' 54''$, 3 miles s. e. of the head of the gulf. See Elath.

F.

FAIRHAVENS, in the original Greek, KALOI LIMENES; apparently an open roadstead, near the s. promontory (Matala) of Crete, and about 1 mile s. of Lasea, where is now, 4 miles e. of Matala, a bay called Limenes-kali, or Kalo-Limniona.

G.

GAASH, hill, valley and brook, in mt. Ephraim.

GABA,* GEBE, near Gibeah and Gibeon, which see.

GAD; the lot of this tribe lay e. of Jordan, with Reuben s., and East Manasseh n., and Ammon e. Its n. part has been described under Argob and Bashan; its s. part is the n. part of the Belka, still a proverbially fine grazing region. Num. xxxii. 1.

GADARENES, GERGESENES, so called from Gadara and Gergesa. GADARA, now Umkeis, is in the district Jebel Ajlun, s. of the Jarmuk, s. e. of the Sea of Galilee, and 7 $\frac{1}{2}$ miles e. 29° s. of the Jordan's exit thence. It has extensive ruins. See Gerasa.

GALATIA, *Gallogrecia*, an extensive and not accurately defined portion of dismembered Phrygia, occupied by a horde of 20,000 Gauls, detached, some think, from those who invaded Greece, under Brennus, about B. C. 277. After levying tribute and tyrannising over all Asia Minor, their three tribes, dwelling between the Sangarius and Halys, were at last subdued by the Romans with great slaughter, and the remnant allowed to retain their country on condition of giving no offence to Eumenes, king of Pergamus, (who might be considered as their lieutenant in Asia,) and forsaking their former wandering and marauding habits. Galatia was divided into four parts, each governed by a tetrarch, who had under him a judge and military commander with two lieutenants. Criminal cases were disposed of by a general council of 300 assembled by them at Drynemeton. Deiotarus, Cicero's friend, was made sole tetrarch; on his death Galatia was divided to Paphlagonia, Pontus, and Lyeonia, but soon came into possession of the Romans, who made it one province. The people retained their language and simplicity of manners; they readily embraced the gospel, and counted 16 bishops.

GALEED, *i. e.* witness-heap, MIZPEH, a pile of stones set up by Jacob, which gave name to mt. Gilead, now Jebel Jil'ad, with its widely seen peak Jebel Asha, the highest in the region, in lat. $32^{\circ} 7'$, long. $35^{\circ} 46'$. The region of Gilead lay s. of Bashan, in lat. from 32° to 32° , and is extremely beautiful, its plains fertile, its hills forested, its landscapes rich and varied. Stately oaks and powerful herds are attributed to it in Scripture. On mt. Gilead, filling the angle between the Jablok and Jordan, are still found Jilad and Jilud, $\frac{1}{4}$ of a mile apart, on its n. brow, 36 miles e. 37° n. of J.; and on its s. e. side is es-Salt, 34 miles e. 32° n. of J., the chief and only inhabited place of the Belka, till its population was lately scattered by its Egyptian conquerors.

GALILEE, *Galilaea*, the northernmost of the three Roman divisions of Canaan proper, having Samaria, s.; Lebanon, n., the Mediterranean w., and the Jordan with the sea of Galilee, e. This beautiful and fertile region now forms the s. part of the pashalic of Acre, and has many subdivisions and hundreds of towns and ruined places. Lower Galilee was adjacent to the sea of Galilee; Upper Galilee was mountainous, and Strabo enumerated Egyptians, Arabians and Phenicians, as its inhabitants; this mixed character of its industrious and brave people, gave it the name of Galilee of the Gentiles. Josephus says Galilee had 204 towns and cities, and paid 200 talents tribute. Cesarea Philippi was its capital. The Jews despised the Galileans; their language was a corrupt Syriac, mixed with other dialects.

See Chinnereth.

GALLIM, t. of Benjamin.

GAMMADIM, *i. e.* fierce warriors; if the name of a people, they are unknown.

GAREB, hill, near J.

GATH, a Philistine t. whose site is unknown; and it is thought to have been destroyed about the time the first temple was.

GATH-HEPHER, GITTAH-HEPHER, probably at el-Meshed, on a high hill where is shown Jonah's tomb, 16 $\frac{1}{2}$ miles e. 39° s. of Acre.

GATHRIMMON,* in Dan, probably near Deir Dubban, 16 $\frac{1}{2}$ miles w. s. w. of J.; there was also one in w. Manasseh, and one in Ephraim.

GAULONITIS, see Golan.

GAZA, AZZAH; Ghuzzeh, the largest place in Pal-

estine, in lat. $31^{\circ} 27'$, long. $34^{\circ} 27'$, partly on the s. half of a round, considerable hill, 50 to 60 feet above the level of the plain, on which, e. and n., is most of the modern city. All vestiges of the ancient wall and ancient strength of Gaza are gone, and its remains of antiquity are rare—occasionally a column of marble or gray granite. The sea, where was the port Majuma, is one hour distant, and hidden by drifts and hills of white sand. Stretching far n. is an immense olive grove; rich gardens hedged with prickly pear, are on the s., e., and n.; the fertile soil around produces abundance of grains and fruits of every quality, and the finest kinds. Half an hour s. e. is a partially isolated hill, 'before,' i. e. towards Hebron, whither Samson is thought to have carried the gates. Gaza is 44 miles w. 25° s. of J., and has 15 to 16,000 inhabitants, among whom are 57 Christian families. Being on the route of the great caravans to Egypt, and on the edge of the desert, it might have much commerce. Its military position, as the key of Palestine, has subjected it to many reverses. The word 'desert,' Acts viii. 26, seems to refer to the road, then as now destitute of villages, leading to Gaza.

GEBA,* of Benjamin; a n. limit of the kingdom of Judah, near Gibeah and Gibeon.

GEBAL, *Gabalene*, Jebel, a calcareous tract s. e. of the Dead Sea, having a pure, healthy atmosphere. Shera (mt. Seir) is s. of it, and Kerak (Moab) n., separated from it by the wady Absy, which has a n. w. course, and enters, with another name, the extreme s. e. corner of the Dead Sea.

GEBAL, *Biblus*; Jebel, in Phenicia, on the coast between Tripoli and Beyroot, in lat. $34^{\circ} 51'$, long. $35^{\circ} 37\frac{1}{2}'$; 21 miles w. n. w. of Ba'albek. A large and fertile plain stretches round it. Some columns, the ruins of a pier, and of a theatre remain. It was once famed for manufactures.

GEBIM, i. e. easterns, a place near and n. of J.

GEDER, perhaps GEDERAH and BETH-GADER, a city of Caleh, in the plains of Judah.

GEDEROTH, in Judah.

GEDEROTHAIM, in the plain of Judah.

GEDOR,* Jedur, a place with ruins, on the brow of the high mountain ridge of Judah, 10 miles s. 40° w. of J.

GELILOTH, probably in Benjamin.

GENNESARETH, SEA OF; see Chinnereth.

GENNESARETH, LAND OF, el-Ghuweir, and in part, el-Mejdel, a crescent shaped, or triangular, fertile and well watered plain, on the n. w. shore of the sea of Galilee, 24 miles long, along the coast from Magdala to Capernaum, and $1\frac{1}{2}$ wide from the coast to its w. angle. Chorazin and Bethsaida, as well as Magdala and Capernaum, were probably upon it. Its fertility can hardly be exceeded; all kinds of grain and vegetables are abundant, even rice in the moister parts.

GERAR, probably a wady extending from the mts. of Judah to the sea, and somewhere about 13 or 14 miles e. by s. of Gaza, and 11 or so n. e. of Beersheba.

GERASA, GERGESA, Jerash, ruins 14 hours in circuit, 18 miles e. of the mouth of the Jabbok, 32 miles s. 40° w. of the Jordan's exit from the Sea of Galilee, and 39 miles e. 17° n. of Nabulus. Among its ruins is a temple superior in grace and magnificence to any in Syria (except that at Ba'albek.) with 200 to 250 columns 35 to 40 feet high, 11 of which are still standing. Gerasa had streets with colonnades on each side, porticoed squares, semicircles of columns, several temples, two theatres, &c. &c. 190 columns and more than 100 half-columns are still standing.

GERGESA, GERGESENES, see Gerasa and Gadara.

GERIZIM, mt. on the s. side of Nabulus, see Ebal. Its top is a high tract of table land stretching far off to the w. and s. w. At a wely, or saint's tomb, on its highest part is the holy place of the Samaritans, where they still go up four times a year to worship. Ruins of an immense structure of hewn stone, the fortress built here by Justinian, 250 by 200 feet, are still seen, and on an area, revered as peculiarly sacred, are seen slight traces of former walls, perhaps of the ancient temple. Towards this spot the Samaritans turn when they pray. All round upon the eminence are extensive foundations, apparently ruins of a former city. See Shechem.

GESHIUR, perhaps a strong and important pass, on the Damascus road, where was afterwards a castle and stone arched bridge over the Jordan, half-way between Lakes Merom and Thiberias. The Hebrew means 'bridge,' and the bridge is still called Jisr (Geshur) benat-yakob, i. e. Jacob's-daughters'-bridge, and is $23\frac{1}{2}$ miles e. 131° n. of Akko.

GESHURI, s. of Palestine and Philistia.

GETHESEMANE; see Jerusalem.

GEZER and THE GEZIRITES, s. or s. e. of Gaza.

GEZEZ, t. in Ephraim.

GIAH, valley near Gibeon.

GIBBETHON, a Levite t. of Dan.

GIBEAH,* i. e. hill, Jeba', in Benjamin, 5 miles n. 16° e. of J., on a low, round eminence, on the low, broad

ridge which shelves down, like the rest hereabout, towards the Jordan valley, and spreads out below the little village into a fine sloping plain with grain fields. The Dead Sea, Jordan, and mountains e. are here extensively in view. Between Gibeah and Micmash, (14 miles n. n. e.) is a very deep and rugged valley, called in Scripture, 'a passage,' but now wady es-Suweinit; it begins near Bethel and Beeroth, and as it breaks through the ridge below these places, its sides form precipitous walls. To the e. of the road from Gibeah to Micmash, about 4 hour, it again contracts and passes off between high perpendicular precipices. To the w. of the road, in the valley, are two spherical hills, with steep rocky sides, which may be the Bozez and Seneh of 1 Sam. xiv. 4. There was a Gibeah of Judah,* *Gabatha*, now Jeba'h, 91 miles s. w. by w. of J., on an isolated hill, in the midst of the valley el-Musur. The Hill (in Hebrew, gibeah) of Phinehas* is probably at Jibia, 13 miles n. of J.

GIBEON, *Guboon*, el-Jih, 41 miles n. 26° w. of J., on an isolated oblong hill rising from a beautiful plain, in horizontal layers of limestone, forming almost regular steps, capable of being everywhere fortified, and in some parts steep and difficult. The hill may be said to stand in the midst of a basin composed of broad valleys and plains, cultivated and full of grain, vineyards, and orchards of olive and fig-trees, decidedly the finest part of Palestine yet seen. The houses seem chiefly rooms in old massive ruins. A few rods from the village is a fine fountain, in a cave, forming a large subterranean reservoir, and not far below, among olive trees, an open tank, perhaps 120 by 100 feet. These are the 'pools' and 'waters' of Gibeon. Jer. xli. 12; 2 Sam. ii. 13. From Jer. xli. 16, it would seem to have been again the seat of government, after Jerusalem's destruction.

GIBLITES; see Gebal, *Biblus*.

GIDOM, probably in Judah or Benjamin.

GIHON, i. e. rapid, perhaps the Araxes (i. e. rapid) river, running from Armenia into the Caspian. Some make it the Jikoun of Bucharia, others the former stream of Euphrates entering the gulf, or the present Tigris below its junction. See Euphrates and Eden.

GILBOA,* a mountainous tract with several ridges, in all about an hour in breadth, between Ginea (Jenin) and Bethshean, s. w. of the latter, and running n. w. and s. e. Jezreel valley is on their n. e. side, and Jezreel on their n. w. end. The village Jelbon, the ancient Gilboa, is on the ridge, and 191 miles n. 36° e. of Nabulus.

GILEAD, mts., mt. and t.; see Galed.

GILGAL; near Jericho, but no trace of its name or site remains; another, named Josh. xii. 23; Neh. xii. 29, may have been at Kulunsawah, w. 15° n. of Nabulus, and there is a Jiljuleh, 14 miles w. s. w. of N.

GILLOH, t. of Judah.

GILOZ,* Jimzu, a rather large, showy village, on an eminence, 161 miles w. 30° n. of J., on the road to Joppa.

GIRGASHITES, see Gadara and Gergesa.

GITTAH-HEPHER, see Gath-hepher.

GITTAH, t. of Benjamin.

GITTITE, belonging to Gath.

GOATH, near Jerusalem.

GOB; in 1 Chron. xx. 4, it is GOZER, and in the Septuagint NOB and GATH; the place is unknown.

GOG and MAGOG; the nomadic nations of 4ths of Asia, n.; Gesenius understands Magog, of Rossi, Tibareni, and Moschi. The words may mean the Russian power united with the Tartar, if they have not a merely spiritual signification.

GOLGOTHA, see Jerusalem.

GOLAN, GAULONITIS, Jaulan, high, table land, forming a vast, uneven plain n. of the Yarmuk, and Bashan perhaps, and e. and s. e. of the Sea of Galilee, and intersected by deep valleys and chasms running towards the sea; Eusebius speaks of Gaulan, a considerable city in his time.

GOMER means a coal, and Phrygia means a burnt country, hence P. is thought to have been the first settlement of Gomer's descendants, whence, under the names Cimmerii, Cimbri, Cymry, Cumbri, Umbri, and Cambri, they extended from the Euxine to the Atlantic, and from Italy to the Baltic.

GOMORRAH, one of the cities of 'the Plain,' destroyed by fire; its site is covered by the Dead Sea.

GOSHEN, esh-Shurkiyeh, the richest district of Egypt now, as formerly 'the best of the land,' extending from s. w. to n. e. along the Pelusiac branch of the Nile, and s. of it and lake Menzaleh. It has the broad wady Tumlat, which the Nile inundates, in its s. part; its w. and s. w. part is watered by the Nile; the e. is higher land, covered, more or less, with vegetation, and intersected by wide shallow valleys, where is abundance of grass, bushes, &c. during the rainy season. Through the wadys Tumlat and Seba Byar ran the canal which united the Nile to the Red Sea, and on its n. was Ramesses. Belbeis was in the s. w. part of Goshen. In A. D. 1376, Goshen had 388 towns and villages. In 1831 it produced over 8000 lbs. of silk. There are in it

more flocks and herds and fishermen than anywhere else in Egypt. The population is half migratory, and another million might now be sustained in the district. The viceroy of Egypt is said to have settled 500 Syrians in the valley Tumlat, who have cultivated 900,000 mulberry trees, and reared the silk-worm on an immense scale.

GOSHEN, in the mts. of Judah.

GOZAN, *Guzanitis*, along the Chebar, which see.

GREAT SEA, WEST SEA, the Levant and Mediterranean.

GRÆCIA, GREECE, JAVAN, (with yod, vav, and nun, equivalent to Ion.) *Hellas*. All the descendants of Javan are sometimes meant by Javan; 'king' and 'prince' of Javan (Grecia) means to include Macedon, and Alexander, only, ever bore the title. *Hellas*, (as the New Test. Greek writes Greece,) sometimes includes Macedonia, at others it is applied to all s. of it, viz., Thessaly, most of Albania, Livadia, and the Morea with the islands. The Persian and Peloponnesian wars from 500 to 400 B. C., and the quarrels subsequent, ended by securing for Philip of Macedon the supremacy in Greece, and his assassination devolved on his son Alexander the father's station as Grecian generalissimo against Persia, B. C. 336. In 146 B. C., Greece was made a Roman province, Achaia, with its capital at Corinth, which included Livadia and the Morea, excluding Thessaly and Epirus.

H.

HABOR, see Chebar.

HACHILAH, HILL OF, some suppose this the pyramidal, truncated cliff, rising precipitously from the s. w. coast of the Dead Sea, where was afterwards the impregnable fortress of Masada described by Josephus. Its ruins, called Selbeh, are 21 miles s. 40° e. of Hebron. But this may possibly have been 'the mountain,' or 'the rock,' 1 Sam. xxiii. 24—28, Sela-hammah-Jekoth.

HADAD-RIMMON, in the valley of Megiddo.

HADASHAH, t. of Judah.

HADATTAL, t. of s. Judah.

HADID, t. of Benjamin. ADIDA.

HADRACHI, to the e. of Damascus.

HAGARITES, HAGARENES, Ishmaelite Bedawin, in the e. of Gilead, and in the Hauran.

HAI, see Ai.

HALAH, *Chalcitis*, or *Calachene*, between the Tigris and lake Ormiah. Dr. Grant makes the Nestorians of these parts to be the lost tribes of Israel.

HAHIROTH, PIHAHIROTH, probably on or near the great plain back of Suez.

HALAK, i. e. bald; mt. in s. Judah.

HALIUL,* Hulul, with remains of walls, foundations and a ruined mosk, on a long hill, looking much, say R. and S., like the church of a New-England village. It is 3 miles n. 13° e. of Hebron.

HALI, a Phœnician t. in Asher.

HAM, LAND OF, EGYPT, and in a wider sense, Africa. Ham's son Cush peopled Ethiopia; Mizraim, Egypt; Phut, Lybia and Barbary; and Canaan, Palestine. The Indian history gives Ham nine sons, viz., Hind, (Hindoos,) Sind, (the people of the Indus,) Zenj, (Zanguebar,) Nuba, (Nubia,) Cush, (Ethiopia,) Kanaan, (Palestine,) Kopt, (Egypt,) Berber, (Barbary,) Hebesch, (Abyssinia.)

HAMRABOTH-AMMON, RABBAIL, RABBATH, Philadelphia, Amman, 41 miles e. 17° n. of J.; 21 miles s. 2° e. of Gerasa; 20 to 22 miles e. of the Jordan; lat. $31^{\circ} 58'$, long. $35^{\circ} 59'$. Among its ruins are a spacious church with a steeple; a fine theatre, the largest in Syria; five temples; colonnades, porticoes, and an extensive castle of thick walls, built with huge stones without cement; and several other large buildings; the columns of one large temple are 34 feet in diam. It was the Ammonite capital, and taken by David and by Tiglath-pileser.

HAMATH, Epiphania; Hamah, in lat. 35° , long. $36^{\circ} 53'$; it had, so Burckhardt, 30,000 inhabitants, and 120 inhabited, with 80 uninhabited villages. It lies on both sides of the Orontes (el-'Assy) and has 4 connecting bridges. High wheels, with buckets, raise the water into the upper town; the interior of the houses is good, though their walls are of mud. The principal trade is with the Arabs, and the w. part of its territory is the granary of n. Syria; but much diminish the crop. R. and S. enumerate, in 1833, 110 inhabited, and 50 deserted places, in the province of Hamah, and 'though so fertile, yet, like most of the plains of Syria, these are less cultivated, and are inhabited by a much more degraded and poorer class of people, than the mountains; because the plains belong to the government, while the soil of the hills is held in fee simple by its cultivators.'

HAMATH, entering of; uncertain, see Aven.

HAMATH-ZOBAB; by some thought to be Hamath, by others Nisibis, in n. Mesopotamia; see Zobah.

HAMMATH, *i. e.* baths; **AMMAUS**, Hummam Tubariyeh, a ruined site and village, $\frac{1}{2}$ a mile s. e. of Tiberias. Here are four hot springs, and two bathing-houses, one quite splendid, built by Ibrahim, lieutenant of the Egyptian viceroy, in 1833. The water is 144° of Fahrenheit, excessively salt and bitter, and emitting a strong smell of sulphur; it is efficacious in debility, and rheumatism, and frequented from all parts of Syria.

HAMMON, *t.* in Asher; another in Naphtali.

HAMMOTH-DOR, a Levite city in Naphtali.

HAMONAH, *i. e.* multitude; unknown.

HAMON-GOG, VALLEY; unknown, symbolical.

HANES, in the Coptic language, Hues, or Elnes, Greek, *Anysis*, and *Great Heracleopolis*. The city, capital of a nome called after it, lay s. of Memphis, on an island, having the Nile, *e.*; the canal of Menhi, *w.*; and on the s. another canal from it to the Nile. The ichneumon was here worshipped. *W.* of Beni-souef are three villages, Ahnas and Menchat Ahnas, perhaps on the site of the ancient city, of which no other vestiges remain. Lat. 29° 10'. Hanes was a royal residence.

HAMATHON, *t.* of Zebulon.

HAPIHARAIM, *t.* of Issachar, 6 Rom. miles n. of Meziddo.

HARA, thought to be Media Magna, now Irak-Ajemi, called also el-Jebel, *i. e.* the mountainous.

HARAN; see Charran.

HARETH FOREST, in Judah.

HAROD, WELL, near Jezreel on mt. Gilboa; see Jezreel.

HAROSHETH OF THE GENTILES; somewhere in n. Canaan.

HAURAN, *Auranitis*; Hauran, with Eshmiskin for its capital. It has the desert s. and e.; Jetur, Golan, Bashan and Gilead on the w. This large tract Burckhardt reckoned to contain 50 to 60,000 inhabitants, of whom 3000 were Christians, 6 or 7000 Druses, and the rest Arabs; besides whom many Bedouins occupy it more or less. The Nukrah, or plain, is its w. half, a gently undulating, treeless surface, arable throughout, generally very fertile, and, with the other parts, the granary of Damascus, having 99 ruined and 42 inhabited places. The n. e. part, el-Lejah, called anciently Trachonitis, from its roughness, is a complete labyrinth of passages among volcanic rocks, and has a hill with an extinct crater. El-Lejah is the home of several small Bedouin tribes, and in its neighborhood are 52 deserted and 17 inhabited places. The third division of Hauran is Jebel, *i. e.* the mountain, whose conical peak is called Kelb, probably an extinct volcano; this portion contains 20 inhabited and 4 deserted sites. See Edrei.

HAVILAH; some make Chavilah to be Cholchis (Mingrelia), at the e. end of the Black Sea, which had gold, but bdellium and onyx are not mentioned of it; it seems to have been very early a focus of Greek and Indian commercial enterprise, and is variously held to have been colonized from Egypt, from Syria, and from India. But see Eden. There was a Havilah, peopled by the son of Cush, near the head of the Persian gulf, the e. limit of the Amalekites and Ishmaelites, Gen. xxv. 18; 1 Sam. xv. 7. Havilah, son of Joktan is thought to have peopled Colchis and n. Armenia.

HAVOTH-JAIR, BASHAN-HAVOTH-JAIR, certain towns and their environs from Gilead n. to Geshuri, taken by Jair-ben-Manasseh; see Arab.

HAZAR-ADDAR, on the border of Judah. As *hazar* means 'village,' it forms part of the names of several towns, as

HAZAR-ENAN, HAZAR-ENON, *i. e.* village of springs; on the n. border of Palestine; see Hazor.

HAZAR-GADDAH, *t.* far s. in Judah.

HAZAR-HATTICON, *i. e.* middle village; on the border of Hauran.

HAZAR-MAVETH, Hadramaut, a district in s. Arabia, on the coast, abounding in frankincense, myrrh and aloes, but of an unhealthy climate; whence the name maveth, or mant, *i. e.* death.

HAZAR-SHUAL, *t.* in Simeon.

HAZAR-SUSAH, HAZAR-SUSIM, in Simeon.

HAZEROTH, the 15th desert station of Israel, now the spring el-Hudherah, 26 miles e. 37° n. of the convent of Sinai. Long. 34° 27½'; lat. 28° 52'.

HAZERIM, villages apparently about Gaza.

HAZEON-TAMAR, see Engedi.

HAZOR, Jabin's capital in Naphtali, afterwards fortified by Solomon. It seems to have been in a region still thickly peopled, on the n. w. of lake Merom, between it and Kedesh, as Josephus says it lay above the lake; ruins, with a spring near, are still seen about 2 miles n. e. of Kedesh. The ruined site of a city, Hazury, is also found nearly 13 miles e., 38° n. of K., and 4 miles n. e. by e. of Cesarea Philippi, with a spring 1½ miles s. called Ain-el-Hazury; (is this Hazor-enan, or En-hazor?) There were two Hazors, or three, one called Hezron, in s. Judah; also one in Benjamin, now, perhaps, Tell Asur, 12 miles n. by e. of J. Hazor was also a region of n. Arabia, Jer. xlix. 28; unless, comparing the Bedouin term for 'townsman,' *hadr*, we consider Hazor to

mean *settled*, and Kedar, (*i. e.* dark,) *wandering* Arabs.

HEBRON, *t.* of Asher.

HEBRON, MAMRE, KIRJATH ARBA; el-Khulil, lat. 31° 32½', long. 35° 8½', 15 miles s. 17° w. of J., 23 miles w. of the Dead Sea, 30½ n. 37° w. of its s. point, and 25½ miles s. e. by s. of its northernmost point, which is 1½ miles n. w. of the Jordan's mouth. The Mediterranean approaches nearest, 29 miles w. 42° n., opposite Jabneh. It lies in a deep narrow valley, running from n. w. to s. s. e., then curving s. and w. to Beer-sheba. The houses are all of stone, high and well built, with windows and flat roofs having small domes, sometimes two or three to a house. It is without walls, though there are gates at the outer entrance of one or two of its streets. On the s. is a rain-water pool, 133 ft. square, and 21½ deep, of hewn stone; on the n. another, 85 by 55, and 18½ deep; two fountains also are used. The mosque over Abraham's tomb is 200 ft. by 151, and 50 or 60 ft. high, of very large hewn stones, like the Solomonic architecture. Hebron has a glass factory and the produce of its immense vineyards is celebrated throughout Palestine; population, 10,000. See Arba.

HELAM, in n. Syria, and apparently near the Euphrates; some think it a bad reading for a word meaning 'upon them,' as it is in 1 Chron. xix. 17.

HELEPH, *t.* in Asher's lot, not conquered.

HELBON, BERCEA, *Chalybon*, Aleppo, Haleb, the chief commercial mart of Syria, long. 37° 12', lat. 36° 12'. It is 2000 ft. above the level of the sea, surrounded by an undulating country, very stony and barren in many places, and, except in the immediate vicinity of the city, without wood and thinly populated. By the road it is 90, but in a straight line 60, English miles, from the sea, at Scanderoon, the finest port of Syria, and an admirable harbor for any quantity of shipping. Artillery and wagons have passed on this road. The country is practicable for a road, also, to the Euphrates, at Beles, 57 Eng. miles, up to which steamers have come. A straight line of 106 Eng. miles from Scanderoon to the highest point of the Euphrates passes near Aleppo. From A. to Antioch, is 41 miles due w., and thence to the sea at Suedieh, near the ancient Seleucia, is some 18 or 20 miles, by the river Orontes. By the road Suedieh is 90 Eng. miles, and the port of Latakia 110. So that Aleppo may become again a thoroughfare of the trade between Asia and Europe, and its port, it is thought, must be, not Antioch, as has been proposed, but Scanderoon, 'the only port in Syria deserving the name; for the Orontes is scarcely available at all,' (adds Dr. Bowring, in his official report to the British government,) 'even for small craft; and to reach Antioch in a steamer, would be a work of consummate difficulty, by no means worth the trouble and expense.' Aleppo has 70,000 inhabitants, and having gardens on its houses and over its streets, it looks like an irregular verdant plain; the streets are lighted by skylights. Its population includes Muslims, Maronites, Greeks, Greek Catholics, Armenians and Jews. Its district has 403 villages, and it does more business than any other town of Syria, having extensive mercantile transactions with Tarsus, Adana, Marash, Aintab, Killis, Orfa, Merdin, Diarbekir, Mosul, Bagdad, Damascus, and Europe.

HELEPH, *t.* in Naphtali.

HELKATH, Levite *t.* of Asher.

HENA, *Ana*, probably at a ford of the Euphrates; perhaps Anna, where the caravans between Bagdad and Damascus, and Bagdad and Aleppo, still cross.

HEPHER, *t.* of Judah.

HERES, *mt.*, unknown; Gesenius makes it a city Har-heres, (*i. e.* mt. of the sun,) of the Samaritans.

HERMON, SHENIR, SIRION, SION, *Antilibanus*; its majestic s. peak, with an icy crown, visible 80 miles off, is 10,000 ft. high, and called Jebel-es-Sheikh. It has snow the year round, so laying in the ravines as to seem like narrow glittering stripes. There is a low ridge, ed-Duhy, near Tabor, wrongly called Little Hermon.

HESHON; Heshbān, ruins, 33 miles e. of J., upon a hill, as of a large ancient town; a few broken columns are among them, still standing; also deep wells cut in the rock, and a large reservoir for summer; Song of Solomon, vii. 4. Conquered from Moab, it became the Amorite capital, and was given to Reuben, afterwards to Gad, then to the Levites.

HESHMON, *t.* of Judah.

HETHLON, a n. boundary of Canaan.

HIDDEKEL, see Eden. Most consider it to be the Tigris, and the names are identical after allowing for affixes and suffixes, and the usual changes of d, k, and l, into t, g, and r; antediluvian names, too, would probably be given by postdiluvians to rivers supposed to occupy the same beds, or arbitrarily. The Tigris has been navigated by steamers to Nineveh; its general course is s. and e. from the mts. of Armenia; in long. 46°, it sends a branch nearly s. to the Euphrates, then flows w. a degree, then s. w. two degrees, till, in lat. 31°, it joins the Euphrates, and the united stream enters the Persian gulf in lat. 30°, long. 48½°. Before Alexander's age, the streams entered the gulf by different channels, depositing vast quantities of soil,

as now; so that once the gulf must have run further up. See Euphrates. Those who place the garden of Eden in Babylonia suppose these two streams united in it, and then divided again.

HIERAPOLIS, *i. e.* holy city, so called at first, perhaps, from its medicinal springs. It lay under a high hill, with a fine plain to the s., in Great Phrygia; its extensive and splendid ruins indicate the many and gorgeous temples here erected to Apollo, and other idols. A theatre, baths, stately tombs, large hewn stones, &c., are noted. The Lycus ran between it and Laodicea, and it was in lat. 38°, long. 29° 8', or 37° 58', and 29° 11'.

HILEM, a Levite *t.* of Judah.

HILL-COUNTRY, THE, MOUNTAINS OF JUDAH; extending from w. of Bethlehem, 20 miles s. by w. See Palestine. Full of terraced hills, towns, and villages and their ruined sites, its soil, where arable, is fertile, and where choked by rocks, affords fine orcharding, vineyards or pasture. Near J. the land is 2500 ft. high, and near Hebron, 3000; but late measurements found this height much greater, at least above the Dead Sea.

HINNOM, VALLEY OF; see Jerusalem.

HITTITES, CHILDREN OF HETH; in the vicinity of Hebron.

HIVITES, in n. Canaan. As the name means serpents, some connect them with the story of the serpent-brood of Cadmus, we might conjecture that Cadmus's colonists were expelled from Laish by Danites; and helped to Greece by Sidonians.

HOBAIL, near Damascus; by some thought to be Zobah, which see.

HOLON; city of refuge, in the mts. of Judah.

HOR, *i. e.* mountain, named as a n. boundary of Canaan. It may be the s. slope of Lebanon, or the Hebrew may mean 'mount of the mountains,' and indicate the higher parts of Lebanon, say Jebel Sinnim. Gesenius makes it a spur of Lebanon towards the n. e.

HOR, MT. The most conspicuous of the mts. of Seir, in Edom. Its form is a cone irregularly truncated, having three ragged peaks; and it is 1500 ft. above the level; lat. 30° 18', long. 35° 27'. On its top is a little building held by the Arabs to be Aaron's tomb, and they call the mt. by his name. The view hence, presents rock scenery in all its wildest and most extravagant forms, and in colors most uncommon in nature.

HOREB, *mt.*, generally held to be one of the cluster of Sinai, (el-Tor,) whose n. w. end, with a peak, es-Sufsah, steeply overhangs the oblong plain er-Rahah, a square mile in area, where Israel stood to receive the law. Here was the mt. that, as it descends perpendicularly to the plain separated only by a shallow wady, 'might be touched,' and here is the mountain brow, where alone the lightning and the thick clouds would be visible, and the thunders and the voice of the trumpet be heard. 3 miles to the s. e. by s., the ridge of Horeb ends in Jebel Musa, and both Horeb and Musa, included between two deep parallel wadys, form Sinai proper. R. and S. make the name of the cluster to be Horeb, and Sinai to be a particular mt. of it.

HORITES, *i. e.* cave dwellers; of mt. Seir.

HOREM, *t.* of Naphtali.

HOR-HAGIDGAD, the 31st desert station of Israel.

HORMAH, ZEPHATH; es-Sufah, a steep ascent, or pass, up the mountain terraces on the extreme s. of Judah, 18 miles e. n. e. of Kadesh. See Canaan. 'The way leads up a short time, gradually, along the edge of a precipitous ravine on the right; and then comes all at once on the naked surface of the rock, the strata of which lie here at an oblique angle, as steep as a man can readily climb. The canals made their way with difficulty, being at every moment liable to slip, though the rock is generally porous and rough—yet in many spots it is smooth, and at these a path has been cut, and sometimes steps. The whole mountain side presents itself as a vast inclined plane of rock, and both Sufah and Zephath mean, *rock*. Near the foot are the ruins of a small castle of hewn stones; with a few other foundations. Soon after reaching the top, the road, for some distance, lies along a narrow causeway of rock, between two ravines, and hardly wide enough for a dozen men abreast—with a deep precipice on each side.' There are extensive ruins of a walled town 3 hours from the top of the pass, and ruins around a small ruined fort at the foot of the pass.

HORONAIM, *t.* of Moab.

HORON, *t.* of Arabia.

HOSAH, *t.* of Asher.

HUKOK, *t.* of Asher; perhaps, afterwards, of Naphtali.

HUNTAH, *t.* of Judah.

I.

IBLEAM, Levite *t.* of E. Manasseh, perhaps BILEAM.

ICONIUM, Konieh, in Asia Minor, once capital of

Lycaonia, now of Caramania; lat. $37^{\circ} 51'$, long. $32^{\circ} 40'$ or $46'$.

IDLALAH, t. of Zebulun.

IDUMEA; see Edom. Its two capitals were Bozrah, now el-Busairah, 164 miles s., $35^{\circ} 5'$ e. of the s. point of the Dead Sea, and Petra, 23 miles s., $8^{\circ} 5'$ e. of B. Five years after the Edomites had joyfully helped Nebuchadnezzar against Jerusalem, he humbled them, and John Hyrcanus conquered them, and obliged them to circumcision and the law. Judea ruled them till her capital was destroyed, but ultimately they became mingled with the Ishmaelites, and the mingled people were called Nabatheans.

IIM, IJEABARIM; 44th desert station of Israel.

IJON,* a fortified place, probably in the valley still called Ayun, (spelled with the same letters,) 'a fine, oval, or almost circular basin, an hour in diameter,—a beautiful, well-watered, fertile plain, surrounded by hills in some parts high, but mostly arable.' Its n. end lies between Lebanon and Antilebanon, where they are nearest, and through it goes the road to the bridge over the Leontes, which divides them. Is this the 'Entrance to Hamath,' or was it at the n. end of the plain of Aven?

ILLYRICUM, *Illyria*, n. w. of Macedonia, with the two Pannonias n., the Adriatic s. and s. w., Istria w. and Upper Mæsia and Macedonia n. It afterwards comprehended Noricum, Pannonia, and Mæsia. The origin of the barbarian tribes of this warlike people is unknown; history first notices them as warring with Macedonia; their piracies incensed the Romans, who took the country in thirty days.

INDIA, HODDU; and in the Zend and Pehlvi languages, Heando; Hindustan. It is named only in Esther i. 1, as the e. boundary of Persian power, and evidently used in the same indefinite sense as now. We have no proof that Persia ever established its power beyond the Indus. Cassia and cinnamon, which could have come only from India, are mentioned in Genesis and Exodus; and Diodorus says the Egyptians used cinnamon in embalming. The Arabs were carriers of the early India trade.

IRON, perhaps Ijon.

IRPEEL, t. in Benjamin.

IR-SHEMESH, i. e. sun-city; see Beth-shemesh.

ISHTOB, perhaps n. e. of Bashan, see Tob.

ISLES OF THE SEA, ISLES OF THE GENTILES; Europe, particularly the s. coast and its promontories and islands. The Hebrew for 'isles' denotes dry land, with reference to the sea.

ITALIAN, i. e. of Italy, which anciently included more or less of the peninsula still so called, and as a part of the Roman empire had peculiar privileges.

ITHNAN, t. of Judah.

ITTAH-KAZIN; a border t. of Zebulun.

ITUREA, called from Jetur; and a territory is yet called Jeidur, e. of mt. Heish, the prolongation of Antilebanon; it has many villages; the Haj road divides it from Ilauran on the e. The Itureans were conquered by Aristobulus, B. C. 106, and chose to Judaize rather than quit their country. The tetrarchy of Iturea was probably larger than Jeidur.

IVAH; see Ava.

J.

JAAZER, JAZER, JAHAAZAH, JAHZAH, JAHIAZ; a Levite t. of Reuben, at the foot of the mts. of Gilead, where the Amorites were defeated.

JABBOK, Zurka, a stream flowing generally e., curving a little s., then n. till within 3 or 4 miles of the Jordan, when it turns w. by s. and enters the Jordan in lat. $32^{\circ} 15'$, long. $35^{\circ} 38'$. It has fords, one 1 mile from its mouth, another 8, another 12 miles, the two latter e. by s.

JABEZ GILEAD, JABESH, t. in E. Manasseh, about 6 miles e. of the Jordan, and 50 n. e. by n. of J., and just n. of mount Ajlun.

JABNEEL, t. of Judah; also another in Naphtali.

JABNEH, *Jamnia*, Yebna, 24½ miles w. by n. of J., and 11½ s. 4° e. of Jaffa, and 14 miles from a large bay of the Mediterranean, where that sea approaches nearest to J. It is on a small eminence on the w. side of the brook Rubin, in a fine, open, verdant plain, separated from the coast by a ridge, and surrounded by hills. It has a ruined church, afterwards a mosque, and was the site of the crusaders' fortress of Belin.

JACOB'S WELL, in a noble plain, just at the n. e. base of Gerizim, on the s. side of the mouth of the valley in which Shechem (Nabulus) lies $35'$ to the n. w. In June, 1838, it was dry and deserted, though said usually to have water, and 15 ft. water were found in it in March. It is 9 ft. in diam., and 105 deep, with a broad flat stone over its mouth, and over that a vault closed at top by a large stone.

JAGUR, t. of s. Judah.

JAHAAZ, JAHIAZAH; see Jaazer.

JAMNIA; see Jabneh.

JANOHAH, t. of Ephraim.

JANUM, t. of Judah.

JAPHIA, *Japha*, Yafa, 17 miles s. 40° e. of Akka and $1\frac{1}{2}$ s. w. by w. of Nazareth. It has 30 houses and the remains of a church. As Japha, it was a large and strong village, fortified by Josephus, and captured by Trajan and Titus, when 1500 were slain and 2130 made captives.

JAPHLETI, t. of Benjamin.

JAPHO, JOPPA, Yafa, 29½ miles w. 33° n. of J., and $27\frac{1}{2}$ e. 25° s. of Nabulus, which is $27\frac{1}{2}$ miles n. of J.; and thus lines connecting the towns would form a nearly equal-sided triangle. Yafa is J.'s seaport, with 7000 inhabitants, the one half Christians. Its lat. is $32^{\circ} 3' 6''$, long. $34^{\circ} 44' 24''$. Its harbor is now one of the worst on the coast, though very anciently bettered by a sea wall extended to some rocks, at some distance from the shore. Tradition dates its origin before the flood, and says Noah here built the ark. It is on a promontory 150 ft. high, offering on all sides picturesque and varied prospects; s. are fertile plains to Gaza; n. flowery meads to Carmel. The town is walled on the s. and e., and partially seawards, on the n. and w. Its streets, or rather alleys, are narrow, uneven and dirty. The classics here locate the story of Andromeda and Perseus.

JARMUTH; a Levite t. of Issachar; also t. of the plain of Judah, now Yarnuk, $12\frac{1}{2}$ miles w. s. w. of J., and 13 n. 37° w. of Hebron.

JATTIR,* 'Atir, 10½ miles s. 15° w. of Hebron; on a hill, with caves.

JAVAN; see Greece.

JAZER; see Jaazer.

JEARIM, a woody mt., bounding Judah; 4 to 6 miles n. w. of J.

JEBUS; see Jerusalem.

JEGAR-SAHADUTHA; see Galcead.

JEHOSHAPHAT, VALLEY OF, see Jerusalem, G.

JEHUD,* t. of Dan, perhaps of Yehudiyeh, near Lod.

JERICHO, CITY OF PALMS; its ruins lie at the entrance of wady Furar, (see Cherith,) $6\frac{1}{2}$ miles w. of Jordan, $12\frac{1}{2}$ miles e. 20° n. of J., and $12\frac{1}{2}$ e. 20° s. of Bethel. The beautiful and fertile plain here, needs only irrigation from the surplus of the copious springs near, to produce like Egypt, whose light soil it has, as well as climate, being 3000 feet below the level of Jerusalem, and more than 1000 below the Mediterranean Sea. Even sugar-cane was extensively cultivated here in the time of the crusades. The ruins of several monasteries are near, and but little is left (a few foundations, tumuli, &c.) to mark the site of the splendid Jericho, 20 stadia in circuit, with palaces, fortress, hippodrome, &c. One mile e. is the miserable, filthy village of Riha, or Eriha, with 200 souls, a feeble, mongrel race, sickly, indolent, wretched, and, like the former people of 'the cities of the plain' of the Jordan, further s., licentious. The only fountain at Jericho is es-Sultan, probably the place of Elisha's miracle, nearly 2 miles n. $35'$ w. from the village; it bursts forth a large and beautiful fountain, and part of its waters scatter over the plain, while part are carried across the wady in an aqueduct; the principal stream runs toward the village. An hour n. n. w. is the still larger fountain Duk, whose waters are carried by a canal, and distributed to several mills. The top of the mound above fount es-Sultan commands a fine view of the plain of Jericho, which needs only the hand of cultivation to become again one of the richest and most beautiful spots on the face of the earth.

JERUEL, WILDERNESS, VALLEY OF BERA-CHAH; that part of the desert of Judah s. e. of Tekoa, between it and Engedi.

JERUSALEM, JEBUS, SALEM, ARIEL, *Cadytis*, *Elia*, *Hierosolyma*; el-Kuds, in lat. $31^{\circ} 46' 43''$, long. $35^{\circ} 13'$. See the plan and description, map, 7. It was $3\frac{1}{2}$, but is now 21 miles in circuit. In and about it were,—

1. MT. ZION, CITY OF DAVID; its s. w. part;—
2. OPHEL, in the s. e. and directly s. of,—3. MT. MORIAH, on the e.;—4. AKRA, n. w., and—5. *Bethel* in the n. e. part.—6. VALLEY OF JEHOSEPHAT, mentioned only in Joel iii. 2, and metaphorically; the name has however been applied to the valley beginning n. w. of the city, and passing along its e. wall, where it deepens from 100 to 150 ft.; further down it is more open and tiled, where it joins,—7. THE VALLEY OF HINNOM, or SONS OF HINNOM, *Gehenna*, which begins in the broad sloping basin just w. of the city, comes down w. by s. to the w. gate, where it is 44 ft. deep, then turning s., then e. round Zion, where it is 154 ft. deep, it runs e., sinking rapidly to join Jehoshaphat valley, where it is 300 ft. below the top of Zion. It is planted with olive and fruit trees, and in some places tiled; in these gardens lying partly in Hinnom and partly in Jehoshaphat, is—8. TOPHET, irrigated by the waters of Siloam.—9. MOUNT OF OLIVES, Jebel et-Tur, with three summits, lies e. of the city, and rises 2800 ft. above the sea, and 443 above the valley of Jehoshaphat.—10. SILOAH, SILOAM, pool, 53 ft. by 18, and 19 deep, with a cavernous, intermittent source,

(see King's Pool), on the n. of the valley of Hinnom at the s. w. foot of Ophel, 255 feet within,—11. CHEESE-MONGERS' VALLEY, the *Tyropæon*, which is between Ophel and Zion—12. SILOAM, village, Selwan, opposite to Ophel, on the slope of Jehoshaphat, along—13. THE BROOK KIDRON, which is dry in most seasons, but drains Jehoshaphat and Hinnom, at whose junction it takes a s. course for a third of a mile, then e. a little s. $\frac{1}{2}$ ds of a mile, then e. by s. to the Dead Sea, which it enters at the s. foot of cape Feshkah, in lat. $31^{\circ} 42'$, 6 miles s. w. by w. of Jordan's mouth. 14. UPPER POOL, 700 yds. w. n. w. of the Yafa gate, in the head basin of Hinnom; it is of hewn stones laid in cement, is 316 ft. long, 200 to 218 wide, and 18 deep; it seems to have been connected with—15. THE FOUNTAIN OF GHON, in its neighborhood, now closed up and unknown.—16. THE LOWER POOL is a larger pool, lower down, in Hinnom, and w. of Zion; it is 592 ft. long in the middle, and 245 to 275 broad, and 35 to 42 deep. It was filled from rains and the surplus of the upper pool. Both pools are in—17. THE VALLEY OF GHON, another name for that part of Hinnom w. of the city.—18. EN-ROGEL, now called the well of Job, or Nehemiah, is just below the junction of Hinnom and Jehoshaphat, 125 ft. deep, quadrilateral, of large squared stones, and arched on one side, with a building and troughs over it, and 50 ft. of water.—19. THE KING'S GARDENS; the oval plain n. of Enrogel, 'the prettiest and most fertile spot about the city,' with olive groves, &c.—20. PLAIN OF REPHAIM; elevated table land s. w. of Hinnom.—21. POOL OF HEZEKIAH, (2 Kings xx. 20; 2 Chron. xxxiii. 30.) 300 ft. n. w. of the w. gate of the city. It was once 57 ft. longer, but is now 210 by 144 ft., partly dug in the rock, with a rock bottom, not very deep.—22. POOL OF BETHESDA, its site is unknown, though it is generally placed in the huge ditch of the fortress Antonia, on the n. w. of Moriah.—23. KING'S POOL, *Solomon's Pool*, now Fountain of the Virgin, at the middle of the e. side of Ophel, cut 25 ft. deep in the rock, with 26 steps. It communicates with Siloam, 1100 ft. s. s. w., by a tortuous passage of 1750 ft. cut in the rock diagonally through Ophel. 'As the water at irregular intervals bubbles up with violence, R. and S., (who saw it rise a foot in 5 minutes, and sink, in ten more, to its first level,) suggest that it may be Bethesda.—24. DRAGON-WELL; opposite the w. gate, probably the same with Ghon fountain, (see 15,) which Hezekiah stopped, (see 21,) and brought into the city, to supply his pool, and perhaps the fountain 80 ft. below the mosk of Omar, or Moriah, also the King's Pool and Siloam.—25. GETHSEMANE, generally located at a walled plat of ground 160 by 150 ft., at the base of the Mt. of Olives, 800 ft. s. e. of the e. gate of the city, and 145 e. by s. of the bridge over Kidron. Three paths lead from it up the mt.—26. ACELDAMA, POTTER'S FIELD; generally located on the s. side of Hinnom, on the brow of the ravine, and some 5 or 600 ft. w. of Enrogel. It has a long, massive stone charnel house, in front of a cave.—27. CASTLE OF ANTONIA, on the n. w. corner of the esplanade of Mt. Moriah, on which was built—28. THE TEMPLE; this was on the e. side of the city, on a partly artificial area, supported on the s. and e. with huge, channeled stones, some of which, doubtless of the Solomonic age, particularly on the s. e. and s. w. corners, are 17 to 30½ ft. long, 3 to 7½ ft. thick, and 6 ft. or more broad. The area is 510 yds. by 318, and at the s. e. corner the wall is 60 ft. high, and the valley 130 more deep.—29. GATES, see Neh. ch. iii. VALLEY-GATE, now Yafa gate, on the w.; DUNG-GATE, on the s. w. part of Zion; FOUNTAIN-GATE, near Siloam, on the s., comp. 2 Kings xxv. 4; BENJAMIN or EPHRAIM GATE, perhaps OLD-GATE, now Damascus gate, on the n.; besides others, too indistinctly mentioned to allow of their site being now known.—30. TOMB OF DAVID, somewhere on Mt. Zion, probably.—31. CAL VARY, and THE SEPULCHRE, of the Savior's body, somewhere beyond the n. or w. gate, near the high road. They are usually, but incorrectly, placed inside the walls 8 or 900 ft. n. e. by n. of the w. gate, where is the church of the holy sepulchre. See *R. and S.'s Researches*, &c.

JESHANAH, t. of Ephraim, 7 Roman miles n. of Jericho.

JESHIMON, t. of Simeon, probably s. e. of Hebron.

JETHLAH, t. of Dan.

JEZREEL, *Esdraelon*, t. of Issachar; now Zerin, with 20 houses nearly in ruins and a few people, 254 miles s., 33° e. of Akka, and 20 miles n., 18° e. of Nabulus. Being on the s. e. of the plain of Jezreel, it commands a fine view of it, to Carmel, and stands on the brow of a very steep, rocky descent from Gilboa; 100 ft. to the n. e. of it, the land sinks off at once into a great, deep and fertile valley, here 1 hour broad, running down e. s. e., along the n. wall of Gilboa, and quite to the plain of the Jordan, at Bethshean; this is the VALLEY OF JEZREEL. Directly under the village is a considerable fountain, and 20 minutes further, w. by s., another, called Ain Jehud, larger, of excellent water, the ancient FOUNTAIN OF JEZREEL, under the n. side

of Gilboa, flowing from a cavern in the wail of conglomerate rock, forming Gilboa's base. It spreads to a fine limpid pool, 40 to 50 feet across, with fish, whence a stream, large enough to turn a mill, runs down the valley.

JEZREEL, *Esdrelom*, *Esdraelon*, Merj' Ibn Amir; a PLAIN of 15 miles area, with low ridges and swells on the e., but looking level from above. It has several outlets; and Carmel on the s. w., Nazareth hills n., Samaria hills s., and Tabor and Little Hermon (so called, ed-Duhy) e. It abounds in picturesque views; the soil is rich, but ill cultivated, as it is owned by government and not by freeholders, as are the hills. It has ever been the great battle-field of nations; and now has but about a dozen villages, though it would support 5 or 6 times as many. Its form is an acute triangle, whose e. side, of 6 hours' length, runs generally n. and by e., with three broad openings e., separated from each other by ed-Duhy and Gilboa. Its n. side, runs e. n. e. to w. s. w. 4 or 5 hours, and its w. side is Carmel, running s. e. by s. to n. w. by n.

JEZREEL VALLEY, and **FOUNTAIN**, see Jezreel.

JIPHTEAH, t. of Judah.

JIPHTEAH EL, valley, bordering Zebulun.

JOGBEHAH, e. of Jordan.

JOKDEAM, t. of Judah.

JOKNEAM, Levite t. of Ephraim.

JOKNEAM OF CARMEL, Levite t. of Zebulun.

JOKTHEEL, **GURBAAL** (?) **THE ROCK** (?) **SELA**, Petra; Wady Musa, 601 miles s., 20° e. of Hebron, 87½ miles e., 25° s. of Rhinocolura, at the mouth of Sicho, (River of Egypt), 51½ n., 31° e. of Elath, 73 miles s. e. of Gaza, and 1 mile e. by n. of mt. Hor. It is enclosed, nest-like, (Obadiah i. 3, 4) by precipices 6 or 700 ft. high, with an almost subterranean ravine of 20 minutes length for its sole entrance. It was the strong-hold and capital of Edom, the entrepot of oriental trade, and still contains wonderful ruins, mostly rock hewn, of all ages, exhibiting a high degree of power, wealth and art. See the plan and description, map 17. It is in lat. 30° 24', long. 35° 33'. There was another JOKTHEEL, in Judah, Josh. xv. 33.

JOPPA; see Japho.

JORDAN PLAIN; see Plain, the.

JORDAN, river, es-Sheriah, rises from a copious fountain in a cavern once sacred to Pan, ½ a mile n. e. of Cesarea-Philippi, and in lat. 33° 15', long. 35° 40'; flowing s. w. a mile or so, it receives several mountain torrents united, from the e.; (one heading 12 or 13 miles n. e.;) 2 miles s. e. by s. enters a rivulet formed by two fountains at Dan; 4½ miles s., under the name Nahr Bannas, after passing through a fine fertile plain and swamp, it enters lake Merom, which it leaves 4 miles further s., in lat. 33° 41'; at 2 miles, on a course s. by e., it is crossed by "Jacob's daughter's bridge;" (see Geshur;) 5 miles further it passes w. of Bethsaida, where it turns s. w. by s. 2 miles, and enters the sea of Galilee, 8½ miles due s. of its exit from Merom, and in lat. 32° 56'. Leaving this sea 11½ miles further s. 8° w., i. e. 2 miles n. w. of the sea's s. end, and in lat. 32° 44', long. 35° 35½', at Tarichea, it is crossed at half a mile, by a bridge, and pursuing a very meandering course s. by w., at 4½ miles s. 10° w., it receives the Yarmuk, (*Hieromaz*, Mandhur,) coming down from the e. n. e., by a course first e. hy n., then s. w., then e. by n., then s. w. again. Two miles s. of Yarmuk's mouth the Jordan is crossed on a bridge by the great Damascus road; 1½ miles further comes in wady el-Birch from mt. Tabor, then 3½ miles s. s. e., wady Beisan from the valley of Jezreel, and 4½ miles further s. s. e. wady Yabes, passing by Jabesh Gilead; then, 3½ miles s. by w., comes in on the w. side, wady el-Malh, passing by Thebez; 9½ miles further, s. by e., comes in from the e. Jabok stream, then on the w. 6 miles s. s. w. wady Fari'a from near Thebez, and receiving a wady which drains the beautiful plain near Shechem; s. 7° e., at 15½ miles, comes in from the e. by Beth-Nimrah, wady Sha'ib, the 'waters of Nimrim,' from Gilead; 4 miles s. s. e., from the w. enters the brook Cherith, flowing by Jericho; 2½ miles s., enters wady Hesban, from Heshbon; 2 miles s. the Jordan enters the Dead Sea, in lat. 31° 46', long. 35° 35½'. The whole length of the river from its source, in a direct line, s. 21° w. to its mouth, is 89 miles; following its windings carelessly, it is 100 miles long. The upper Jordan has fine fertile plains; s. of the Sea of Galilee, its parched and generally desolate valley-plain has a breadth varying from 1 to 4 miles from bluff to bluff, as far as mt. Gilboa; s. of this it expands to 6, 9, 10, and at Jericho, even to 12 miles; a second, lower bluff, or bench, winds for 24 miles n. by e. from Jericho, at a distance of 3 to 6 miles from the river. From the Sea of Galilee to the Dead Sea, the river runs between banks half a mile and more apart, and seldom or never overflowed; indeed, there is no proof that they ever were, as the Hebrew of Josh. iii. 15, does not mean 'overfloweth,' but 'filtheth to the brim.' The waters, ordinarily from 50 to 100 ft. broad, run swiftly between lower banks, marked by a green fringe of reeds, bushes and trees, called in Scripture 'the pride' (Eng. version, 'swelling') 'of Jordan,' and the s. part of the valley, at

least, with the Dead Sea 'cauldron,' is nearly 1400 feet below the level of the Mediterranean, by the British survey. The w. bluffs, or cliffs, overhang the valley, at an elevation of 1000 to 1200 ft., and the e., at first less lofty, rise, further back, in ranges 2000 to 2500 ft. high.

JOTBATHIAH, the 39th desert station of Israel, and s. of Mt. Hor.

JUDAH; the large lot of this powerful tribe lay w. of the Dead Sea, and extended s. more or less at different times. See Canaan. On the n. it had Benjamin and Ephraim, on the w. Dan, Simeon, and the Philistines. Most of the s. is a fine grazing country, the broken, terraced hills have fertile plains and valleys, and among the rocks and upon the terraces, is a fine soil for vines, olives, and other fruits. It has ever, except in its n. e. part, supported a dense population, and is strewn with ruined sites.

JUDEA includes Judah, Benjamin, Dan, and Simeon, and therefore Philistia. Its n. boundary was nearly the parallel of 32° 4', running up on the coast to 32° 11', and separating it from Samaria. Its w. half is a noble plain, undulating to the sea. See Dan, Gaza. Its e. part is hilly and mountainous, having its e. half white, dusty, without shade, tree, herbage, or moss. On its s. it has elevated downs, terraced plateaus, and a fine rolling prairie, or campaign country. For its middle, see under Palestine. Its chief towns are, still, Gaza, Jerusalem, and Hebron, besides Dura (Adoram), and Ramleh; and R. and S. enumerate its 290 inhabited, and 240 uninhabited and ruined places. The name was sometimes applied to all Palestine, and had a different extent at different times.

JUTTAH*; now Yutta, a large modern Mahomedan town, on a low eminence, with trees around it, 4 miles s. of Hebron.

K.

KABZEEL; see Jekabzeel.

KADESH*, **KADESH-BARNEA**, **EN-MISHPAT**; Ain el-Weibeh, lat. 30° 39½', long. 35° 22½', 43½ miles s. by e. of Hebron, and 17½ miles n., 37° w. of mt. Hor. This spring is still the chief watering place of the Arabs of the Arabah. The Israelites made this their 16th and their 35th desert station.

KADMONITES, an original tribe of the Canaanites, about mt. Hermon. Some think they were Hivites; which see.

KANAH, brook, a few miles s. of Cesarea; also a t. of Asher, now Kana*, a large village, in an undulating, cultivated country, 5 miles s. e. by e. of Tyre.

KARKAA, t. of s. Judah.

KARTAH, Levite t. of Zebulun.

KARTAN, **KIRJATHAIM**, Levite t. of Naphtali.

KATTATH, **KITRON**, t. of Zebulun.

KEDAR, *Kedarenes*; N. Arabia and its swarthy tent-dwellers. See Hazor.

KEDEMOTH, a Levite t. of Reuben, probably on or near the plains of Moab.

KEDESH, t. of Judah; also t. of Issachar; also t. of Naphtali, **KISHION**, now Kedes, a village 26 miles e., 30° n. of Akka, and 18½ miles e., 32° s. of Tyre.

KEDRON, **KIDRON**, see Jerusalem, 13.

KEHELATHAH, the 21st desert station of Israel.

KEILAH, t. of Judah.

KENATH, **NOBAH**, Kunawat, in Jebel Hauran, on the n. w. slope of the volcanic mountain Kelb Hauran, and 7 hours n. by e. of Bozrah, and 15 n. e. of Gerasa.

KENI, a district of Philistia.

KENITES, a Midianite tribe of rock-dwellers, in Judah, of whom was Jethro; part, on his account, were spared by Israel, on submission, and part joined the Amalekites and Edomites, and were led captive by Nebuchadnezzar.

KENIZZITES, ancient Canaanites, whose location is unknown. The Heb. means 'hunters.'

KERIOTH*, i. e. villages; perhaps el-Kuriyetein, ruins, 10 miles s. by e. of Hebron; though some read **KERIOTH-HEZRON**. Another is noted, Jer. xlviii. 24, 41, and a **KIRIOTH**, Amos ii. 2, which may have been at the ruins, Kureiyat, on the s. slope of mt. Attarus, and 29 miles e. 20½° s. of J.—Also t. of Judah.

KEZIZ, in Benjamin.

KIBROTH-HATTA'AVAH, the 14th desert station of Israel, and n. e. of Sinai.

KIBZAIM, a Levite t. of Ephraim.

KIDRON, see Jerusalem, 13.

KINAH, t. of Judah.

KING'S-DALE, near J.; here Absalom set up a monument, which Josephus says was a marble column, and 2 furlongs from J.

KIR, a region subject to Assyria, which some make to be Kurdistan; (Assyria proper;) others Iberia, watered by the Kur, which flows from the n. w. into the Araxes, (Aras,) between the Euxine and Caspian, n. of Armenia. This tract is still called Kur by Armenians.

KIR OF MOAB, **KIR HERES**, **KIR HARESHETH**, *Characmoba*, Kerak, a brave, and therefore quite independent walled capital of Kerak, i. e. Moab proper. In 1812 it had 400 Turkish and 150 Christian families. It is on the top of a steep hill surrounded by a deep and narrow valley, with three copious springs, and in which vegetables and olives are grown. Its wall, in several parts fallen, is defended by 6 or 7 large towers, one of which is quite perfect. The town had originally but two entrances, dark passages, 40 paces long, cut through the rock, one n. the other s. Two other entrances now lead over the ruins of the wall. At the w. end of Kerak stands a fortress, (and this is the meaning of *kir*,) on the edge of a deep precipice, perhaps the one built in 1136 by Pagannus, the French lord of Kerak; and as it plundered the rich caravans, and cut off the communication between Damascus, Egypt, and Arabia, its possession was fiercely contested till the Saracens took it in 1188.

KIRIATH, t. of Benjamin.

KIRIOTH, see Kerieth.

KIRJATHAIM, t. beyond Jordan; as it is stated to be 10 Rom. miles w. of Medaba, perhaps it is Kureiyat; see Kerieth.

KIRJATHAIM, t. of Naphtali, perhaps Kartan.

KIRJATH-ARBA, see Hebron, Arba.

KIRJATH JEARIM*, **KIRJATH-BAAL**, see Baalah.

KIRJATH-HUZOTH, the royal city of Balak, king of Moab. Heb. 'city of covered streets,' i. e. bazars.

KIRJATH-SANNAIL, t. of Judah.

KIRJATH-SEPPER, **KIRJATH DEBIR**, t. of Judah, given by Caleb to Othniel.

KISHON, Nahr el-Mukutta, a stream which enters the s. side of the bay of Akka, after gathering its transient waters over the beautiful plain of Esdraelon, (see Jezreel;) but its permanent sources are 7 miles from its mouth, under the e. brow of Carmel; and it is not now perennial on the plain. During the rainy season it becomes formidable, and at the battle of Napoleon, near Tabor, some were drowned in it, as formerly some of Siser's host. It drains the n. w. slope of Tabor, and all the n. e. side of Carmel to Jenin; also the w. and s. w. sides of Gilboa, even to within 8 or 10 miles of the Jordan. At its mouth, in lat. 32° 50', long. 35° 34', it is 30 yards wide and quite deep.

KITHLISH, t. of Judah.

KITRON, t. of Zebulun.

KITTIM, the islands and coasts near Phenicia, n. w., particularly Cyprus; see Chittim; perhaps colonized by the Hittites, the Chetiaioi of the Septuagint.

L.

LABAN, **LIBNAH**, t. of Arabia Petraea, on the w. of the Arabah.

LACHISH, a strong city of Judah, s. w. of J., fortified by Rehoboam, and besieged in vain by Sennacherib.

LAISH*, see Dan.

LAHMAM, t. of Judah.

LAKUM, t. of Naphtali.

LAODICEA, *Rhoas*, *Diospolis*, Eski-Hissar, once one of the largest towns of Phrygia, and metropolis of Phrygia Pacatiana; it was on the Lycus, near where it joins the Meander, lat. 37° 55', long. 29° 12'. It boasted of its learning, manufactures and riches; ruins of a theatre, an odeum, an amphitheatre 1000 ft. in extent, &c., still remain.

LASEA, in lat. 34° 55', long. 24° 49', 1 mile n. of Fairhaven, and 5 miles n. e. of the southernmost cape of Crete.

LASHA; some place it at the warm springs Callirrhoe, e. of the Dead Sea, about 23 or 24 miles e. s. e. of J., but as in Gen. x. 19, where alone it is mentioned, there would otherwise be no n. e. angle of Canaan given, it is probably Laish; see Dan.

LASHARON, t. of Ephraim. Saron or Sharon.

LEBANON, mt.; Jebel Libnan, i. e. *white*, from its whitish surface limestone; s. e. of Arvad, the valley-plain Buke'a, runs up from the sea through the Syrian mountain chain, separating mt. en-Nusairiyeh on the n. with its castle el-Husn, commanding the plain, from Lebanon on the s., which commences in hills through which runs the Eleutherus, (el-Kebir,) then rises into the mountain district of Akkar, in which is Arka, (Erek,) where were the Arkites; e. of Akkar is the forest district esh-Sha'rah, infested by robbers. The ridge then runs s. s. w. and n. n. e. at a distance of 10 to 15 miles from the coast, and its higher part ends in a peak, with Belfort castle upon it, 14 miles e., 25° s. of Sidon, overhanging the bridge Burghuz. (see Canaan;) but a broad mountainous tract extends through two thirds of Galilee, forming heights w. of the sea of Galilee, and ends in the hills of Nazareth, which sink to the plain of Jezreel. Sunnin, 16 and 20 miles e. n. e. of Beirut, is the highest peak; less than 10,000 ft. high. The scenery of Lebanon

and its various climates, are themes of admiration to travellers, and the inhabitants are a brave, intelligent, and thrifty race, consisting chiefly of Maronites and Druses, inhabiting 439 towns subject to the emir of Lebanon or of the Druses, besides Akkar, with 133 towns, and ed-Dumiyeh, with a great many, and another district on the s. beyond Sidon, and several other districts. These swarming villages are often perched in most picturesque situations, their walled terraces filled with mulberry and other gardens, upon the steepest slopes; and they present a much more thrifty appearance than the villages of the plains of Syria, their soil being held in fee simple. Groups of cedars are still found, here and there; the largest and oldest, of several hundred trees, is 14 miles s. e. by e. of Tripolis. The emir of Lebanon's territories, previous to the recent outbreak, were 110 Eng. miles long, and 36 broad, with about 500 villages.

LEBANON VALLEY; see Aven. plain of. But Gesenius places it 'around the sources of the Jordan.'

LEBAOTH, BETH-LEBAOTH, t. of Judah and Simeon.

LEBONAH, Lubhan, an old village with some excavated rock sepulchres, 19 miles n. of J., on the slope to the n. w. of a 'charming little oval plain lying deep among rocky hills.'

LEHABIM, Lubim, Libya, w. of Egypt, including Cyrenaica, Marmarica, and an extensive interior. On an oasis it had the temple of Ammon, now Siwah, a famous entrepot of e. and n. African trade with Egypt and the interior; see Ethiopia.

LECAH, a village of Judah, 1 Chr. iv. 21.

LESHEM; see Dan.

LETUSHIM and LEUMMIM, Arabic tribes.

LIBNAH; see Liban.

LIBNAH, t. of Judah, s. w. of Jerusalem.

LIBNATH, stream; near Carmel; the name is thought to mean *glass*, and to designate the Belus, now Nahr Na'man entering the Mediterranean, (after a course of 10 or 12 miles,) $\frac{1}{2}$ a mile e. of Akka.

LIBYA; see Lebahim.

LUD, LYDDA, *Diospolis*, Ludd, 18 $\frac{1}{2}$ miles w., 29° n. of J. on the road to Joppa. 'It is a considerable village of small houses, and is the nominal seat of a Greek bishop, who resides at Jerusalem; it has ruins of the celebrated church of St. George. Built by Benjamites, Lud was again inhabited after the captivity. On Cesar's death, Cassius sold its people as slaves, with those of Gophna, Emmaus and Thamma, but Antony freed them. Peter here healed Eneas; later, Gallus, proconsul under Nero, laid Lydda in ashes, but in Vespasian's time it was the head of a toparchy, and surrendered to him; it was then a village, not inferior to a city, and a celebrated seat of Jewish learning. It was burned by the Saracens, and the crusaders rebuilt it, and made it the seat of a Latin bishopric. Saladin retook the place, and in 1271 the Moguls laid it waste.'

LODEBAR; thought to be Debir, and placed e. of the Jordan, half-way between it and Bozrah; lat. 32° 27', long. 36° 9'.

LUBIM; see Lebahim.

LUDIM, LUD, a people somewhere in the n. e. of Africa, perhaps in Ethiopia; another people, in Asia Minor, see Lydia.

LUHITH, in Moab.

LUZ, see Bethel; also a t. in the Hittite country; also another near Shechem.

LYCAONIA, a province of Asia Minor, in which were Iconium, Lystra and Derbe; the dialect seems to have been Greek corrupted with Syriac. It was the s. e. quarter of Phrygia, and had Galatia n.; Pisidia s.; Cappadocia e.; and Phrygia proper w.

LYCIA, a province 60 Eng. miles by 30, in its smallest area, in the s. w. of Asia Minor, in which were Patara and Myra. It had Phrygia and Milyas, n.; Pamphylia, n. e.; Caria, n. w.; and the Mediterranean, e., w. and s. Its original people were the warlike Solymi, who were driven to its n. part, and called Milyæ. 'From its general fertility and natural strength, and the goodness of its harbors, it was one of the richest and most populous countries of Asia, in proportion to its extent. The products were wine, wheat, cedar, beautiful plane trees, a sort of delicate sponge, and fine officinal chalk. The people were never pirates. The government was a federation of 23 cities, which all sent deputies to an assembly, in which a governor was chosen, as well as judges, and other magistrates, and where the interests of the country were managed. The least important cities had one vote; others, two, and the six principal cities, Xanthus, Patara, Pinara, Olympus, Myra, and Tlos had three votes each.'—*Antho.* Mr. Fellows, in 1840, determined the sites of 13 of its unknown cities, discovered in it a modern Turkish city of 25,000 inhabitants, and found inscriptions and tombs of great interest.

LYDDA; see Lud.

LYDIA, a wealthy kingdom, comprehending, by the conquests of King Croesus, most of Asia Minor, w. of the Halys, though originally situated between the Hermus and Meander, and continuous with Phrygia, e.

It had dynasties of kings for several centuries before Croesus, and terminated by his subjugation to Cyrus, when, from a warlike people, the Lydians became most voluptuous and effeminate. Sardis was the capital.

LYSTRA, a city of Lycaonia; the map of the Soc. for Diff. of U. K. puts it at Illisera, 51 Eng. ms. s. 20° e. of Iconium, and 18 $\frac{1}{2}$ w. 5° n. of Derbe, lat. 37° 12', long. 33° 4'. Others at Bin-bir-kilissa, lat. 37° 24', long. 33° 20'.

M.

MAACAH, MAACHATH, BETH-MAACAH, MAACATHI, a district and city e. and n. of Jordan's source; perhaps tributary to Zobah, which see.

MAAROTH, MARETH, t. of Judah.

MAALEH-ACRABBIM, i. e. ascent of Acrabbim; see Acrabbim.

MACEDONIA; n. of Thessaly and w. of Thrace, and thought to have been peopled from Kittim; though others say its people were Illyrians, originally, but their race of princes was Hellenic, and from Argos. It sometimes included part of Thrace, and extended from the Egean to the Adriatic, but its limits varied. Macedonia proper had the Cambusian mts. s., between it and Thessaly; the Scardus and Burnus chain between it and Illyria, w.; mts. Orbelus and Scolus, n., separating it from Moesia, and the river Strymon e., separating it from Thrace. The Axios, Lydian, and Haliaemon watered it, flowing into the gulf of Thessalonica, and between the latter, as well as along the coast, it is very low and marshy. Macedonia first became powerful under Philip, when it had 19 provinces. He reduced Greece, and his son, Alexander the Great, conquered West Asia in ten years, and placed Macedonia at the head of half the world. At his death it returned to its old limits, and even lost Greece; under Perseus it fell into the power of Rome, and in 148, B. C. became a Roman province, bounded s. by Achaia. It now belongs to Turkey, and is said to contain 700,000 inhabitants, Wallachians, Turks, Greeks, and Albanians. The s. part is under the bey of Saloniki, the n. under beys or agas; except some free communities. Mountainous and woody, its riches consisted chiefly in gold and silver mines, though the coasts produced corn, wine, oil and fruit. It now has a soil more fertile than Sicily, and few districts in the world were so fertile as the coast of Athos, the ancient Chalcidice. The land in the valleys of Panomi and Cassandria, when grazed by the lightest plough, yields, it is said, a more abundant harvest than the finest fields in France. It is also famous for cotton and tobacco, and some of its wines are equal to those of Burgundy.—*Antho.*

MACHEPELAH; see Hebron.

MADAI; see Media.

MADMANNAH, t. of Judah, then of Simeon.

MADMENAH, t. of Benjamin.

MADMEN, t. in the borders of Moab.

MADON, t. of Naphtali.

MAGBISH, t. of Reuben.

MAGDALA, MIGDAL; el-Mejdel, a miserable little Muslim village at the s. e. corner of the beautiful plain of Gennesareth, on the w. shore of the Sea of Galilee, 12 $\frac{1}{2}$ miles e., 36° n. of Nazareth, and 22 $\frac{1}{2}$ e., 12° s. of Acre.

MAGOG; see Gog. The Tartars and Muscovites have the country of the Scythians, and were called Mogli, while in Tartary are the provinces Lug, Mangug, Canzigu, Gigu, Engui, Cagui, Corgangui, &c.

MAHANAIM, a Levite t. of Gad, now perhaps Mahneh, 21 $\frac{1}{2}$ miles e., 37° s. of Jordan's exit from the Sea of Galilee, and in Bashan. It was the seat of Ishbosheth's kingdom; and was David's asylum during Absalom's usurpation.

MAHANEH-DAN, plain of Judah, at Kirjath Jearim.

MAKAZ, t. of Dan, perhaps EN-HAKKORE.

MAKHELOTH, the 24th wilderness station of Israel.

MAKKEDAH, t. of Judah, in the plain.

MAKTESH, i. e. a mortar, a valley near J.

MAMRE; see Hebron.

MAMRE, PLAIN OF, rather, so the Hebrew, TEREBINTH OF; and tradition, before Josephus's time, placed this tree at Ramet-el-Khulil, (i. e. 'Abraham's monument,') where is a massive ruin of the early Jewish architecture, 2 miles n. of Hebron.

MANASSEH, EAST; from the Jabbok n. to Hermon, and bordered w. by the Jordan and Sea of Galilee. It was and is a fine pastoral country; see Argob, Bashan, Golanitis.

MANASSEH, WEST; between Issachar n., and Ephraim s.; having Jordan e. and the Mediterranean w.; a hilly country, but well watered. See Palestine.

MAON; *Ma'in, ruins 6 $\frac{1}{2}$ miles s., 18° e. of Hebron, on a conical hill, 200 ft. above the site of Carmel. It overlooks the finest part of the hill-country of Judah, and from it are seen Eshtemoa, Jattir, Anab, Socoh, Juttah, Carmel, and Hebron. The WILDERNESS OF MAON, is s. e., towards Engedi.

MAONITES; see Melunims.

MARAH, Ain Howarah, in lat. 29° 23', long. 32° 57', the 5th wilderness station of Israel, between Suez and Sinai. 'The fountain, 6 or 8 ft. in diameter, with 2 ft. water, lies to the left of the road, on a large mound composed of a whitish rocky substance, formed apparently by the deposits of the fountain, during the lapse of ages. Its taste is unpleasant, saltish and somewhat bitter, and the Arabs consider it the worst water of these regions. Near by, were two stunted palms, and around, many bushes of the Ghurkud, a low, thorny shrub, delighting in saline soils, and producing a small fruit, ripe in June, like a hawberry, very juicy and slightly acidulated. It grows around all the brackish fountains.'

MARALAH, t. of Zebulun.

MARESHA, *Maressa, t. of Judah, whose ruins are seen 11 $\frac{1}{2}$ miles w., 15° n. of Hebron, 14 ms. s. of Eleutheropolis, and on a truncated conical hill, with a flat circular top, 600 ft. in diam. On a lower plateau, on the s. e., are many foundations of walls and buildings. Rehoboam fortified it, and here Asa defeated Zerah's vast army, and Judas Maccabeus destroyed it in his contest with the Idumeans, who hereabouts dwelt in caves still to be seen, as in mt. Seir. Gabinius rebuilt and fortified it, and it was destroyed by the Parthians.

MAROTH, t. of Judah.

MARS-HILL, *Areopagos*, at Athens; 'a narrow, naked ridge of limestone rock, rising gradually from the n. end, and terminating abruptly on the s. over against the w. end of the Acropolis, from which it bears about n., being separated from it by a narrow valley, 60 ft. deep. On its top are still to be seen the seats of the judges and parties, hewn in the rock, and towards the s. w. is a descent to the valley by a flight of steps, also cut in the rock. On the w. of the ridge, in the valley between it and the Phyx, was the ancient market; and on the s. e. side, the later, or new market.'

MASH, supposed to have settled at Mt. Masius in n. Mesopotamia, lat. 37 $\frac{1}{2}$.

MASHAL, MISHEAL, MISHAL, a Levite t. of Asher, near mt. Carmel and the sea.

MASADA; see Hachilah, hill of.

MASREKAH, t. of Edom.

MASSA; see Rephidim.

MATTANAH, e. of the Dead Sea, and n. of the Arnon, and the 50th Israelite station, when going from Egypt to Canaan.

MEARAH, near Sidon, possibly now indicated by the sepulchral grottoes in the side of a rocky and precipitous projecting mountain near the coast, some 8 miles s. by w. of Sidon.

MEDEBA; Madeba, ruins, $\frac{1}{2}$ an hour in circumference, in a plain, on a round hill, 3 $\frac{1}{2}$ miles s. e. of Heshbon.

MEDIA, MADAI, w. and s. of the Caspian sea, including the modern districts Shirwan, Ajerbajan, Gilan, Mazanderan, and Irak Ajemi. Its territory was larger than that of Spain, and it was one of the ancientest of kingdoms. It was conquered by Ninus, and remained an Assyrian province 520 years, but the overthrow of Sennacherib at Jerusalem seems to have delivered it. After six years of anarchy, Dejoices, in 700, became king, and his son Phraortes conquered Persia and w. Asia to the Halys, but was repelled from Nineveh, the Assyrian capital. Under Cyaxares, son of Phraortes, the Scythians invaded and oppressed Media for 23 years, when he took Nineveh by help of Nabopolassar, first king of Babylon, and Assyria became a Median province. His son, Astyages, reigned 35 years, and gave the empire to Cyrus, king of the Persians, who thus became monarch of the Medo-Persian kingdom, B. C. 556, whose language was the Zend, common to Medes, Persians, and Bactrians, whose priests were Median magi, and whose religion was that of Zoroaster, a restorer of the ancient religion of light.

MEGIDDO, **Legio*, t., waters and plain; now Lejjun, 21 $\frac{1}{2}$ miles s., 15° e. of Acre, and on the s. w. border of the plain of Jezreel or Esdraelon, where it begins to rise towards the low range of wooded hills which connect Carmel and the mts. of Samaria. It has a minaret with olive groves around, and, near by, a large fountain sending forth a mill stream, which runs to the Kishon. Adjacent is its valley or low PLAIN. Lat. 32° 34', long. 35° 12'. Here the king of Egypt defeated Josiah.

MEHUNIMS, MAONITES, inhabitants in and around Ma'an, a well known Haj station, on the pilgrim route between Syria and Mecca, 6 miles, e. a little s., from Mt. Hor. It has fine pomegranates, apricots and peaches, and was, in 1832, the only inhabited place in the midst of a rocky desert incapable of cultivation. It lives by the Haj (pilgrim) caravans.

MEJARKON, t. of Dan.

MEKONAH, t. of Judah.

MELITA, Malta, an island of the Mediterranean, in lat 35° 53', long. 14° 25'. It has admirable harbors, and was settled by Phenicians, who, in Strabo's times, were very wealthy, having many trades, famous manufactures of linen, &c., and large and splendid stuccoed houses. The Greeks seem to have had it awhile, but it fell to the

Carthaginians in B. C. 402. It was plundered in the first and taken in the second Punic war by the Romans, and appended to Sicily in the middle ages. Belisarius expelled the Goths from it in 533, and the Arabs took it in 870; in 1120 Roger, the Norman, attached it to Sicily; in 1530 it passed to the knights of Malta, and underwent memorable sieges, was taken by Napoleon in 1798, and capitulated to the English in 1800, to whom it was confirmed in 1814, and who have made it an impregnable fortress, whence to command the Levant. St. Paul's bay, and the current and shoal which shipwrecked him, are seen on its n. e. side.

MEMPHIS; see Noph.

MEPHAATH, a Levite t. of Reuben.

MERATHAIM, its location is unknown.

MERIBAH; see Rephidim and Kadesh.

MEROM, WATERS OF, *Semechonitis Lake*; Bahr el-Huleh, a pond 3 by 24 miles in area, shaped like a balloon. Through it flows the Jordan, and it receives from the n., a stream, divided below, draining the w. side of the peak of Hermon. It has marshes on its n. side; and beyond, a fine plain 5 by 8 miles in extent, while the high tract on its w. is thickly peopled and well tilled.

MERONOTHITE, unknown, 1 Chron. xxvii. 30; Neh. iii. 7.

MEROZ, t. of Asher, near the Kishon.

MESHA; see Mash. Others think it the region around Bassora, from Seleucia to the Persian gulf, called Mesene and Maishon, with its cities Maison and Mushan. Maushid, near Mocha, says *Gesen*. See Sephar.

MESHECH, generally thought to be the *Moschi*, *Mes-chot*, between Iberia, Armenia, and Colchis, or else the Muscovites.

MESOPOTAMIA, ARAM-NAHARAIM, el-Jezira, 'Syria between the rivers,' viz., the Tigris and Euphrates. Its level part seems to have been called Padan Aram, i. e. level or Champaign Syria. Of its four regions, the southernmost, from lat. 30° 50', to 7 or 8 hours n. e. from Bagdad, is alluvial, completely level, and highly fertile, if properly watered. The next region is like N. W. Arabia, level and incapable of culture, except along the river bottom-lands. The next region is from 35° to 37° 20', Mesopotamia proper, and is even, except about Orfa. It is a fine grazing country, and, if well cultivated, would be one of the richest; but it is depopulated and its cultivators discouraged by the plundering irruptions of the Kurds on the e. and the Arabs on the s. w. The northernmost region stretches to the sources of the Euphrates and Tigris, in 39°. It is better cultivated, but higher and colder, with much rain from October to April. The pastures are excellent, and grain, fruits, wines and mulberries abundant.

METHEG-AMMAH, t. in Simeon.

MICHMASH,* Mukhmas, 6½ miles n., 19° e. of Jerusalem; here are many foundations of large hewn stones, and some columns on a slope of a low ridge between two small wadys, running s. to a wady which runs to Jericho, where it is called Kelt. See Cherith. Coming from Gibeah, 14 miles s. s. w., the descent into the wady is steep, oblique, and half an hour long; as the wady breaks through the ridge below Bethel and Beeroth, which are to the n. and w. of Michmash, its sides form precipitous walls. On the right, a quarter of an hour below the path, it again contracts and passes off between high perpendicular precipices, continuing a great way down and increasing in grandeur. This steep precipitous valley is probably the 'PASSAGE OF MICHMASH.' See *R. & S.'s Researches*, &c. Here are the rocks Bozez and Seneh. See Gibeah. The character of this 'passage,' shows the reason why 'the carriages' of the invader, which could not cross it, were 'laid up at Michmash.' Is. x. 29.

MICHMETHAH, over against Shechem.

MIDDIN, t. of Judah.

MIDIAN, dwelt in by descendants of Abraham's 4th son by Keturah, originally on the e. of the gulf of Akaba, whence they extended to Sinai; afterwards they appear e. of the Dead Sea, where they had a capital.

MIGDAL-EL; see Magdala.

MIGDAL-GAD, t. of Judah.

MIGDAL-SENNA, t. of Judah.

MIGDOL, i. e. a tower, or fortress, somewhere probably on the plain back of Suez, or on the e. border of Goshen. In Egyptian, *megdol*, i. e. 'many hills.'

MIGRON, somewhere 8 or 10 miles n. by e. of Jerusalem, near Michmash.

MILETUS, lat. 37° 30', long. 27° 18', in Caria, and the ancient capital of Ionia. It was colonized from Miletus in Crete, and from Attica, and was celebrated before any city of the parent country rose to eminence. Its four harbors and admirable location gave it great commercial advantages, and it traded from the coasts of the Euxine to those of w. Spain, and is even said to have colonized s. Ireland. Most of the Greek cities on the Euxine were founded by it; indeed this origin is ascribed to 75 or 80 of them. The Lydian power long warred with Miletus, but, though desolating the country to its very walls, it could not ruin a city that had such command of

the sea; Miletus at last consented to pay Cræsus and Cyrus tribute, but its governor being the cause of the burning of Sardis, the Persians took it by storm, and its surviving inhabitants were carried to Susa, and settled at the mouth of the Tigris. The city however was flourishing in Strabo's times and Pliny's, and famous for its furniture, cloth, and carpets; now it is ruined by the Turks, and its harbor, by the alluvial deposits of the Mæander. The village Palatscha occupies part of the site.—*Anthon*.

MILLO; where this was, in Jerusalem, is unknown; it was also a place near Shechem.

MINNI, *Armenia Minor*, a part of Cappadocia, separated from Armenia Major by the Euphrates, and now called Aladulia, or Pegian. Others make it Minuas, a province of Armenia. See Ararat.

MINNITH, t. of Reuben, between Heshbon and Rabbath Ammon, 4 Roman miles from H. The country is a chalky plain, a soil favorable to wheat, which perhaps produced the 'wheat of Minnith.' It is scattered thickly with the ruins of ancient towns, showing how well it was once cultivated.

MIS-GAB, t. of Moab.

MISHAL, MISHEAL; see Mashal.

MISREPHOTH MAIM, waters beyond Sidon, and on Lebanon.

MITHCAH, the 27th wilderness station of Israel, and between Sinai and Kadesh.

MITYLENE, Mitylen, capital of the island of Lesbos, in lat. 39° 4', long. 26° 23', and built at first on an island which was gradually connected with the shore, so as to form two harbors. After its conquest by the Athenians, it became a large and strong city. Privileges were conferred upon it by the Roman emperors, so that it held a distinguished rank among the first cities of the empire. Pliny calls it 'free Mitylene, potent for 15 centuries;' and it gave birth to Sappho, Alcaeus, Myrsilus, Hellanicus, Pittacus, &c. The harbors are now too shallow, except for boats; a Genoese mole and castle are seen in ruins, and the town has filthy and narrow streets, with about 700 Greek, and 400 Turkish houses.

MIZAR, HILL, named only in connection with the Hermonites, Ps. xlii. 6, and conjectured to be Tell-el-Faras, (Horse hill,) the s. extremity of the ridge Jebel Heish, a lower continuation of Hermon. The tell is 9 miles e. of the Jordan's entrance to the Sea of Galilee.

MIZPEH,* MIZPAH, i. e. height, watch-tower, t. of Benjamin, probably at Neby Samwil, visible from J., about n. e. 4 miles. It is on a ridge from n. e. to s. w., rising rapidly to the highest point of land in this region, say 500 ft. above the plain, (see Gibeon,) and apparently higher than the mt. of Olives. The top is crowned by a small, miserable village and neglected mosque, wrongly supposed to cover Samuel's tomb. The view from its roof is very commanding, extending over the Philistine plain to Joppa, and the Mediterranean, also beyond the Jordan and Dead Sea. Ancient cuttings in the rock for foundations and walls, also levelings, extend over a considerable space. It was fortified by Asa, and was the residence of the Chaldean governor. There was also a Mizpeh in Judah, Josh. xv. 38.

MIZPAH, in the mts. of Gilead, where Jephthah lived, and at one time held apparently by Moab, unless the Mizpah of Moab be another place, perhaps e. of the Dead Sea. Jebel Osha, the highest peak of Gilead, has immediately about it ruins of Jilud, Jilad, Sihan, Allan, Zi, besides 5 or 6 other places within 5 miles. See Gilead. Es-Salt is 2½ miles s. e. by s. of the peak, on the declivity of a hill, crowned by a castle; and it is surrounded on all sides by steep mountains. A Hivite valley, 'under Hermon,' is also called Mizpeh, and may have been that through which the Damascus road passes from Cesarea Philippi at its mouth, where is Jordan's source.

MIZRAIM; see Egypt.

MOAB, on the e. of the Dead Sea, n. and s. of the Arnon, afterwards its n. bound. It is supposed the Moabites were deported by Nebuchadnezzar, restored by Cyrus, and subjected to the Assyrian kings of Judea.

MOAB, PLAINS OF; over the Jordan, at the fords e. a little n. of Jerusalem, according to some, where the e. mountains retire in a small arc of a circle forming a sort of recess, and leaving the e. plain broader here than elsewhere. It is covered with shrubs, and 2 or 3 miles wide. Beyond these mts. are other plains, stretching far e., about Medaba and Heshbon, and also back of Aroer and Ar. But Moab proper is now Kerak.

MOLADAH,* t. of s. Judah, afterwards given to Simeon, perhaps el-Milh, ruins, with two wells, a mound, &c., 16½ miles s. by w. of J.

MOPH, NOPH, *Memphis*, Menf, Mitrahény, once the capital of Egypt, 13 or 14 miles s., 15° w. of Cairo; the centre of its ruins, which cover an oval of 2 miles, n. and s., by 1 e. and w., is in lat. 29° 52', long. 31° 12', 2½ miles w. of the Nile, and 1 e. of the canal Yusuf. Mitrahény is on the n. w. edge of the oval, which D'Anville places 15 miles s. of the apex of the Delta. 'Large mounds of rubbish, a colossal statue sunk deep in the ground, and a

few fragments of granite are all that remains;' for Babylon, built by the Romans, Fostat, the early capital of Egypt, both 6 or 8 miles n. on the e. bank of the Nile, as well as Cairo, (el-Kahirah,) the present capital, with 250,000 inhabitants, have been built in turn with the ruins of Memphis. Tradition says the Nile once ran farther w., nearer the Lybian mts., but Menes dammed it, thus turning it over the Delta, and built Memphis, 100 stadia n. in the dry bed of the river. This dam was annually repaired under the Persians. A vast and deep excavation for the water, encircled and defended the city on the other sides. Memphis was colonized from Thebes, and became the capital of Lower, and afterwards of all Egypt. Diodorus gives its circuit at 150 stadia, but though at the Christian era the second city of Egypt, Strabo found it partly ruined, and in the 7th century came the Arab conquest, when it fell gradually to decay; in the 12th century most of its people had removed to Cairo, and its ruins extended half a day's journey in every direction. One of the French savants describes the site as having 'many blocks of granite covered with hieroglyphics and sculpture, around and within an esplanade 3 leagues in circumference, enclosed by heaps of rubbish.'

MORAD, t. of Benjamin.

MOREH, PLAIN, or vale; either the whole or part of the rich and beautiful plain Mukhna, 7 or 8 miles long and one or two broad, running s. s. w. and n. n. e. It is embosomed among hills, and has, on its n. w. side, Ebal and Gerizim, with the valley of Shechem between; opposite to which, opens, on the e. of the Mukhna, another plain, running 4 or 5 miles to the e., when it enlarges to a circular basin, 1 to 2 miles across; both are drained into the Jordan. See Shechem.

MOREH, HILL, in the valley of Jezreel.

MORESHETH,* MORESHETH-GATH; it lay probably in the valley n. of Mareslah.

MORIAH; see Jerusalem, 3, 27, 28.

MOSERAH, MOSEROTH, the 29th desert station of Israel, and between Sinai and Kadesh.

MOZAH, t. of Benjamin.

MYRA, in the s. of Lycia, and s. w. part of Asia Minor, in lat. 36° 18', long. 30°, on the brow of a lofty hill 20 stadia from the shore. It was one of the 6 most important cities of the country, and made the capital of Lycia by Theodosius 2d, when it was the most distinguished city of the land. Its bishopric had once 36 suffragan sees. Its ruins present exquisite sculptures, near an inconsiderable village still called Myra.

MYRIA, the n. w. province of Asia Minor, having the sea of Marmora on the n., and of varying limits. Supposed to have been colonized by the Mæsi, from the Danube. Its people were numerous and powerful before the Trojan war, but the Greeks characterized them as cowardly and imbecile. Conquered by Lydia, they fell with it to Persia, and, after Alexander's death, to Syria, on the defeat of whose king, Antiochus, Myria was given by Rome to the king of Pergamum; afterwards it was annexed to the proconsular province, and in the time of the emperors it was a district of itself, governed by a procurator.

N.

NAAMAH, t. of Judah.

NAARATH, NAARAN, t. of Ephraim, near Jericho.

NABULUS; see Shechem.

NAHALOL, NAHALAL; a Levite t. of Zebulun.

NAHALIEL, in Moab, the 51st travelling station of Israel.

NAIN; Nein, 22½ miles s., 43° e. of Akka, 6½ s. e. by s. of Nazareth, and on the n. of the so called Little Hermon, (ed-Duhry) and it is now a small hamlet, with a few families.

NAIOTH, Samuel's residence, near Ramah.

NAPHTALI; this lot lay n. of the Sea of Galilee, and w. of the upper Jordan; it is generally a high mountainous tract, sometimes deemed the broad foot of Lebanon, full of beauty and fertility, with many pleasant and rich valleys. In it was the famous Phœnician plain, along the coast for 10 or 11 hours from White cape, 8 miles s., 30° w. of Tyre, to the stream Bostrenus, (el-Auly,) 12 miles n. n. e. of Sidon.

NAPHTUHIM, perhaps the people between Syene and Meroe, whose capital was Napata.

NAZARETH; en-Nasirah, 17½ miles s. e. of Akka, 14 miles w., 8° s. of Jordan's exit, and on the w. of a narrow oblong basin 20 minutes long from s. s. w. to n. n. e., and 8 or 10 minutes broad. The ridge rises steep and high above, with precipices of 40 or 50 ft., and commands a noble view of the plain of Jezreel, (Esdraelon,) mt. Carmel, &c. The houses are well built of stone, and it contains a large Latin convent, and 2500 to 3000 inhabitants.

NEAH, t. of Zebulun.

NEAPOLIS, Napoli, a seaport of Macedonia, in lat. 40° 53', long. 24° 26'.

NEBALIOTH, supposed by some to have been ancestor of the Nabatheans, who, in the time of the early Roman dominion in the East, held Edom, and stretched their enterprises from the Euphrates and gulf, to the Red Sea, Rhinocolura, on the Mediterranean, &c. Like the northern Arabs of these regions in the present day, they seem in lawless times to have been freebooters; then, when government became strong, carriers and factors of the Arabian trade with India and Europe. A French writer makes them Arameans from between Tigris and Euphrates.

NEBALLAT,* inhabited by Benjamites, after the Jews' return from Babylon; perhaps Beit Nebala, 17½ miles w. 38° n. of J.

NEBO, Neba, t. of Reuben; also another of Judah.

NEBO, mt., considered by many to be Jebel Attarus, 29 miles e. 19° s. of J., and the highest point of the region n. e. of the Dead Sea. On its summit Burckhardt saw a heap of stones overshadowed by a large pistachio tree. But others think this is too far from the fords of Jordan, as likewise Jebel Osha, the highest peak of Gilead, is too far n.; and as the uniform line of bluffs immediately above and e. of the valley of the Jordan, where were the plains of Moab, presents no conspicuous summit, none can accurately be pointed out as Nebo. See Pisgah.

NEIEL, t. of Asher, or Naphtali.

NEKEB, t. of Naphtali.

NETOPHAH, t. of Judah, between Bethlehem and Anathoth.

NEZIB,* Beit Nusib, 14½ miles w. 43° s. of J.; where is a solid, ruined tower, 60 ft. square, and foundations of a massive building, more ancient, 120 by 30 ft., also fragments of columns and ruined foundations. It is in a rich and fertile region of valleys and hills, once teeming with population.

NIBSHAN, t. of Judah, in the desert.

NICOPOLIS, a city of Epirus, whose very extensive ruins are seen at Prevesa Vecchia, in lat. 39° 2', long. 20° 5', near the mouth of the Ambracian gulf, a part of the Adriatic. It was founded, privileged and adorned by Augustus, in honor of his victory at Actium, on the opposite shore. All the surrounding cities of Epirus, Acarnania and Etolia were compelled to contribute to its prosperity. It having fallen into decay, Julian restored it.

NIMRAH, NIMRIM, ruins, with a fountain, also a wady from mt. Gilead, flowing by, at 20½ miles e. 25° n. of J., 24 e. of Jordan, and 9 n. of its mouth. See Beth-Nimrah.

NIMROD, LAND OF; Babylonia. See Chaldea.

NINEVEH, Ninus, on the Tigris, opposite Mosul, at the little valley Nunia, or Neby Yunus, in lat. 36° 23', long. 43° 8'. Its ruins consist of mounds, several of them very large, and containing fragments of a former age, raised lines of earth, sometimes triple, being all that is left of the walls of the citadel-palace, a city in itself. Occasional mounds, at a further distance, indicate that the whole level, to the e. mountains, was probably once enclosed, to form this 'great city' of 'three days' journey,' at first a walled camp of robber nomads, enclosing cultivated grounds, castles, streets, &c. Nineveh was built by Nimrod; its walls were 100 ft. high, and three chariots (for the ancient chariots were not much wider than a wheel-barrow) could drive abreast on its top; which would require a width of 12 ft.; 1500 towers, 200 ft. high, dominated along the wall. It became, in after ages, the centre of a flourishing commerce, part of which is still retained by Mosul, which has extensive commercial transactions with Erzeroum, Trebizond, Bagdad and Aleppo. After being the capital of the East for 1450 years, it was first taken, in Sardanapalus's reign, by the Medes and Babylonians, in 747 B. C. But on Esarhaddon's becoming ruler of Babylon, it gained the ascendancy for 51 years, when an Assyrian general, Nabopolassar, Nebuchadnezzar's father, took Babylon, which had rebelled, and made it the seat of empire. In 612 Nineveh was taken by Cyaxares, and Zephaniah's prophecy fulfilled.

NO. NO-AMON, Thebes, Diospolis, the early capital of Egypt, on both sides of the Nile, in lat. 25° 42', long. 32° 40'. Its stupendous ruins are a theme of unmeasured admiration to travellers, and an exhaustless quarry for the antiquarian. The origin of this, one of the most ancient of cities, is lost in fable. It began to decline, when its colony, Memphis, (see Moph.) was made the capital; against it, as the chief seat of Egyptian image-worship, the brutal iconoclast, Cambyses, directed his fury; and in Diodorus's time it had gone to decay. The squalid villages of Gornou, Karnak, Luxor and Medinet Abon, are now upon its site. See on map 17.

NOB, a priest city of Ephraim, or Benjamin, near Anathoth, n. and in view of J.; also another, called likewise NOBAH,* and now probably Beit Nubah, a village 11½ miles w. 25° n. of J., near Ajalon.

NOBAH, KENATH, in East Manasseh.

NOD, an unknown country; the word means 'fugitive.'

NOPH; see Moph.

NOPHAH, t. of Moab, near Heshbon; supposed by some to be the same with Nohah.

O.

OBAL, EBAL, a tribe and region peopled by Jokitanes, in Arabia. Its position is unknown. Bochart supposes it the *Aralita* on the Ethiopian coast.

OBOTH, the 43d Israelite station, somewhere to the s. e. of the Dead Sea.

OLIVES, MT. OF; OLIVET; see Jerusalem, 9.

ON, AVEN, BETHSHEMESH, *Heliopolis*, 2 hours n. e. by n. of Cairo, and about 15 miles n. n. e. of Memphis; 52½ w. 9° n. of Suez. Its site is marked by low mounds, enclosing a space about 4 by 1 a mile, once occupied by houses and the temple of the Sun. This area is now a ploughed field, a garden of herbs; and the solitary obelisk, which still rises in the midst, is the sole remnant of the former splendors of the place. Farther n. e. are several ruined towns on lofty mounds, traditionally called 'mounds of the Jews,' possibly remnants of the Ptolemaic age, when Jews erected a temple at Leontopolis, for which Jews, the Greek version (the Septuagint) of the Old Testament was made. All the names of On denote the sun-worship there practised, and On's priest's name, Potipherah, (Gen. xli. 45.) means 'one who belongs to the sun.' Here was the centre of Egyptian learning, to which the Greeks came as pupils.

ONO, t. of Benjamin, 5 Rom. miles from Lodd.

OPHEL; see Jerusalem, 2.

OPHIR, according to Bochart this was *Taprobana*, PARVAIM, Ceylon; Gesenius says, India, at and about Goa; or s. Arabia. It was reached from the gulf of Akahab, by 'ships of Tarshish,' i. e. ships adapted to distant voyages, and the products Scripture ascribes to it might come from India or Africa on whose e. coast some put it.

OPHNI,* possibly *Gofna*, now Jufna, with 200 souls, 10½ miles n. 7° w. of J.; in a small, deep, and fertile plain, surrounded by high hills, fully cultivated and abounding in olives, vines and fig-trees. Around the village itself are numerous apple, pear, fig, pomegranate, apricot, and some walnut trees.

OPHRAH,* APHRAH, t. of Benjamin, perhaps Tayibeh, with 300 or 400 souls, on a conical hill, 10½ miles n. 17° e. of J.; also another t., of Manasseh.

OREB, a rock beyond Jordan. Jud. vii. 27; Is. x. 26.

P.

PADAN-ARAM, i. e. 'Champaign Syria;' see Mesopotamia. It was bounded w. by mts. along the sea.

PALESTINE; emphatically, as described by Moses, 'a land of hills and valleys;' the n. part, beyond the plain of Esdraelon, is filled with the broad, mountainous foot of Lebanon, commencing with the hills back of Nazareth: these are highest along the n. w. shore of Tiberias, around Safed. The tract terminates where the Leontes breaks through, and the higher ridges of Lebanon commence, back of Sidon. From the plain of Esdraelon, a ridge or mountainous tract extends without interruption, to a line drawn between the s. end of the Dead Sea, and the s. e. corner of the Mediterranean; or more properly, perhaps, it may be regarded as extending as far s. as to Jebel 'Araif and Jebel el-Mukhrab, the w. and e. ends of a ridge in the desert, (commencing 40 and extending 80 miles w. of mt. Hor.) where it sinks down at once to the level of the great western plateau. This tract, which is everywhere not less than 20 to 25 miles broad, is, in fact, high, uneven, table land. It everywhere forms the precipitous western wall of the great valley of the Jordan and the Dead Sea, while towards the w. it sinks down by an offset into a range of lower hills which lie between it and the great plain along the coast of the Mediterranean. The surface of this upper region is everywhere rocky, uneven, and mountainous; and is moreover cut up by deep valleys which run e. or w. on either side towards the Jordan or the Mediterranean. From the great plain of Esdraelon, onwards towards the s., the mountainous country rises gradually, forming the tract anciently known as the mountains of Ephraim and Judah; until at Jerusalem it has been thought to be 2666 ft. above the Mediterranean, and in the vicinity of Hebron, 3200 ft.; but as recent surveys make the Dead Sea 1337 ft. below the Mediterranean, these estimates must be modified. West of the plain of Esdraelon, the tract terminates in the promontory of Carmel; see Carmel, mt. For the limits and dimensions of Palestine, see Canaan.

PALMS, CITY OF; see Jericho.

PAMPHYLIA, in Asia Minor, with Pisidia n., Milyas w., Lycia s. w., Cilicia s. e., and s. the Sea of Pamphylia. It is watered by streams from mt. Taurus; the coast on the

e. is flat, sandy and dreary, the interior is very beautiful and picturesque. There are one or two fine harbors, but the coast is mostly rocky and shelterless. P. was subjected in turn to Lydia, Persia, Alexander, the Ptolemies, Antiochus, and the Romans, who had great difficulty in expelling its bold and enterprising pirates. Its metropolis was Perga.

PAPHOS, Old Paphos was on the s. w. coast of Cyprus, lat. 34° 48', long. 32° 39', founded probably by Phoenicians, and famous for Astarte's (Venus's) temple and worship. This continued in the newer Paphos, 10 Eng. miles n. w., which had a good harbor, was adorned with handsome temples, and during the Roman sway was the chief city of the whole w. coast. It suffered by an earthquake, and Augustus rebuilt it. It became an episcopal town, and the most noted in the island; ruins at Baffo now mark its site. Pococke speaks of the ruins of two temples, and a cathedral built on the foundation of one of them, at New Paphos, and of 'great heaps of ruins' at Old Paphos, now Piscopa.

PARAN, EL-PARAN, PHARAN, i. e. 'cavernous,' somewhere w. of the Arabia, (see Plain;) the WILDERNESS OF PARAN seems to have extended w. of this valley plain, and s. w. of Kadesh. Qu. Is mt. Paran the mountainous region ending with 'Araif en-Nakah, i. e. 'crest of a she camel,' 600 ft. high, conical, and a landmark to all the flint-strewn, undulating, desert level s. ? See Palestine. Gesen. tr. Gen. xiv. 6, 'the wood of Paran which is over, i. e. n. of, the desert.' As the Heb. for EL may mean 'prominence,' may not el-Paran be this mt. 'Araif?

PARTHA, originally a small country s. e. of the Caspian, sandy and mountainous, with occasionally a fruitful plain, and forming with Hyrcania a Persian satrapy. The name signifies 'exile' in Scythian, and tradition says the Parthians were banished from Scythia. Arsaces founded a kingdom here, which spread to the Oxus, the Indus, and the Euphrates, with a capital at Rhe (Rhages) in about lat. 35° 35', long. 31° 45', and afterwards at Ctesiphon, on the Tigris, lat. 33° 7', long. 44° 35'. It was the only empire that could withstand the Roman arms; and lasted from B. C. 256, to A. D. 226. For 126 years it struggled with Syria, till Antiochus, king of S., was defeated and slain, B. C. 130; for 77 years, it strove first with the nomads of Central Asia, then with Tigranes, king of Armenia, till Armenia became subject to Rome, in 53 B. C., from which time for 279 years, it came in contact with Rome, with various success, till, torn by internal dissensions, it yielded to the founder of the Sassanian dynasty, Artaxerxes 4th, who, with his Persians, overthrew the Parthian empire in A. D. 226.

PARVAIM; see OPHIR. Gesenius tr. 'oriental regions,' comparing the Sanscrit word *purva*, 'anterior,' 'oriental.'

PASDAMMIM, EPHESDAMMIM, in Judah.

PATARA, a seaport of Lycia, in lat. 36° 16', long. 29° 22', famous for the worship and oracle of Apollo, whom the legend asserted to spend his six winter months here, and his six of summer at Delos, in Greece. It had numerous temples, and was the port of Xanthus, on Xanthus river, 7 miles back; but its harbor is now a swamp filled with sand and bushes; and extensive, uninhabited ruins alone mark its site.

PATHROS, i. e. 'region of the south,' PATHRUSIM; the native name (Pathoures) for the Thebais, i. e. Upper Egypt, the original abode of Egyptian civilization from Meroe. Its capital was No Ammon.

PATMOS, Patimo, a rocky island of the Ægean, 25 or 30 miles in circuit, and a place of exile in the emperor Domitian's reign. At the harbor and city Patmos, are Greek monasteries, and a chapel cave, where it is said John wrote. The island contains some antiquities; it is nearly divided by three bays, and presents volcanic appearances. Lat. 37° 20', long. 26° 33'.

PEKOD, i. e. visitation, punishment; put, says Gesenius, for Babylon, allegorically.

PELETHITES, AND CHERETHITES, i. e. runners and executioners; some think them, however, to have been Philistines and Cretans.

PENIEL, PENUEL, t. beyond Jordan, near the fords of Jabbok, in Gad.

PEOPLE OF THE EAST, CHILDREN OF THE EAST, MEN OF THE EAST; the inhabitants of the Arabian desert east of Palestine, to the Euphrates, now called the Syrian desert.

PEOR, a height to the e. of the Dead Sea, in Moab.

PERAZIM; see Baal-perazim.

PEREA, i. e. beyond; a Roman province 'eyond' or e. of Jordan, having Rabbath Ammon e., Pella n., Jordan w., Macheron s. See Reuben. Galeed.

PERGA, metropolis of Pamphylia, in lat. 36° 56', long. 31°, 60 stadia inland from the mouth of the Cestrus; famous for Diana's worship, temple and festival. The ruins are probably seen at Eski Kelesi, and the site is one of extreme beauty, being between and on the sides of two hills, with an extensive valley in front, watered by the river Cestrus, and backed by the mts. of Taurus.

Here are ruins of an immense and beautiful theatre, and an enormous palace.

PERGAMOS, a city of Mysia, in lat. $39^{\circ} 6'$, long. $27^{\circ} 10'$; the residence of the Attalian kings; whose library, amounting to 200,000 volumes, was carried to Alexandria. As skins were used for these rolls, or books, such skins came to be called parchment, from Pergamos. The place seems to have been at first a fortress, on a conical hill; and here Alexander's general, Lysimachus, stored his 900,000 talents of plunder. Its last king willed his kingdom to the Romans, who made it the province, ASIA. The concourse of people to Æsculapius's temple, at P. was almost ceaseless and numberless. The modern town, Bergamo, is still a place of considerable importance, with 8 khans, and extensive ruins, among which are the temple, theatre, stadium, amphitheatre, &c. Many rich specimens of ancient Greek art are built into the walls of the Turkish houses.

PERIZZITES; one of the six Canaanitish people so frequently named; the root of the Hebrew word refers to plains; they seem to have been driven from the mountains, and also to have held some of the important plains: see Josh. xvii. 15. They paid tribute to Solomon.

PERSIA, proper; generally deemed to be the modern Farsistan, or Fars, (Hebrew, PARAS, Greek, *Persis*;) if so, it lay about Persepolis, to the n. e. of the Persian gulf. Shiraz, the winter capital of Persia, is in it. It had Susiana n. w., Carmania e., and Media n. Chardin calculates it was equal to France in area. The s. part is a sandy, unhealthy plain, and the n. rugged, mountainous, and pastoral, with admirably clear air, a fine climate, fertile valleys and some plains; in one of the largest of which is Persepolis, the politico-religious cradle of the nation, with its royal tombs and temple-palaces. Under Cyrus, (descended from Achemenes, i. e. Jemshid, the founder of the Persian monarchy,) Persia, united to Media, became a conquering power, and gradually extended its sway, till, as organized by Darius Hystaspes, it embraced 127 provinces, from India to Greece and Ethiopia.

PETHOR, on the Euphrates.

PHARPAR, one of the rivers which water the beautiful plain of Damascus: see Abana.

PHENICE, *Phœnicia*, *Tyria*, the sides and foot of Lebanon, including the Syrian coast from Arvad to Tyre, or, according to others, Ako, or mt. Carmel, or even further, for sometimes the whole coast, from Arvad island to Egypt, was called Phenicia. This little state, of 120 miles (from Arvad to Ako) in length, and one tenth as broad, (giving an area something like that of Delaware,) was so thick set with towns and villages, as to be almost one continued city. It had possession of all the naval, commercial enterprise of Europe, Asia and Africa, colonized North Africa, from Egypt nearly to the equator on the w. coast; also the islands of the Mediterranean, and the coast of Spain, with the w. coast of Europe, and gathered vast wealth from Ceylon to the Baltic, scattering intelligence and the arts far and wide:—such is the energy of a commercial and manufacturing population! Some get the name from Phenix, a palm-tree; and others from the Celtic words *foene* and *oicc*, i. e. 'ploughers of the sea.'

PHENICE, on the s. w. coast of Crete; its site is marked by the deserted Venetian castle, Sfakia, in lat. $35^{\circ} 13'$, long. $24^{\circ} 13'$, 'under which,' says Pococke, 'is a small natural port, defended from s. winds by some rocks not above water, where little ships may lie securely.' A few miles s. e. was the town Phenix, with a bay running up n. e. and n. w., and opening to the s. w. at cape Franco.

PHILADELPHIA, in Lydia, s. e. of Sardis, and in lat. $38^{\circ} 23'$, long. $28^{\circ} 41'$. It stood by the Cogamus, on a foot of mt. Tmolus, and was, says Strabo, daily, i. e. frequently, shaken by earthquakes, so that its inhabitants were few, residing chiefly in the country to cultivate the fertile soil. Christianity flourished here, and the city defended itself bravely against the Turks, till conquered by Bajazet in 1390. The place is now called Allah Shehr, i. e. 'city of God.' In 1821 it had 1000 Greek Christians, a bishop and 20 clergy; in 1826 there were 25 churches, 5 of which were in use weekly. In 1833, the walls of the city remained, enclosing several hills, on whose sides the city was built; the walls are of unhewn stone, massive, and cemented with fragments of old edifices; there are also immense remains of buildings, huge, square, stone pillars, supporting brick arches, &c., and ruins apparently of vast temples.

PHILIPPI, a city of Thrace, founded on the site of an old Thasian colony, by Philip of Macedon, near gold and silver mines, in lat. $41^{\circ} 2'$, long. $24^{\circ} 18'$. Its advantages of position induced the Romans also to colonize it, and it became one of the most flourishing places of the empire. Here the fate of Rome was decided between Antony and Brutus. Its ruins are called Filibah.

PHILISTINE, i. e. 'strangers,' 'immigrants'; **PHILISTINES**; residents in 5 fortified cities with their dependent territory (**PHILISTIA**) in the s. w. of Palestine. They came from Egypt through Crete, supplanted

the Avim, and appear to have been an energetic and highly civilized people. Their territory was of various extent, including a vast plain of the best soil in Canaan, and now scattered with ruins showing its ancient density of population. As it is now owned by an oppressive government, it is not cultivated with that care or success, with which the freehold property of the mountains is improved. Philistia was finally conquered by David, and amalgamated with his kingdom.

PHRYGIA, the largest division of Asia Minor, (including Lycæonia, as its s. e., and Milyas as its s. w. part,) with Bithynia and Galatia n., Pisidia, Cilicia, and Lycia s., Galatia and Cappadocia e., and Lydia, Caria and Mysia w. Others (including Galatia on the n. e.) bound it n. by Paphlagonia and Bithynia, s. by the range of Taurus and Pisidia, w. by Caria, Lydia and Mysia, and e. by Cappadocia and Pontus. Its inhabitants are said to have come from Macedonia. 'This extensive country,' says Anthon, 'was very unequal in climate and fertility. The soil in the plains and valleys, watered by rivers, exceeded in richness, as the scenery did in beauty, almost every other part of Asia Minor; but many a tract is rendered bleak and desolate by vast ranges of mountains, or uninhabitable from extensive lakes and fens impregnated with salt, or scorching deserts destitute of trees or vegetation.' The Phrygians are generally stigmatized by the ancients as slavish, cowardly, stupid and lazy, possessing little skill except in music and dancing.

PHUT, variously represented, as *Mauritania*, now Barbary; or *Lybia*, with *Getulia*; or as s. Egypt, if not rather Nubia.

PIBESETH, *Bubastis*; Tel Basta, ruins on the e. side of an e. branch of the Nile, in lat. $30^{\circ} 34'$, long. $31^{\circ} 33'$, and 37 miles n. by e. from Cairo, 34 s. w. of Zoan, 34 w. of Rameses, 73 n. w. by w. from Suez; and where the Tanitic branch makes a sharp elbow to the s. e. Ancient writers place it on a canal leading from the Pelusiac mouth of the Nile to the canal of Trajan, and state that the Pelusiac branch was called from it the Bubastic. It was remarkable for the worship of a female deity, to whose splendid temple and festival 700,000 people assembled. The sacred cats were here entombed.

PIHAHIROTH, near Suez; in Egyptian, *pi-akhi-roth*, i. e. 'place of green sedge.'

PIRATHON, t. of Ephraim.

PISGAH, a mountain ridge of Aeneit Moab, e. of the Jordan, on the s. border of Sihon's kingdom. See Aba-rim.

PISIDIA, a mountainous region of Asia Minor, having Phrygia n. and w., Lycæonia and Isauria e., and Pamphylia s. and s. w. The Pisidians seldom obeyed the Persians, and Alexander found them divided into small independent republics. These towns seldom paid tribute even to the Romans, and occasionally enlarged their territories by conquest. Some bound Pisidia, on the n. by Lycæonia, s. by Pamphylia, e. by Cilicia and Cappadocia, and w. by the province of Asia.

PISON, **PHISON**, river; some make it the Rion or *Phasis* of Colchis, running into the s. e. corner of the Black Sea; others place it in Susiana, &c. It is not certain that its course would be the same after the flood as before; and could we find the river now bearing the same name, it may be altogether a differently located stream; just as in the new world we give the names of the old world indiscriminately. *Gesenius* makes Pison to be the Indus, and the Land of Havilah to be India.

PITHOM, perhaps the *Pathumos* of Herodotus, on the canal connecting the Nile and Red Sea through the valleys Tumilat and Seba Biar, first from Pibeseth nearly e., leaving Rameses n. to the Crocodile lakes, then curving s. e. through the Bitter lakes, to Suez.

PLAIN, THE, Heb. HA'ARABAH, a broad valley, extending from the n. shore of the Sea of Galilee to the Red Sea. In it lie the Sea of Galilee, the Jordan, the Dead Sea, and the Gulf of 'Akahah. The ascent of Ak-rabbim nearly halves it; see Ak-rabbim, and Salt, Valley of: n. of this ascent were the 'cities of the plain,' s. of it was the plain, now called by the old Hebrew name, 'Arabah, ('the desert plain,') up and down which the Hebrews wandered, and in which was Kadesh. This part had Elath and Eziongeber in the s., mt. Seir e., and the wilderness of Zin and Paran, apparently, w. Its watershed is some 20 miles from the gulf, and the rest of its length n. is drained into the Dead Sea, from which to the gulf is now 82½ miles.

PONTUS, a province of Asia Minor, with the Black Sea n., Cappadocia s., Paphlagonia and Galatia w., and the Lesser Armenia and Colchis e. At first but a portion of coast between Colchis and the Halys (Kisil-Irmak) river, it in time extended to the mountainous districts contiguous to Cappadocia and Armenia, and at one time included Paphlagonia and part of Bithynia. The kings of Pontus begin to be famous with Mithradates, but Pompey annexed it to Bithynia and Galatia. Cesar reconquered it from Pharnaces, and Ptolemy divided it into Galaticus, Cappadocius, Polemoniatus. It was chiefly mountainous, especially in the n. e., where are some of the highest table lands in Asia, and in which

rise the Phasis, Tigris, Araxes and Euphrates. The climate was therefore extremely bleak and severe, and the different tribes wild and savage to the last degree. But the w. portion was rich and fertile, abounding in all kinds of produce, and the finest flocks and herds. There were also mines of salt, iron and rock crystal; and the coast had large and flourishing Greek cities, with good harbors, and an extensive traffic with the Euxine, Hellespont and Ægean.

POTTERS FIELD; see Jerusalem, 26.

PTOLEMAIS; see Aecho.

PUL, a people and region of Africa, perhaps at Philæ, a large island of the Nile, between Egypt and Ethiopia, near Syene. See Syene.

PUNON, the 42d Israelite station; and reached, after leaving Kadesh the second time. A city of Idumea between Petra and Zoar, celebrated for its mines.

PUTEOLI; Pozzuoli, a seaport of Campania in Italy, s. w. by w. of Naples; it was once the capacious harbor of Cumæ, and was first fortified in the second Punic war, when it was attacked by Hannibal, and became a very important naval station. In Strabo's time it had great commerce, particularly with Alexandria. It is still a place of some importance, and famous for the volcanic and other geological changes in its immediate neighborhood. Lat. $40^{\circ} 50'$, long. $14^{\circ} 8'$.

Q.

QUICKSANDS, *Syrtis Major*, the low quicksand shores and shallow gulf of Sidra, between Barca and Tripoli, and s. w. of Crete; a dangerous gulf, as having no good harbors nor anchorage, therefore much feared by ancient and modern mariners.

R.

RAAMAH, *Regma*, in Arabia, a city of Cushite or Ethiopian origin, apparently at the entrance of the Persian gulf; thence came to Tyre precious stones, spices and gold.

RAAMESSES, **RAMESES**, *Heroöpolis*, the chief city of Goshen, named probably after one of the Egyptian kings, of whom several bore the name, which means 'son of the sun.' Its ruins are seen in a small semicircular valley curving out of and into the valley of Seba Biar; see Pibeseth and Pithom. Its lat. is $30^{\circ} 34'$, long. $31^{\circ} 59'$; 24½ miles e., 2½ s. of Pibeseth; 21½ s. e. from Zoan; 31 s. 33½ e. from Sin; 37½ miles n. 37° w. of Suez, and 49½ miles n. e. of Moph or Memphis.

RABBAH, t. of Judah, Josh. xv. 60. **AREA?**

RABBAH, **RABBATH-AMMON**, **HAM**, *Philadelphæa*; Amman, 41 miles e. 16° n. of J.; 23 miles e. of the Jordan; 21 s. 1° e. of Gerasa; and 38½ miles n. 20° e. of Rabbath-Moab. It was taken by David's general, Joab, and passed afterwards to the kings of Israel; but when Tiglath Pileser took off most of its Israelitish inhabitants, the Ammonites oppressed the remnant, and they were threatened by the prophets, and Rabbath was probably destroyed five years after Jerusalem. See Ammon and Ham.

RABBATH-MOAB; see Ar.

RABBITH, t. of Issachar.

RACHAL, t. of Judah.

RAHAB, i. e. 'insolent,' a poetic name for Egypt.

RAKKATH, t. of Naphtali, said by the Rabbins to have stood where Tiberias now is.

RAKKON, t. of Dan.

RAMAH, **RAMATH**, i. e. height; in Benjamin, now er-Ram, a miserable village, with large square stones and columns on a conspicuous site, commanding a wide prospect; 2 hours n. of J., i. e. 4½ miles from its centre, and half an hour w. of Gibeon. See Judg. xix. 13; Hos. v. 8; Ezra ii. 26; Neh. vii. 30.

RAMAH, **RAMATHAIM ZOPHIM**; probably at Soba, 5 miles w. 10° n. of J., wrongly taken for Modin; for it is not in the plain and has no view of the sea, though Samuel's tomb was here, probably, and not at Nely Samwil; see Gibeon. Soba is on a lofty, conical hill overlooking the great wady Ismaïn.

RAMAH, t. of Naphtali, Josh. xix. 36.

RAMATHAIM, **ARIMATHEA**, its site is unknown, though it has been taken to be the pretty town of Ramleh, with 3000 inhabitants, 19 miles w. 24° n. of J.; but Ramleh was founded by the Mohamedans in the early part of the 8th century.

RAMATH-LEHI, i. e. 'throwing away of the jaw,' or 'jaw-bone ridge,' a district bordering Philistia, and named from some fancied resemblance of its craggy chains of rock, to the teeth in a jaw; and with reference to Sampson's exploit with the ass's jaw.

RAMATH-MIZPEH; see Ramoth.

RAMESES; see Ramesses.

RAMOTH, t. of Issachar.

RAMOTH SOUTH, t. of Simeon.

RAMOTH, RAMOTH GILEAD, RAMATH MIZPEH, in Gad; Jerome places it n. and Eusebius e. of Rabbah. For it Damascus and Israel contended; here Jehoram, king of Judah, was dangerously wounded, Jehu anointed king, and Ahab killed.

RED SEA, so called perhaps from the reddish or pink hue the rocky ranges of its naked coasts exhibit, especially at morning and evening, and which is reflected in the sky and water. Others attribute it to red coral; the Heb. name, Sea of Suph (reeds or weeds) is thought to refer to this and other sea plants abounding on its bottom. It was also called Sea of Edom, and *Erythraean Sea*, both meaning ruddy. The name now includes a body of water, stretching from 4 miles beyond Suez, (which is in lat. 29° 57', long. 32° 31') 1210 miles, i. e. 1400 English miles, to the straits of Bab-el-Mandel. From Tiran straits, long. 34½, lat. 28°, it sends up to Elath the gulf of Akabah, which at Tiran island is 10 miles wide, soon diminishing to 8, then enlarging to 15, narrowing again to 10, and at its end 6, narrowing to 2 opposite Akabah, in lat. 29° 30' 38", long. 35° 0' 54", beyond which it extends 2 miles. The gulf of Suez begins at Ras (cape) Mohamed, the extreme s. point of the Sinai Peninsula, in lat. 27° 43', long. 31° 15'; 30 miles n. w. it has 13 miles of width, and increases in some parts to 25, narrowing at Suez to 1½, and 7 miles below, to 6. Rocks make the navigation of both gulfs dangerous, though steamers from Bombay bring the dispatches (sent in 12 days across India from Calcutta) up the Red Sea to Suez, thence by 3 relays of posts to Cairo (56 geographical, 75 statute miles, in a straight line from Suez;) thence by a steamer down the Nile to Atfeh; thence by an iron track-boat on the canal to Alexandria, whence steamers ply fortnightly to England. The India steamers also stop at port Cosseir, on the Red Sea, 87 miles from No Amon, to which steamers from Cairo ascend.

REHOB, BETIREHOB, a Levite t. of Asher, somewhere at the extremity of Canaan n.

REHOBOTH CITY, Gen. x. 11; placed by Hughes on the Tigris, in lat. 35° 50', long. 43° 16'.

REHOBOTH BY THE RIVER, *Gadirtha*, er-Rahabeh, on the w. bank of the Euphrates, 20 or 30 miles below Carchemish, near the mouth of the river Soand, coming straight from the w. and in lat. 35° 50', long. 40° 28', 149 miles e. 1½ n. of Hamath, and 223 e. 67° n. from Damascus.

REKEM, i. e. flower-garden; t. of Benjamin.

REMETH, t. of Issachar. See Jamuth.

REMMON METHOAR, t. on the border of Zebulun.

REPHAIIM, sons of Raphah, i. e. 'the giant,' 1 Chr. xx. 4; 1 Sam. xxi. 16, 20, 22, 13; a gigantic race, who lived, in Abraham's time, at Ashteroth Karnaim; Og, king of Bashan, in Moses's time; Goliath, Sippai, Ishbi-Benob, Lahmai, and others, in David's time, were of this ancient family of Canaan, and a valley was named for them near and s. w. of J.

REPHIDIM, the 11th Israelite station; probably in wady es-Sheik, running n. e. and s. w., having abrupt cliffs 600 to 800 ft. high, with their surface blackened by the sun; the wady runs out of the plain er-Rahab, (see Sinai;) and the place Rephidim may have been at the defile in wady Sheikh, 5 hours from the plain, and where is still shown what is called the seat of Moses.

RESEN, placed by Hughes on the Tigris, at Larissa, in lat. 36° 11', long. 43° 15', and s. e. of Nineveh.

REUBEN, the lot of this tribe had Jordan and the Dead Sea w.; Gad n.; the brook Arnon, separating it from Moab, s.; and Ammon and the desert e. It is beautifully diversified with woody, park-like hills in the n. part, and has on the e. and s. e. fine calcareous plains which once fed a large population. It was, as it is now, an admirable country for stock; most of it now included under the name Belka, and 'there is no country like the Belka,' is a common Bedouin proverb.

REZEPEH, a city conquered by Assyria; placed by Hughes at Resafa, in lat. 35° 31', long. 39°; 133 miles e. 15 s. of Antioch, and 50 miles w. n. w. of Tiphah, and in Palmyrene.

REGGIUM, Reggio, at the s. end of Italy, on the e. coast of the straits of Messina, lat. 38° 6', long. 15° 40'. It was one of the most celebrated and flourishing cities of Magna Græcia; founded or rebuilt, 700 B. C. Its government was for 200 years an oligarchy, interrupted for more than 25 years, during 13 of which a king usurped it. It was taken by Sicily, and its inhabitants deported, but was restored again, and in Strabo's time, became, as Julium, a flourishing colony of Augustus's veteran soldiers. It produced many distinguished men.

RHODES, an island 43 Eng. miles long by 15 broad, with a famous town and harbor, on its n. e. end, in lat. 36° 27', long. 28° 12½, 33 Eng. miles s. w. and 13 s. e. of the coast of Caria. Tradition peopled it from Crete or Cyprus, originally, but some argue a Phœnician and an Egyptian colonization for it. The Greeks had it a century after the Trojan war, and under an aristocracy its prosperity was firmly established, and it nobly and successfully resisted for years all the force of the Syrian

empire, B. C. 305. It became a valuable ally to Rome and got Lycia and Caria, but was afterwards deprived of its rights and laws, and made the capital of a Roman province of several islands. In A. D. 1309 it fell to the knights of St. John; on their expulsion from Palestine, and after bloody sieges in 1480 and 1522, the Turks took it. The island is said to have 36,000 people, and the town 6,000 Turks, and a suburb with 3,000 Greeks; triple walls with a ditch; and two harbors separated by a mole. Across the entrance of the harbor was straddled for 50 years, a brazen colossus, till overthrown by an earthquake. The maritime laws of Rhodes were in high repute, and became the basis of the marine law of the Mediterranean; their main principles, indeed, are still interwoven into modern maritime codes. Their poor laws showed also a special regard to the comforts of this class. Rhodes has a serene sky, superb scenery, soft climate, fertile soil, and fine fruits, which, with its flowers filling the air with fragrance, make it a delightful spot; and according to the ancient Rhodian boast, it is still true, that the sun withholds not its rays from the island for a single whole day throughout the year.—*Antho.*

RIBLAH; Riblah, a village 10 to 12 hours s. s. w. of Hums, and on the river Orontes, in the n. part of the great valley el-Buka'a; see Aven. It was one of the pleasantest places in Syria, and on the route to Babylon, which went n. to avoid the desert, so Pharaoh Necho stopped here after his Carchemish expedition, and to this place he had Jehoahaz brought, and here appointed Jehoiahim king in his stead, and hither had Zedekiah brought to him as prisoner and blinded. Some place Riblah at Daphne, near Antioch, but this is too far n. for Num. xxxiv. 11.

RIMMON, RIMMON METHOAR, t. of Zebulun, probably at Rummaneh, 5 miles n. of Nazareth and 14 s. e. of Acre. *Gesenius* at Josh. xix. 13, instead of 'Rimmon Methoar to Neah,' tr. 'Rimmon, which is marked off, i. e. pertains, to Neah.'

RIMMON, t. of Judah and Simeon.

RIMMON, i. e. pomegranate, ROCK, now a conspicuous village on and around the summit of a chalky, conical hill, visible in all directions, 9½ miles n. n. e. of J. Some think 'pomegranate tree,' 1 Sam. xiv. 2, should be tr. Rimmon.

RIMMON-PAREZ, the 18th Israelite desert station.

RIPHATH, a region of Gomerites. Some connect it with the Rhiphean mts. in E. Europe, but the position of these, also, is unknown; perhaps the Ural chain.

RISSAI, the 20th Israelite desert station.

RITHMAH, i. e. 'abounding in broom plants;' the 17th Israelite desert station.

RIVER THE. In the original Hebrew, (Is. xix. 5; Gen. xli. 2, &c.; Ex. ii. 3, vii. 15, 17, &c.) the word is HAYEAOR, which is the native Egyptian name for the Nile, and means 'the river,' as Sihor is the proper Heb. name. See Sihor.

RIVER, THE, (Heb. HANAHAR.) THE GREAT RIVER, (Heb. HANAHAR HAGGADOUL,) the Euphrates. See Euphrates.

RIVERS OF BABYLON, the Euphrates and its numerous canals.

RIVERS OF DAMASCUS; see Abana. Pharpar.

RIVER (Heb. NAHAR) OF EGYPT, Gen. xv. 18; the Nile. See Sihor.

RIVER (Heb. NAKHAL, 'torrent') OF EGYPT, Num. xxxiv. 5; Josh. xv. 4, 47; 1 K. viii. 65; 2 K. xxiv. 7; Is. xxvii. 12; the torrent (wady) el-Arish, described, by mistake, under Besor; but the brook Besor is different, and farther n. See Sihor.

RIVERS OF ETHIOPIA, the Tæazze, Azrek, and Abiad, which unite to form the Nile. See Sihor.

RIVER OF GOZAN; the river Chaboras; See Harbor.

RIVER OF THE WILDERNESS, the brook Kidron, see Jerusalem, 13. Compare Am. vi. 14; 2 Kings xiv. 25. Heb. 'brook of the Arabah,' or desert plain. See Plain, the.

ROASH, tr. 'chief prince,' Ezek. xxxviii. 2, 3; xxxix. 1. *Rhoxalanti*, Russians. 'A northern nation named with Tubal and Meshech; without much doubt, the same with the Russians, who are described by the Byzantine writers of the tenth century, under the name of *hoi hrās*, as inhabiting the n. parts of Taurus; and also by Ibn Fossan, an Arabian writer of the same period, under the name *Rous*, as dwelling upon the river Rha, i. e. the Wolga.'—*Gesenius*.

ROCKS OF THE WILD-GOATS, or 'Ibex rocks;' in the desert near Engedi.

RODANIM, DODANIM; the Rhodians; see Rhodes.

ROGELIM, the residence of David's friend, Barzillai, in Gilead.

ROMAH, ARUMAH, a village of Galilee.

ROME, see map 17, and pp. 115—118.

S.

SABEANS, inhabitants of Seba, Saba, or Sabæ, placed, by Arrowsmith, on the Red Sea coast, lat. 15° 55', a little

s. e. of Adule, by others further s. e., at and about Azab, at the mouth of the Red Sea, the country of the Macrobii, said by Herodotus to be of tall stature, (Sela means, in Ethiopic, *man*, par excellence,) as were the Sabeans, Isaiah xlv. 14. *Sohnus* exaggerates the height of the Syrbotæ Ethiopians to 12 ft. Others place Sela far inland to the n. w., making it the vast river-girt island, Meroë, with its renowned and commercial priest-capital, theocratic Meroë, (now Beggrouweah,) the cradle of Egyptian civilization and centre of a shrine-protected caravan trade, between Egypt, Central Africa and the Red Sea, through Axum, Adule, Azab, &c., the 'emporium' (as the Septuagint tr. the Heb. for 'merchandise,' Is. xlv. 14) 'of Ethiopia.' At el-Beggrouweah the land is still exceedingly rich, but only the river bank is cultivated; the cultivable land is about half a mile in width. Indigo grows here very luxuriantly.

SABEANS, inhabitants of Shela, or Arabia Felix, (Yemen.) Some were also found in Job's time, in North Arabia. The Heb. is Shebaym, i. e. Shebans.

SABTAH, a Cushite region, in South Arabia, so some. *Gesenius* says 'there is little doubt that it corresponds to the Ethiopian city Sabat, Saba, Sabai, on the coast of the Red Sea, not far from the present Arkiko, in the vicinity of which the Ptolemies hunted elephants.' Arkiko is put by Brucé, in about lat. 15° 50', long. 39½.

SABTECHAH; it is uncertain if this was in Carmania, Armenia, or Arabia.

SALAMIS; Costanza, or old Famagousta, on the s. e. of the isle of Cyprus, lat. 35° 11', long. 34° 8'; on a plain 30 or 40 miles by 7 or 8. It was the largest, most important and strongest town of Cyprus, with a secure and capacious harbor, and, under Rome, the capital of the e. part of the island. An insurrection of the Jews in Trajan's reign caused its ruin, which was completed by an earthquake and inundation in Constantine's reign. Constantius restored it, gave it his name, and made it the capital of the whole island. There are still large heaps of ruins, and great remains of the foundations of the wall, seemingly 3 or 4 miles in circuit.

SALCAH, a city of Og, in the e. limits of Batanea, row Salkhat, abounding in vineyards.

SALEM; see Jerusalem. Also a place on the Jordan.

SALMON, ZALMON, i. e. shady, mt.; in Samaria, near Shechem.

SALMONE, *Samonium*, Salamone, the e. cape of Crete, in lat. 35° 10', long. 26° 18', and about 120 Eng. miles s. 30° w. of the s. w. end of Asia Minor, (Cape Krio,) where was Cnidus.

SALT SEA; see Dead Sea.

SALT, CITY OF, in the desert of Judah, probably near the salt mountain; see Salt Valley.

SALT, VALLEY OF, el-Ghor, a valley 9 miles long by 3 to 7 wide, forming the s. end of the basin of the Dead Sea. It has the sea n., the bluffs of Gebal on the e., and bluffs beginning on the n. w., at the extreme s. point of the sea, with Khasm Usdum (a ridge of solid rock salt, 100 to 150 ft. high, and 5 miles long from n. w. to s. e.,) and curving from its s. e. point in a semi-circle, s. w., s. e. and e., till it ends on the extreme s. of the valley in the ascent of Akrahim, where the bluff is 60 to 70 ft. high. Most of its level is a salt marsh, through which flow several wadis, the chief of which, after draining the Arabah, (see Plain,) breaks through the bluff on the s. w. by s., and is called el-Jeib. Between Khasm Usdum and the sea, along the coast, is a pass to Judah; and on the n. e., one to Moab, while on the s. we ascend from the valley of salt, by Akrahim, to the table land of Edom, or pass by wady el-Jeib into the great Arabah; see Plain, the.

SAMARIA, *Sebaste*; Sebastieh, in a situation of great beauty, 5 miles n. w. of Shechem, (Nabulus,) 31 n. 6½ w. of J., and 15 miles from the sea. It is 'in a broad, noble basin, into which the curving valley from Nabulus may be said to spread out on its e. side, and then continue its course more w. to the coast. The fine, round, swelling HILL OF SAMARIA stands alone in the midst of this basin of some 2 hours diameter, surrounded by higher mountains, being connected by a low ridge with those on the e. The mts. and valleys are mostly arable, with many villages, and the hill is cultivated to the top; on its e. side is the village, on a narrow terrace which belts the hill about midway up; and higher, are slighter terraces, once perhaps streets. The people are restless, turbulent and unevils. Samaria was built, about 925 B. C., by Omri, who purchased the site of Shemer, for about 3040 dollars, and made it the capital; 'it was rebuilt and highly ornamented by Herod, and among its ruins are still seen a church of St. John, of the age of the crusades, and, near the hill summit, 15 limestone columns standing, and two prostrate, of 7 ft. 9 inches in circumference. From the top of the hill is presented a splendid panorama, but as the hill has been cultivated for centuries, and now has many fig and olive trees on it, few trees can be expected of the ancient city, or of Herod's magnificence. On the w. s. w., however, 80 limestone columns are found erect, and many prostrate, part of a colonnade of 3000

feet long, and 50 wide. Herod built a strong wall around Sebaste, of 20 stadia in circuit, colonized the city with 6000 veterans, and in the midst left a sacred place, of a furlong and a half, splendidly decorated; and here he erected a temple to Augustus, celebrated for magnitude and beauty.

SAMARIA, a district now called Nablus, including the middle parts of Canaan proper, having Judea s., Galilee n., the Jordan e., and the Mediterranean w. It is a fine region, remarked for its vineyards, as Galilee was for its grain, and Judea for olives. For its physical features, see Palestine.

SAMOS; Samo, an island 600 to 700 stadia in circumference, or 20 English miles long, in the Aegean, s. w. of Ionia, with a capital, Samos, in lat. 37° 36', long. 26° 50'. First inhabited by Carians and Leleges, it was afterwards colonized by Ionians from Epidaurus, and was early distinguished in the maritime annals of Greece. It fell to the Persians, (when many Samians migrated to Sicily,) and afterwards to Athens, Egypt, Rome, and lost the last shadow of republican freedom under Vespasian, A. D. 70. At Samos was Juno's famous temple; also, an aqueduct tunnel of 7 stadia, through a mountain; and the harbor mole, 20 fathoms deep and more than 2 stadia long. Samos yielded almost every product, and it now exports considerable wine.

SAMOTHRACIA; Samothraki, an island of the Aegean, off the coast of Thrace, in lat. 40½°, long. 25½°; named from the mixture of Samians and Thracians who peopled it. It was an asylum for fugitives and condemned criminals, and famed for the mysteries of Cybele and of the Cabiri. With other islands of the Aegean it was made a Roman province by Vespasian.

SANSANNAH, t. of Judah.

SAPHIR; * perhaps at Sawafir, where are three neighboring villages, 25 miles w. 13° s. of J.

SARDIS; Sart, the ancient capital of the Lydian kings, Persian satraps, and Syrian governors of Asia Minor, in lat. 33½°, long. 23° 3'; 40 Eng. miles e. 5° n. of Smyrna, and 25 w. 10° n. of Philadelphia, on the road between them. It lay on the Pactolus, near the Hermus, on the foot of mt. Tmolus, with a spacious and delightful plain before it. It was several times destroyed and its citadel dismantled, and, at last, by the Romans; when its trade went to Smyrna and Ephesus. It was restored to importance by Tiberius, taken in the 11th century by the Turks, and again in the 14th by the Turks, and Timur at last destroyed it; so that it is now but a miserable village, with considerable ruins on the s.

SAREPTA, **ZAREPHATH**; ruins, 9½ miles n. 31½° e. of Tyre, and 7 miles s. s. w. of Sidon, on a low promontory of the coast, 1 mile w. 17° s. of the large modern village Surafend, on the hills. In the rocks at the foot of the hills are many excavated tombs.

SARID, on the border of Zebulun.

SARON, t. of Ephraim. Sharon or Lasharon.

SCYTHIANS; at first near the Caspian, but being driven thence by the Massagetae, they went to the countries around the Tanais and u. of the Euxine, the head settlement being between the Don and Dnieper. Most of them were nomades, living in wagons. In Ptolemy's time, however, this country was called Sarmatia, and Scythia was bounded n. by unknown lands, e. by Serica, (the n. w. part of China,) s. by India, the Sace, Sogdiana, Margiana, as far as the mouth of the Oxus, and the Caspian to the mouth of the Rha (Volga); on the w. was Asiatic Sarmatia. The Scythians invaded West Asia several times, and held Asia Minor for 23 years from B. C. 624.

SEA OF THE PLAIN; see Dead Sea.

SEBA, (spelled with samek,) *Me'roe*, Ps. lxxii. 10; Gen. x. 7; Is. xliii. 3; a country settled by Seba, the son of Ham's son Cush, and named with Cush, i. e. Ethiopia, and as afar off from Palestine. The pl. **SEBAAYM** (with samek,) Is. xlv. 14, tr. 'Sabeans,' is rather, **SEBEANS**, the 'tall' people of Me'roe; see Sabeans. The word **SHEBAAYM**, (spelled with shyn,) Joel iii. 8, tr. 'Sabeans,' properly **SHEBANS**, said to be 'far off,' were probably the Yemenians, or their neighbors on the opposite shore of the Red Sea. The Heb. word improperly tr. 'Sabeans,' in Job. i. 15, is **SHEBA**, (spelled with shyn,) and is the same that is tr. 'Sheba' in vi. 19; it occurs, also, at 1 K. x. 1, 4, 10, 13; Is. lx. 6; Jer. vi. 20; Ez. xxvii. 22, 23; Ps. lxxii. 15, 10. Also, at Gen. x. 7, where is named a Seba, son of Cush's son Raamah, and thus descended of Ham; and at x. 23, is another Seba, son of Eber's son Joktan, and thus descended of Shem. Still another is named at Gen. xxv. 3, as son of (Abraham and Keturah's son) Jokshan. Seba was a gold country, Ps. lxxii. 15; governed by kings, and near Seba, v. 10; producing or trading in spices, gold, precious stones, Ez. xxvii. 22; 1 K. x. 2; incense, Jer. vi. 20; a south country, Mat. xii. 42; its people carriers of gold and incense, Is. lx. 6; plunderers, Job i. 15; caravan forming, vi. 19; slave traders, Joel iii. 8. See Sabeans, Seba, Saba, Sabtah.

SECACAH, t. in the wilderness of Judah.

SECHU, with a well, near Ramah.

SEIR MT., **MT. OF ESAU**, es-Sherah, a mountainous tract, s. of the Dead Sea, 15 or 20 miles wide, between the 'Arabah and the Arabian desert, from Gebel to Ailah. It is inhabited by Hawaitat Bedawin, and by Fellahs, (i. e. cultivators,) who live partly in villages and partly in tents. The structure of the chain of Seir is, 'at the base, low hills of limestone or argillaceous rock; then lofty masses of porphyry, constituting the body of the mountain, and 2000 feet above the 'Arabah or Plain; above these, sandstone, broken up into irregular ridges and grotesque groups of cliffs; and again, further back and higher than all, say 3000 ft. high, long elevated ridges of limestone without precipices. E. of all these stretches off indefinitely the great plateau of the great eastern desert.' See **HOR**, **MT.** Another **MT. SEIR** seems to have bordered on Judah and Dan.

SEIRATHI, probably in Benjamin.

SELA; see Joktheel.

SELEUCIA, Seleucia Pieria, lat. 36° 2', long. 35° 58', on the coast, just n. of the mouth of the el'Asy (Orontes) and founded by Seleucus to be the port of Antioch. The city was strongly fortified, and had a large and secure harbor; its ruins are still seen, near the village Suadih. It has been thought that it might be again used as a port for the India trade; but Bowring's official report to the British government strongly recommends instead, Scanderoon, 60 Eng. ms. w. 23° n. of Aleppo; and says 'the rapidity of the Orontes in many parts of its course, its sudden and numerous wanderings, its frequent shallows, its various bridges, and the many changes to which it is subjected in the vicissitudes of the seasons, appear to be insuperable obstacles to any plan for making the river navigable, or for using it to any extent for trading purposes, and must altogether thwart any project for employing it as a means of easier communication with the Euphrates. In fact, the Orontes is scarcely available at all, even for small craft; and to reach Antioch in a steamer, though Antioch is at so short a distance from the Mediterranean, would be a work of consummate difficulty, and, when accomplished, by no means worthy of the troubles and expense incurred.' See Antioch, Helbon.

SENEH, rock; see Gibeah, also Michmash.

SENIH, **HERMON**; but put sometimes for only a part of Hermon, Song. iv. 8; 1 Chr. v. 23. The Arabs call a ridge of mts., n. of Damascus, Senyr.

SEPHAR MT.; some place it in Yemen, in South Arabia. It was a boundary of the region of the Joktanites, so Gen. x. 30; Heb. 'from Mesha even unto Sefhar' (and beyond even unto) 'the mts. of Arabia.' So Gesen., who makes Mesha to be *Mousa*, Maushid, in lat. 14°, a celebrated city and harbor on the w. coast of Arabia; and Sefhar is D-safar, the chief city of the region Shehr, between the provinces of Hadramaut and Oman. Then the mts. of Arabia are the chain running across the middle of Arabia, from near Mecca to the Persian gulf, and now called Nejd, i. e. highlands.

SEPHARAD; unknown.

SEPHARVAM, probably in South Mesopotamia, where was *Siphara*, and the *Sipparenes*. Hughes places it in lat. 33° 8', long. 44°.

SHAAALABBIN, Shaalibim, t. of Dan, near Ajalon.

SHARAIM, **SHARAIM**, t. of Judah, then of Simeon.

SHAHAZIMAH, t. of Issachar.

SHALEM, * **SHALIM**; Salim, now a village 43 miles e. 5° n. of Shechem.

SHALISHA, **BETH-SHALISHA**; see Baal-Shalisha.

SHAMIR, t. of Ephraim; also another of Judah.

SHAPIER, mt. in the desert et-Tyh, between Sinai and Palestine, Num. xxxiii. 23, 24. Qu. May this be Jebel el-Mukhrab, with a spring under it? See Paran.

SHARON, a fertile and beautiful, undulating plain, celebrated for rich fields, flowers and pastures, s. of mt. Carmel, along the sea, between Cæsarea and Joppa; occasional ridges and hills diversify it.

SHAVEH, **KING'S DALE**, n. of and near J.

SHAVEH-KIRIATHAIM, a plain near Kirjathaim.

SHEBA. Bruce makes it Saba, or Azab, a port n. w. of and near the straits of Babelmandel. It is disputed whether the queen of Sheba were of Yemen, whose traditions place her in their lists of kings, or of Abyssinia, whose kings, its traditions say, sprang from Menilek, Solomon's son by the queen. These opposite sides of the narrow strait of Babelmandel were doubtless occupied by a kindred people, under separate, or at times the same government, whose seat was at one time in Arabia, at another perhaps in Abyssinia. So that Sheba, Saba and the Sabeans may have been on either or both sides of the strait; in fact, at the present day, the Imaum of Muscat, whose capital is in the extreme e. corner of Arabia, not only holds Kishma, Ormuz and Gombroon at the entrance and on the opposite shore of the Persian gulf, but through his navy, nearly as large as that of the United States, he holds the ports of South Arabia tributary, and has subjected the island of Socotra, also Brava, Zanzibar, Pemba, Monfia, and several other points of e. Africa. His commerce, in some respects like that of the

earliest ages, is in *indigo*, opium, coffee, *gum-arabic*, dates, camels' hair shawls, &c., horses, *aloes*, *balsam*, *frankincense*, *myrrh*, *senna*, *tanarindis*. Gesenius makes Sheba and the Shelans, Joel iii. 8; Job i. 15, &c., (spelled with shyn,) to be a country and Joktanide people of Arabia Felix, famous as traders; and also another Arabic tribe, descended of Cush's or Abraham's grandson, of the same name, in n. Arabia, near the mouth of the Euphrates. Seba, (spelled with samek,) is different, which see.

SHEBA, t. of Simeon.

SHEBAM, t. in Reuben; see Sibmah.

SHEBARIM, t. of Benjamin.

SHECHEM, **SYCHAR**, **SICHEM**, *Neapolis*, Nablus, 27½ miles n. of Jerusalem, and in lat. 32° 14½', long. 35° 13½'. 'The city is long and narrow, on the n. e. base of mt. Gerizim, in the small, deep valley, here 500 yards wide, between it and Ebal, (see Gerizim,) half an hour from the fine plain Mukhna on the e. The streets are narrow, the houses high, generally well built, of stone, with domes. It is on the watershed exactly half-way between the Mediterranean and Jordan, each being 19 miles from the city, and its waters descend to both. Jacob's well is 1½ miles w. 31° s., and a little s., also, of Joseph's tomb, which is in the middle of the mouth of the city valley where it enters the Mukhna. Nablus has 8000 Mohammedans, 500 Greeks, 150 Jews and 150 Samaritans, the last of their nation; it is the capital of the province Nablus, (see Samaria,) as it was the capital of Israel after they revolted from Judah, and afterwards of the Samaritans.

SHALISHA, a district near the mts. of Ephraim, in which, perhaps, was Baalshalisha.

SHELEPH, a tribe in Arabia Felix, perhaps the *Salapenoi*, whom Ptolemy reckons among the tribes of the interior.

SHEMA, t. in the s. of Judah.

SHENIR; see Hermon.

SHEPHAM, i. e. bareness, **SIPHMOTH** (?) in the e. part of Judah; see Palestine.

SHEPHELAH, i. e. low; *Sephela*, Josh. xi. 16; Je. xxxii. 44; xxxiii. 13; 1 Mac. xii. 53. 'The 'low country' back of Joppa to Gaza, the Philistine Plain; tr. 'plain.'

SHESHACH, a name of Babylon.

SHIBMAH; see SIBMAH.

SHICRON, t. of Judah; then of Simeon.

SHIHON, t. of Issachar.

SHIHOR-LIBNATH, i. e. glass river; see Libnath.

SHILHIM, t. of Judah.

SHILOH; * Seilun, ruins, 18½ miles n., 6½° e. of J.; 'covering a small hill, separated from the higher mountain on the n. by a deep, narrow wady, up which, at 15 minutes distance, is a fine fountain, while other wadys are on its e. and w., making it a strong position. Here the holy ark continued from Joshua's to Samuel's time. At the fountain is a well, and below it a reservoir, while there are excavated tombs in the deep valley. Among the ruins of modern houses are many large stones, and some fragments of columns.'

SHILOAH, **SHILOAM**; see Jerusalem, 10.

SHIMRON, **SHIMRON-MERON**, t. of Zebulun.

SHINAR, a level plain about Babylon, and probably on both sides of the Euphrates. Though once teeming with busy life, it is now mostly a wide desert given over to perpetual barrenness, the soil being enumbered with rubbish, exhausted of its fertility by bad cultivation, overspread with marshes, or parched from the neglect of irrigation. Here and there, says a late traveller, arise huge and desolate looking mounds, sometimes consisting of masses of sunburnt bricks and heaps of rubbish, and at others of so doubtful an appearance that it is difficult for the observer to decide whether they are the work of nature, or the ruined labors of man. See Babylon.

SHITTIM, i. e. acacias; valley in Moab, bordering Palestine.

SHUAL, a district in Benjamin.

SHUHITES, of *Sakkai*? e. of Bashan, and descended from Abraham's son Shuah, Heb. Shuakh.

SHUNEM; Solam, a small and dirty village, with a scanty fountain, 22½ miles s. 364° e. of Acre, 6 miles s. 15° e. of Nazareth, and 6 s. w. by s. of Tabor; on a steep slope at the w. end of the mountain ed-Duhy (miscalled Little Hermon,) over against Jezreel, but higher, and having the deep, broad valley of Jezreel between. It overlooks the great plain w. (Esdraelon) to Carmel. Here dwelt the 'Shunamite woman'; and some think the Shulamite, Song. vii. 1, was hence named; but that name seems the feminine of Solomon, i. e. peace.

SHUR, **ETHAM**, desert; Djofar, bordering on Goshen, in n. e. Egypt, and extending at the least, from Suez to Gaza. The site of the town it was named for is not known; Gesenius thinks it was probably at Suez.

SHUSHAN, *Elymais*, generally supposed to be Shus, (in Greek, *Susa*), whose ruins, in lat. 32°, long. 48½°, stretch from the e. bank of the *Chaspes* (Kerkha) nearly to the *Coprates*, (Dizful) which joins the *Eulaus* (Ulai Kouran) to form the Pasitigris. These ruins are more than 10 miles in length between the rivers, (which

by Kinneir are called Kerah and Abzal, and consist of hillocks of earth and rubbish covered with broken pieces of brick and colored tile, the largest mounds are, one 100 feet high, and nearly a mile round, and another of double the circuit, but not quite so high; both are of clay and tiles, with irregular layers of brick and mortar. Large blocks of marble, covered with hieroglyphics, are found, and a pretended tomb of Daniel is shown, and called the "lesser Daniel," in reference to a larger one at Susa, called "the greater Daniel." The site is now a gloomy wilderness, infested by lions, hyenas, &c. Others place Shushan at the modern town of Shuster, 35 miles e. But Maj. Rawlinson lately found, higher up the Eulaeus, in lat. 32° 4', long. 49° 55', what is probably the true site of SHUSHAN, at Susa, on the banks of the Kuran (Ulai) where are the ruins of a great city, mostly on the n. bank, and where the stream runs due w. 'Forming a semi-circle from the river,' says Maj. R., 'and thus inclosing the city, is a range of steep and abrupt hills, through which there is no passage, either along the banks of the river or at other points; a once noble bridge, now almost destroyed, connects this impregnable position with a large mass of ruins upon the s. bank, which are bounded on the s. by another range of hills, extending at both points to the precipitous banks of the Kuran, and traversed by two solitary passes. Near the bridge, and on the n. bank, are the ruins of a magnificent palace, lavied at their base by the river,' Dan. viii. 2; xii. 15. A short distance n. e. is the tomb "greater Daniel," of massive blocks of white marble, with a tank and sacred fish before it.

SIBMAH, SHIBMA, a city in Reuben, abounding in vineyards, 500 paces from Heshbon; perhaps the same with SHEBAM.

SIDDIM, *i. e.* slime pits; wells and excavations, into whose bottoms oozes and settles a substance, which in its solid state is called bitumen; when plastic, asphaltum or mineral pitch; when liquid, petroleum or rock oil; and when gaseous, naphtha or coal gas. The VALE OF SIDDIM is probably now covered by the s. bay of the Dead Sea, including perhaps part of the VALLEY OF SALT. See Dead Sea. Gesenius tr. Siddim, 'plains.'

SIDON, ZIDON, a town thought to have been founded and named after himself by Sidon, or Tsidon, son of Canaan. In Joshua's time it is called GREAT ZIDON, and Homer says the Sidonians 'of many arts,' ('*poludaidaloi*'), traded to Greece with trinkets, small wares or 'notions,' before Greece had emerged from barbarism. Indeed, it seems to have been the centre of that high material civilization Canaan's little town or city sovereignties had attained when conquered in detail by Joshua. The Sidonians were excellent mechanics in Solomon's reign, and their colony, the Tyrians, were then superior in the mechanic arts to the Egyptians, so renowned therein, or Solomon, who had married Pharaoh's daughter, would have employed Egyptian, rather than Tyrian artists on the Temple. Sidon was given to Asher, but not conquered, and in 1015 B. C. seems subject to Tyre, till in 720 it took part against her with Shalmaneser; and afterwards, though subject to Persia, it was allowed its own king, till destroyed by Ochus, k. of Persia, when its inhabitants, men, women and children, burned themselves to death on finding their city in the enemy's power. But citizens who had been absent, returned, rebuilt Sidon, and it passed to Macedon, and Rome; in 1289 A. D. it and Tyre were destroyed by the Turks. It revived, however, and under the name of Saïda, was, till lately, the mart of Palestine and Damascus. It lies in lat. 33° 33', long. 35° 22', 'on the n. w. slope of a small promontory, which here juts out for a short distance obliquely into the sea, towards the s. w. The highest ground is on the s., where is the citadel, a large square tower. A wall encloses the city on the land side, running across the promontory from sea to sea. The ancient harbor was formed by a long, low ridge of rocks, parallel to the shore, in front of the city, and it held 50 galleys, but Fakr-ed-din filled the port with earth and stones, so that it is now only fit for boats; larger vessels lying n. of the ledge protected from s. w., but exposed to n. winds. Here, on a rock in the sea, is another castle, of the time of the crusaders, connected with the shore at the n. end of the city by a stone causeway of nine arches, lying between the inner and outer port. The streets are narrow, crooked, and dirty, but the houses large, well-built of stone, contrasting with those of Tyre; the city has 6 travellers' and strangers' khans, and 5 to 7000 inhabitants. Silk, cotton and nutgalls are the chief export, besides morocco, and boots and shoes. Around is a luxuriant verdure and a fine plain, and the fruits are the best in the country. Hasselquist enumerates, of them, pomegranates, apricots, figs, almonds, oranges, lemons and plums, as so abundant that they furnish shiploads for export, while D'Arvieux adds pears, peaches, cherries and bananas, as at the present day.' The trade till 1791 was chiefly in the hands of the French; it is now considerable, having gone mostly to Beyroot. See Be-rothai.

SIHON, CITY OF; see Heshbon.

SIHOR, in Josh. xiii. 3; 1 Chr. xiii. 5, it seems to be the torrent el-Arish; see *River of Egypt*. In Isaiah xliii. 3, and Jer. ii. 18, it means the Nile. As the River (*i. e.* torrent, Heb. *nakhla*) of Egypt, it differs from Besor, which must be looked for in one of the two wadys which drain the country at and n. of Beersheba, entering below it, but dividing again and entering the sea by different mouths, 4 and 3 miles s. w. of Gaza; or it may be the northernmost (el-Khuberah) of the wadys that flow into the el-Arish. The Nile has been explored for 1800 miles from its mouth, and for 1200 it receives no permanent tributary; at this distance unite its two eastern branches, the Tacazze or Atbara, the most easterly, which rises in n. lat. 11° 40', and long. 39° 40', and the Azrek or Blue River, which rises in n. lat. 10° 59' 25', long. 36° 55'. Its other and most westerly branch, the Abiad, or White River, has sources far s. and w. still unexplored. The Nile's annual overflow, without which Egypt would be a desert, is attributed to the tropical rains of inner Africa. The first rapid of the Nile is near Syene, in lat. 24°, the second at Wady Halfa, in lat. 22°, and the third in lat. 19° 40' n.

SILOAH, *i. e.* aqueduct, SILOAM, SHILOAH; see Jerusalem, 10.

SIMEON, its cities were mostly in the w. part of Judah.

SIN, PELUSIUM, the easternmost city of Egypt and, being among marshes, the fortress of the frontier towards Syria, as there is no other road practicable for an army than the one through Sin. It was 20 stadia from the sea, at the mouth of the Pelusiac branch of the Nile. The Persians took it by diverting the river's course, and it was repeatedly taken afterwards. The fortress Tineh (which, like Sin's classical name Pelusium, and its Egyptian name Feroms, means *mud*) is near by, and the ground is covered with heaps of earth and rubbish. The ruins of Sin are in lat. 31° 31', long. 32° 27', 27 miles e. 9° n. of Zoan, and 54 miles n. 4° w. of Cairo.

SINAI, mt; the name of a mountain in the group Horeb, (see Horeb,) and in lat. 28° 32' 55', long. 33° 58' 18".

SINAI, desert; the region about Sinai.

SINAI, *Seres, Sinenses*, the Chinese, (in the laws of Menu called TCHINAI,) especially of n. w. China, to whom West Asia traded by a route through n. Persia and the Cobi desert, and also by another route through Thibet to the Ganges and Indus, and thence through n. Persia to Babylon, Palmyra and Tyre. The Chinese were known to the Arabians and Syrians by the names Sin, Tchih, Tsini. The meaning of *tehin* in Chinese is 'men;' the Ethiopians called themselves SEBA, *i. e.* 'men,' Sabaeans; and thus the Egyptians proudly called themselves 'the race of men,' *par excellence*, *rot-ne-romi*; as did the tribe of Illinois, of our west, *illini*, meaning 'grown men,' *par excellence*. Sera Metropolis, now Si-ngan-foo, is in about lat. 34°, long. 108° 35' (*Arrowsmith*), and was the centre of the silk trade with the West.

SINITES, people of, or near, mt. Lebanon.

SION, a certain part or all of mt. Hermon; also the s. part of Jerusalem, which see.

SIRION, the Sidonian name of Hermon.

SIPHMOTH, perhaps Sibmah; Gesenius thinks it Shepham.

SMYRNA, Ismir, now the chief port of Asia Minor, and the great mart of the Turkish trade. It is in Ionia, in lat. 38° 26', long. 27° 7'. The city originated in the fabulous ages, being founded or colonized by Ephesians, who are said to have been expelled by Æolians, who in turn were treacherously supplanted by the Colophonians. It became a member of the Ionian confederacy, and was destroyed by Alyattes, k. of Lydia, and its inhabitants scattered among the neighboring villages; it remained desolate 400 years, till Antigonus, Alexander's general, founded a new city 20 stadia from the site of the old, and it became one of the most beautiful of Asia. It flourished under the Romans, but was not the capital of their province of Asia. It repeatedly suffered severe reverses, and fell permanently to the Turks, under Mohamed 1st, not long after 1083, A. D.

SOCOH,* SHOCHOH; Shuweikeh, 8 miles s. 30° w. of Hebron, in the mts. of Judah; another, in the plains, 13½ miles w. s. w. of J.

SODOM, a city in the vale of Siddim, whose site is now covered by the Dead Sea.

SOREK, *i. e.* vine, a valley, near Zorah and Eshtaoi, and between Askalon and Gaza.

SOUTH COUNTRY, *i. e.* the s. of Judah and Simeon.

SPAIN, the s. w. end of Europe, called Hispania by the Latins and Iberia by the Greeks. The Iberi are the first inhabitants history notices; these were invaded by and afterwards amalgamated with the Celts, forming the bold and free Celtiberi mostly of the interior. The coasts were colonized by the Phenicians, who began, like the English in India, China, &c., with erecting trading factories, and at last got possession of the country, watered by the Betis, (Guadalquivir) at least, and probably of most of the s. and s. w. coast, but were sup-

planted by Carthage. See Tarshish. Allied with Spain against Carthage, Rome gradually acquired the country, and regarded it as a Roman province, 200 B. C.; but the struggle for independence was prolonged, especially by the liberty-loving mountaineers of what is now Old Castile, Aragon and Catalonia, so that the country was not wholly subdued till the time of Augustus.

SUCCOTH, the 2d station of Israel, somewhere n. w. of Suez. See Ramesses. It could not have been at Birket el Haj, the pool where the Haj pilgrims from Egypt to Mecca rendezvous, for this is near Cairo, which is much too far from Suez. See Suez. Zoan.

SUCCOTH, probably Sukhot, ruins, 20½ miles e. 43° n. of Nabulus.

SUEZ, Suweis, the place where the Israelites entered the Red Sea to cross it, at their exodus from Egypt; in lat. 29° 57½', long. 32° 31' 33". The town is poorly walled and built, and has 1200 Mohamedans and 150 Christians; its bazar is supplied from Cairo. Quite a number of Red Sea craft frequent it, the materials for building them being brought across from the Nile. The head of the gulf indeed has always been a place for equipping fleets, and an important entrepot; the first recorded name was the Egyptian city Arsinoë or Cleopatra, at the end of the Nile canal, then the Greek Klyssa, and the Arabic Kolzum, whose site, as perhaps that of Arsinoë, is pointed out by a lofty mound of rubbish, one third of a mile n. of the modern town of Suez, which itself sprung up in the first half of the 16th century. From Suez to Cairo, in a straight line, w. 4° n., is 55½ miles; to Memphis 58 miles, w. 5° s.; but the mail route from Cairo is 75 statute miles, or 33½ hours of march, or 71½ of travel, including stops; but the mail crosses in 22 hours by 3 relays at 3 stations, the middle of which is an inn; the viceroy, Mehemet Ali, once crossed by relays in 13 hours. From Suez it is 37½ miles n. 37° w. to Ramesses, and 58½ miles n. 31½° w. to Zoan, and 54 miles n. 4° w. to Sin. The mean level of the Red Sea, and of the Nile at Cairo is 29½ Eng. feet above the Mediterranean, and the waters of the Nile flowed through a canal, (See Pibeseth, Pithom, and Ramesses,) to Suez; and mounds, 1 or 2 to 15 or 20 ft. high, and 30 or 40 yards apart, indicate the canal's site, commencing 1½ hours n. of Suez, and now traceable 2½ hours further; then comes, 1½ hours further, the salt plain with the bitter lakes; 2 hours beyond, *i. e.* 11½ miles or 8 hours from Suez, is the point to which the high overflows of the Nile reach. The whole valley is lower than the gulf level, and its mouth on the gulf is choked with the desert sands which have blown in, and these seem all that prevent a canal across the isthmus.

SUKKIMS, *i. e.* booth-dwellers, but the Septuagint and Vulgate call them Troglodytes, *i. e.* hole or cave dwellers, and they are placed on the e. coast of Africa.

SUSANCHITES, people of Shushan.

SYCHAR, SYCHEM, Nabulus; see Shechem.

SYENE, Asuan; in Coptic, Souan, *i. e.* opening, key; it was the southernmost city of Egypt, and directly beneath the tropic of Cancer. Here the river appears to 'open' upon Ethiopia, and a garrison has been stationed here from time immemorial, and is still kept up, as it is the 'key' of Egypt and of Nubia. The remains of many magnificent buildings here, at the first rapids or 'cata-racts' of the Nile, especially on the sacred island of Philæ (Ph-Ailak, *i. e.* 'the opening,' in the ancient Egyptian language) attest the former splendors of this border town between Egypt and Ethiopia. The French found Syene to be in lat. 24° 5' 23" n., which, within 1 second, corresponds with the place of the tropic in the 2d century, 23° 49' 25", adding the sun's semidiameter, 15' 57". The n. limb of the sun now comes no nearer than 21° 3", yet the shadow at Syene is still scarce perceptible.

SYRACUSE, on the e. coast of Sicily, in lat. 37° 5', long. 15° 17'. It was founded by one of the Heraclidae, in 732 B. C., and first occupied a rocky island, 2 miles in circuit, but gradually spread over the main land till it had 5 several enclosures, 1,200,000 inhabitants, and 17 miles of circuit. The island is now a peninsula, the only inhabited part of the site, with 17,000 people; it still has a small and a large harbor, the latter one of the best in the Mediterranean. Of its ancient splendors but a few monuments are left, such as the foundations of the fortress Labdulum, the quarries of Dionysius, a rock-hewn theatre and amphitheatre, one of them holding 40,000 persons, huge columns of a temple outside the city, and within, the remains of the famous temple of Minerva, with 24 columns 28 ft. high and 6½ ft. in diam., now the 'church of our lady of Columns.' Syracuse passed successively to Carthage and Rome, and was the scene of some of the greatest events of antiquity.

SYRIA, ARAM; it has about 50,000 sq. miles, and is bounded by the Euphrates from lat. 38° to 34° 20', thence by an uncertain line across the desert to the s. end of the Dead Sea, thence to El-Arish (Rhincolura) in lat. 31° 10', long. 33° 46', on the Mediterranean; by that sea thence to the extremity of the gulf of Issus, in the extreme n. e. corner of the Levant, or E. Mediterranean, where Amanus, a spur of mt. Taurus, reaches the sea; though some

include the district of Adana, the e. half of Cilicia, to the n. w., having the Taurus n.; thence by the Amanus and Taurus to the Euphrates. It was first settled by towns, with their smaller or larger surrounding districts, governed by petty kings, who sometimes united in more or less extensive confederacies. It was, for the first time, included, mostly, in one kingdom by David and Solomon, afterwards by the Seleucids, for 257 years from 323 B. C., Antioch being made its capital, as it was when Syria became a Roman province in 55 B. C. Its people are now Turks, Arabs, Druzes, Nusairiyeh or Ansairiyeh, Metawileh, Maronites, Armenians, Greeks, Jews, Franks and nomades, such as Bedaween, Chingany or Gipsies, Kurds, Turkomans, &c. The Arabic is the language of Syria; and its population is variously estimated at 1½ to 14 millions; by some, at 1,864,000. Missionary Thomson reckons 14 millions, and, adding 100,000 wandering Arabs, 1,350,000, which he thus divides by thousands:—Muslims, including nomades, 565; Antioch or Orthodox Greeks, i. e. Arabs and others of the Greek church, 240; Maronites, (papists,) say 180, possibly 200; Greek papists and all other sects, 40; Druzes, (professing an obscure Deism,) 100; Jews, 30; Metawileh, 25; Ansairiyeh and Isma'iliyeh, (professing an obscure Mohammedism) 200; Armenians and other sects, 20 thousand; in all 1400 thousand. Mr. Thomson also gives the population of the towns in thousands, as follows:—In Syria Proper:—Damascus, 100; Aleppo, 70; Hamath, 30; Hums, 23; Aintab, 25 or less; Kullis, 12 or less; Tripoli, 20; Beirut and gardens, 15; Sidon, 6; Akka, 5; Tyre, 2; Lada-kiyeh, 5; Antioch, 9; Beilan, 3; Suadiyeh and gardens, 7; Edlis, 2½; Jisr es-Shugul, 3; Hasheiya and Rashciya, (under Hermon.) 11.—In Palestine:—Jerusalem, 16; Nablus, 10; Yafa and gardens, 8; Hebron, 6; Gaza, 6; Bethlehém, 3; Nazareth, 2½; Ramleh, 4; Safed, 3½; Tiberias, 1½; Jenin, 1½.—In Lebanon:—Deir el Kamr, 8; Zahleh, 9; Bshereh, 7; Shuweih, 6. Besides these the district of Adana is sometimes reckoned to Syria, and in this district are the towns Tarsus with 7000, and Adana with 50,000 people. Dr. Bowring's report, the estimate of the British Consul General of Syria, gives Syria, including Adana district, reckoning in thousands, Muslims, 997; Nusairiyeh, 17; Metawileh and Yezidis, 17; Druzes, 48; Catholics and Maronites, 260; people of the Greek rite, 345; Jews, 175; total 1864 thousand. Damascus and Aleppo are the capitals, and are the chief marts, with their ports, the best in Syria, Beirut and Skanderoun. See Antioch, Helhon, Seleucia.

SYRIA, COUNTRY OF; rather, **PLAIN OF**, Hos. xii. 13; the same with Padan-aram, which lay n. of the Syrian desert, and included the level part of Syria on both sides of the Euphrates, to the mts. along the Mediterranean, skirting the level on the west.

SYRIA DAMASCUS, a region about Damascus whose extent is unknown.

SYRIA MAACAH; see Syria Zobah.

SYRIA ZOBAB appears to have been the most powerful of the heathen kingdoms of Syria, and perhaps Syria Damascus, Beth Rehob, Syria Maacah, and Ish Tob were its tributaries. Zobah, the capital, is supposed to have been Hobah, a little n. of Damascus, and perhaps Hamath Zobah was united to Syria Zobah. It is impossible to determine the exact location and extent of these principedoms. See Hamath.

T.

TAANACH, ANER, Ta'annuk, 24½ miles s. 19° e. of Acre, and 17 n. of Nablus. The modern village is on the e. side of a mound, or tell, a little back from the plain of Esdraelon, 3½ miles s. e. ½ s. of Megiddo.

TAANATH SHILOH, t. in Ephraim.

TABBATH, t. of Manasseh.

TABERAH, the 13th desert station of Israel, near Sinai, and between it and Kadesh.

TABOR, *Itabyrius*, et-Tur, a beautiful mountain, spherical as seen from the s. w., and a truncated cone as seen from the w. n. w.; covered with trees and odoriferous plants, and rising 1000 feet above the plain. It is 23½ miles n. 19° e. of Nablus, and 21½ e. 33° s. of Acre. It stands out alone towards the s. e. from the high land around Nazareth; while the n. e. arm of the great plain Esdraelon sweeps around its base and extends far to the n. The top is rounded and 20 minutes in diam., but the proper summit is a beautiful little oblong plain or basin, 12 or 15 minutes long, from n. w. to s. e., by 6 or 8 broad. This is skirted on the s. w. by a ledge of rocks of some altitude, covered with foundations and ruins; and on the n. e. by lower rocks; and this higher ground on both sides is thickly overgrown with bushes and small trees, while the basin itself lies in grass, without trees or ruins. All around the top may be traced the foundations of a thick wall of large bevelled stones; in several parts are ruins of towers and bastions. Part of the ruins are to be referred to the age of the Romans, and previous, as there was here a town and fortress, and part to the crusaders

and earlier, when churches and monasteries were here erected. The view from the top is magnificent. The loneliness of the spot, its forest of oak and abundant herbage, have made it the chosen retreat of numerous wild swine. The waters from the n. w. side go to the Kishon and Mediterranean, while those of the s., the e., and the n. e. seek the Jordan.

TABOR, PLAIN OF, somewhere in Benjamin, apparently, between Bethlehem and Bethel.

TABOR, a Levite t. of Zebulun.

TADMOR, i. e. palm, *Palmyra*, Tudmur, in a fertile spot of the Syrian desert, in lat. 34° 24', long. 38° 20', according to Hughes, but according to Arrowsmith, in lat. 33° 57', long. 38½°, 150 miles e. 3° n. of Beirut, 107 e. 16° n. of Damascus, 104 from the nearest point on the Euphrates. Being in an oasis, sheltered by hills on the w. and n. w., and supplied with wholesome water, its middle position must have early attracted the carrying trade, which still passes through it, between the Syrian coast, Babylon and the East; and it seems to have been the general focus of intercourse from all the rich and flourishing towns which bordered the desert in e. Syria. Hence Solomon, perhaps instigated by his Phœnician allies, was justified in the great attempt to improve the site (by walling or fortifying, &c., Heb. 'building') for a city, which long continued to be the wealthy and magnificent entrepot of the oriental and occidental trade; and especially in the time of the Romans and Zenobia its queen. Then were built those long colonnades and magnificent temples and theatres, whose stupendous remains astonish the traveller, as he sees a forest of columns rising from the desolation of the desert, which has now entirely resumed its empire. Palmyra preserved its independence as a neutral between the contending empires of Parthia and Rome; but it fell to the latter, and, rebelling, under Aurelian's reign, was, in A. D. 272, delivered to pillage and havoc, from which it never fully recovered. In 1172 it is said to have had 2000 Jews in it; now there remain only a few miserable huts, defacing the court of the Temple of the Sun. 'On which side soever we look,' says Volney, 'the earth is strewn with vast stones, half buried, with broken entablatures, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by the dust.'

TAHAPANES, TAHAPHNES, TEHAPHNEHES, *Daphne*, Safnas, 16 Rom. miles s. w. of Sin (Pelusium) on the w. bank of the Pelusiatic branch of the Nile. It was a large and important city, and being on the road from Sin to Noph and Zoan, had a garrison against the Arabs and Syrians, and was a strong frontier fortress in the time of the Persians. Hughes places it in lat. 30° 54', long. 32° 13'; the map of the Soc. for diff. U. K. gives it the same lat., and 32° 20' of long., and places it 13 Eng. miles w. 16° s. of Pelusium, and 4 n. e. of Magdolis (Migdol).

TAHATH, the 25th desert station of Israel.

TAHTIM-HODSHI, Heb. *ERETS TAKHTYM KHADSHY*, i. e. 'the Hodesh lowland or bottom,' this may be the well-watered tract of bottom land, or interval, to the n. of lake Merom, ending on the s. in a swamp, and now called Ard (i. e. 'low, cultivable plain,' the Arabic for ERETS) el-Huleh; or it may rather mean the rich triangular or moon- (hodesh) shaped tract still called el-Batihah, i. e. 'flowable bottom,' where the Jordan enters the sea of Galilee, and at whose n. apex was Bethsaida, which see.

TAMAR, THAMARA, Kurnub, extensive ruins covering a low hill near a wady, and 39½ miles s. 10° w. of J., 20 w. 1° s. of the s. point of the Dead Sea, and 15 miles e. 33° s. of Beersheba. Fragments of columns, walls of hewn stones, a large vaulted subterranean chamber, a dam, and ruins of churches, &c., are among the remains.

TANACH; see Taanach.

TAPPUAH, i. e. apple-town, t. of Manasseh, but belonging to Ephraim, Josh. xvi. 8; perhaps Entappuah; another, Beth Tappuah (?) of Judah, probably near Zanoah, &c., in the plains.

TARAH, the 26th desert station of Israel.

TARALAH, t. of Benjamin.

TARPELITES, a people deported by Assyria to Samaria.

TARSHISH, *Tartessus*, a point in the west to which the studiously concealed voyages of the Phœnicians tended, and thus applied by their early contemporaries, vaguely, like our 'far west,' so 'ships of Tarshish' got to be a term for the larger and stronger ships used for distant voyages, as the English use the term 'Indianer,' to denote the same kind of ships. Further, the name Tarshish was given first to a place on a large island formed by a now dry outlet of the Guadalquivir, (Boetis,) and indeed to nearly all the colonial cities, including Gades (Cadiz) in the neighborhood, so that even Seville itself, far in the interior, may have been thus called. The name was also given, probably as the Phœnician dominion increased, to an island, a river, and lastly we hear of a district, Tartessus. 'All, or certainly the most, were in the s. of Andalusia, from the mouths of the Guadiana

(Anas) at both sides of the Guadalquivir, to the frontiers of Grenada, and even Murcia. The aborigines of this district were the Turdetani, who, mingling with the Phœnicians, gave rise to the Bastuli.—*Heeren*. In 2 Chr. xx. 36, 37, Tarshish is spoken of as reached from Ezion geber; hence some think u. e. Africa, from Cape Gardafui to Carthage, i. e. all of Africa, then known, (besides Egypt and Cush,) was so called; and others, that these ships, starting from Ezion geber, compassed Africa and returned by the straits of Gibraltar, as the Tyrian expedition of Necho, departing from Suez, is known to have done. But others, as Gesenius, think the writer of Chron. was under a misapprehension, arising from ignorance of the usage of the term 'ships of Tarshish.'

TARSUS, Tersoos, the capital of Cilicia, on the Cydnus, here 200 ft. wide, in lat. 36° 36', long. 34° 53'. It is said to have been built, with Anchiale, by Sardanapalus, in one day. After Alexander's conquest, the Greeks found it a large city, and established themselves here. It continued to flourish for a long time, rivaling Athens and Alexandria in learning and refinement. Tarsus sided with Cæsar, took the name Juliopolis, and enjoyed freedom and immunity from tribute. It is now a small place, dependent on the adjacent city of Adana, which has some 30,000 people. In this province, where Paul passed his childhood, 'nature still presents her most captivating, secluded and romantic aspects.'

TEKOA, TEKOAH; Teku'a, 7½ miles s. of J., on an elevated hill of wide prospect, not steep, but broad on the top, with 4 or 5 acres of ruins, on the n. e. of which are remains of a large square tower. There are many cisterns excavated in the rocks, and not far off a living spring. In A. D. 765 it was a Christian place, with a church, as well as in the times of the crusades; in 1138 it was sacked by the Turks. The desert of Tekoa, part of that of Judah, extends s. e. and between it and the Dead Sea.

TELABIB, *Thalabba*, on the Chebar.

TELASSAR, THELASSAR, in Assyria, or Mesopotamia.

TELAIM, TELEM, t. of Judah.

TELHARSA, TELHARESHA, t. in Babylonia.

TELMELAH, i. e. salt hill, in Babylonia.

TEMA, in Arabia, in lat. 27°, on the w. border of the fertile province of Nejed; it was near the great caravan route of the East India trade, from Daden (i. e. the islands in and near the gulf of Gerrha) to Petra, in Edom, &c. Hence Isaiah, threatening Arabia with invasion, thus speaks of the consequent interruption of this immense commerce: 'In the wilderness of Arabia ye will be benighted, O ye caravans of Daden! To the thirsty bring out water, inhabitants of Tema; bring forth bread for the fugitives! For they fly before the sword and before the fury of war.' Driven off their usual route they should seek shelter in the wilderness with the hospitable tribe of Tema. The progenitor of the tribe was a son of Ishmael. Arrowsmith places the *Themi* a little n. w. of Gerrha (el-Katif) in lat. 27°, the modern Beni Temin in lat. 29°, about half way between the 'Akabah and Persian gulfs; also a town Themus, now Hait, in long. 39° 20', lat. 27° 20', near and e. of the great route from Petra to Yemen or s. Arabia. Gesenius makes Tema the tribe Teima, in the n. e. of the Arabian desert.

TEMAN, THEMAN, THEMANI, a city and region of wise people e. of Idumea; not to be confounded with the modern Ma'an, t. a few miles e. of Petra. They were descended from Esau's grandson, and once gave a king to Edom.

THALCAH, t. of Judah.

THARSHISH; see Tarshish.

THE GREAT PLAIN; see Jezreel Plain.

THE ISLES, THE ISLES OF THE SEA; Europe, especially its s. coasts and islands.

THEM OF THE EAST; see People of the East.

THE PLAIN; see Plain the, and 'Arabah.

THE PLAIN, THE VALEY, THE VALE: the low country, Heb. Shephelah, or plain along the Mediterranean from Joppa to Gaza. See Shephelah.

THE WILDERNESS; see Wilderness.

THE WILDERNESS OF JUDAH; the e. and n. e. part of Judah.

THEBEZ; Tubas, 10 miles n. 37° e. of Nablus, and in Ephraim.

THELASAR; see Telassar.

THESSALONICA, *Therma*, Saloniki, an excellent port at the n. e. extremity of a gulf of the same name, in Macedonia, lat. 40° 40', long. 22° 56'. Therma was occupied by Athens previous to the Peloponnesian war, but restored shortly after to Perdiccas. Cassander named it for his wife Thessalonica, and collected the inhabitants of several neighboring towns in it, making it one of the most important and flourishing cities in n. Greece. After the battle of Pydna, it fell to the Romans, who made it the capital of the 2d of the 4 districts into which Macedonia was divided; indeed it is named as the capital of all Illyricum. It is still the largest town of European Turkey, having 70,000 inhabitants. Seen from the sea, it rises amphitheatrically up mt. Kortiak. Its merchants

keep up a regular mail to Constantinople and Vienna. It has factories of cotton, morocco, carpets, silk, copper, steel and iron, is the residence of a Turkish mollah, a Greek archbishop, and a Jewish grand hakam; and formerly had a Jews' University.

THREE TAVERNS, *Tres Tabernæ*; see Appii Forum.

THYATIRA, Akhissar, a city of Lydia, on the Hylus (Phrygius) river, in lat. $38^{\circ} 51'$, long. $27^{\circ} 53'$, 52 Eng. miles e. 33° n. of Smyrna, and 26 n. 10° w. of Sardis. It was founded by the Macedonians, and enlarged by Seleucus Nicator. The art of dyeing purple, &c. was particularly cultivated here, as it still is, large quantities of scarlet cloth being sent hence weekly to Smyrna. The city is embosomed in cypresses and poplars. In 1826, it had 300 Greek, 30 Armenian, and 1000 Turkish houses. The streets are narrow and dirty.

TIBERIAS, lake; see Galilee, sea of.

TIBERIAS, Tabariyel, on the s. w. shore of the sea of Galilee, 4 miles n. 30° w. of the Jordan's exit, 25 miles e. 17° s. of Akko, and 37 n. 26° e. of Nahulus. In 1836 this ancient and renowned seat of Jewish learning still had two schools, and 2500 people; in 1812 and 1822, 4000; but the earthquake, of Jan. 1, 1837, destroyed 700 persons, mostly Jews, throwing down the walls, which are still prostrate. Safed and Tiberias are the two holy cities of the modern Jews in Galilee, as Jerusalem and Hebron are in Judea. The town, a narrow parallelogram, $\frac{1}{2}$ a mile in length, was, in 1838, 'a picture of disgusting filth and frightful wretchedness,' with about 2000 souls, two thirds Jews. The castle is an irregular mass, on the n. w. corner; the ruins of the ancient city are mostly to the s., and consist of foundations, traces of walls, heaps of stones, and a thick wall along the sea, also some granite columns. These remains extend to the warm baths; for which see Hammath.

TIBHATH, BETAH, t. of Syria-Zobah; the Arabic version of the Old Testament makes it to be *Emessa*, (Hums), less than a mile from the Orontes, (el-Asy) in lat. $34^{\circ} 37'$, long. $37^{\circ} 5'$. Hums has now 23,000 inhabitants, and is in a vast plain of almost unequalled fertility. Here was a famous temple of the Sun.

TIMNAH, TIMNATH, TIMNATHAH; Timneh, 14 $\frac{1}{2}$ miles w. 5° s. of J., Josh. xv. 10; xix. 44. Judg. xiv. 1, 5. 2 Chr. xxviii. 18. This ancient Canaanitish city was first assigned to Judah, then to Dan, and long remained in Philistine possession. Another lay in the mts. of Judah, Josh. xv. 57. Gen. xxxviii. 12-14. Still a third lay not far from Lod, and was fortified by Bacehides.

TIMNATH-SERAH, TIMNATH-HERES, t. in the mts. of Ephraim.

TIPHSAIL, t. in Manasseh, probably.

TIPHSAIL, i. e. passage, *Thapsacus*; once a large and opulent city, now probably ed-Deir, and on the w. bank of the Euphrates, lat. $35^{\circ} 17'$, long. $39^{\circ} 54'$. Others place it opposite Raeca, lat. 36° , long. 39° , where is a ford and rock fortress. It had a famous ford, crossed by Cyrus the younger, in his expedition against Artaxerxes; by Darius fleeing from Alexander, and by Alexander in pursuit. Hence is perceived the importance to Solomon of commanding this place, a key of Syria. Deir, or Dair is the limit of the pacha of Bagdad's power.

TIRAS, son of Japheth; the name is perhaps traceable in Thrace and Troas, on each side of the Dardanelles. Herodotus says the Thracians were, next to the Indians, the most numerous and powerful people in the world, and it united would have been invincible; but from petty clanships became insignificant. Thrace, under Sitalces, chief of the Odryse, and his nephew Seuthes, extended to the mouths of the Danube, and was the greatest power between the Adriatic and Black seas. Thrace proper was bounded by the river Strymon, (Karasso,) mt. Hæmus, (the Balkhan,) the Euxine, (Black sea,) the Propontis, (Sea of Marmora,) and the Ægean, (Archipelago, or 'The Archipelus.')

TIRZAH,* i. e. pleasantness, in Ephraim. No traces of this most ancient capital of the 10 tribes are to be found, except perhaps in Tulluza, near Thebez.

TISHBE, t. of Gilead, whence Elijah was named. Others say t. of Naphtali.

TOB, see I. h. tob; placed by some in the n. of Manasseh, by others in lat. $32^{\circ} 55'$, long. $36^{\circ} 20'$.

TOCHEN in Simeon.

TOGARYAH; Phrygia, Cappadocia, or Armenia, or parts of all of them. Most probably, says Gesenius, Armenia; and the Armenians claim Togrom, Gomer's son, as the founder of their nation, and call themselves 'the house of Togrom.'

TOLAD, EL-TOLAD, t. of Judah, yielded to Simeon.

TOPHEL,* Tufileh, on the e. of the Arabah, (see Plain,) the capital of Gebal, 15 miles s. 1° w. of Kir-Moab, and 39 miles s. 41° e. of Hebron. It contained, in 1812, about 600 houses, and is on the declivity of a mountain, with the wady Tufileh at its foot, running n. w. into the Salt Valley. Ninety and nine springs and rivulets, say the Arabs, render the vicinity agreeable, and

the town is surrounded by large plantations of apples, apricots, figs, pomegranates, olives and peaches.

TOPHET, a place for burning dead bodies, &c., s. of J., in the valley of Hinnom. See Jerusalem, s. 10. 23.

TRACHONITIS, i. e. rough country, now called, at least in part, el-Lejah, i. e. asylum. It presents a complete labyrinth of passages amongst rocks, and an extinct crater. With en-Nukrah w. and el-Jebel s., it forms Hauran. The Lejah is the resort of several small tribes of Bedaween, who make it their home; and its villagers often remove; in 1833 it had 17 inhabited and 52 uninhabited places. *Trachonitis* lay between Palestine and Syria, having Arabia desertæ, Batanea w., Auranitis s., and the country of Damascus n.

TROAS, Alexandria Troas, Antigonía, a city of Mysia, on the Hellespont, lat. $39^{\circ} 45'$, long. $26^{\circ} 11'$. The classic Troad was a small district here, dependent on the famous Troy; Antigonos founded Troas in it, by gathering the population of several places; Lysimachus increased it, and under Rome it was one of her most flourishing Asiatic colonies. Both Cesar and Augustus had the idea of transferring the seat of the Roman empire to it, though the port was not large, nor the back country promising. Constantine, too, actually commenced his capital here, but the superior advantages of Byzantium, (Constantinople,) decided him to place it there. Its ruins, among which is a gymnasium, are called Eski-Stamboul, i. e. old Constantinople.

TROGYLLIUM, a promontory, island and port in Ionia, between Ephesus and the mouth of the Meander, opposite Samos, 7 stadia off. The promontory is a spur of mt. Mycale, and is now called cape Santa Maria; the three small islands Trogilike, are at the cape. Lat. $37^{\circ} 39'$, long. $27^{\circ} 2'$.

TUBAL, ancestor, it is thought, of the Tibareni, w. of the Moschi, and near the Black Sea. See Meshech.

TYRE, TZOR, i. e. rock, TYRUS; Sur, in lat. $33^{\circ} 19'$, long. $35^{\circ} 13'$. It is called a 'strong city' in Joshua's time, though Homer does not mention it. The date of its foundation is unknown, and it is generally thought to have been first built on the shore, which part was afterwards called *Palætyrus*. It gradually advanced its power, till its colonies surrounded the Mediterranean, and extended along the w. coast of Spain and Africa, and its commerce reached from Britain to India. At the close of the 17th century, it had no entire house, and a few poor fishermen harbored in the vaults of the ruins. It now occupies the n. half of a peninsula stretching a mile from the shore, and formed of the rocky island once covered by the palaces of island Tyre, and the mole by which Alexander connected it with the continent and took it. This mole has occasioned such deposits of sand that the harbors on each side are filled. The old land city probably extended along the shore for miles, at least to the copious fountains and massive reservoirs at Ras-el-Ain, 23 miles s. s. e. of the centre of the modern town, to which it is connected by a Roman aqueduct. Here, too, is a hill on which was probably the 'fortress,' Josh. xix. 29. 2 Sam. xxiv. 7.

U.

ULAI, river; see Shusan. From recent investigations this river is found to rise from a source in lat. 32° and another in 32° , and long. 503° , and to run w. between these parallels, through Shushan ruins, till, at 49° , it turns s. s. w. and uniting, in lat. 31° , with the Dizful (*Coprates*, from lat. 33°), it forms the *Pasitigris*, which continues on the same general course s. and w., passes Aginis (Ahava?) in lat. 31° , and enters the Tigris at Charax-Spasim, in lat. 30° , and long. 48° . The Kerkhah, on which are the ruins of Shus (Susa) of the Greeks, seems to be the Choaspes, and rises in lat. 34° , pursues a widely serpentine, but generally s. course, entering the Tigris nearly opposite where the Euphrates does, in lat. 30° . Those who make Susa of the Greeks to be Shushan, make the Choaspes to be the Uлай.

UMMAH, t. of Asher.

UPHAZ, probably Ophir.

UR; a Persian fortress, Ur, is found between Nisibis and the Tigris. Maj. Wilford, (see Eden,) misled by his oriental teachers, finds Ur at Balkh, (*Bactra Zariaspæ*), capital of Bactria, (renowned for its early advancement in civilization,) and an entrepot, from time immemorial, of the caravan trade between the remote East and the West. The orientals consider it the oldest city in the world. Ur, however, is generally placed at Urfah, (*Edessa*), directly w. of Nisibis, between it and the Euphrates, in the ancient Osrohoene, in lat. $37^{\circ} 5'$, long. $38^{\circ} 55'$. It has 30 or 40,000 inhabitants, and profits by its manufactures, and by the passage of the Aleppo caravans to Diarbekir, &c. At Orfa are about 20 Turk and Christian merchants, who trade with Europe through Aleppo, with a capital of 40 to 50,000 dollars, and pay for their goods in specie; but they turn over a trade annually on credit to an amount

much greater. Orfa also supplies Aleppo and the north of Syria with grain, chiefly wheat and barley, and there is an active communication, by Bir on the Euphrates.

UTMOST SEA, the Mediterranean.

UZ, *Ausitis*, a region and tribe of N. Arabia, between Palestine, Edom and the Euphrates. The Arabs think it Jetur, or Ituræa.

UZAL, perhaps Sauaa, capital of Yemen, in South Arabia.

UZZEN-SHERAH, t. of Ephraim.

V.

VALLEY, THE; *Aulon*, el-Ghor; the vale-plain of Jordan, from the Sea of Galilee to the Dead Sea. See Jordan. Plain.

VALLEY OF KEZIZ, rather 'EMEY KEZIZ, t. of Benjamin.

VINEYARDS, PLAIN OF THE, i. e. ABEL KARMAIM, near Rabbah.

W.

WAY OF THE RED SEA, probably the pass Wady el Ithm, a little n. e. of Elath, and leading from Arabah (the Plain) to the caravan roads which run e. of mt. Seir, and along the border of the Arabian desert, to Damascus.

WILDERNESS, THE; the deserts s. and e. of Palestine.

WILDERNESS OF JUDAH, THE WILDERNESS, THE DESERTS; in the e. part of Benjamin, and n. e. and e. of Judah. See Palestine.

WILDERNESS OF THE RED SEA, the s. e. part of Arabia Petrea, along the gulf of Suez.

WILLOWS, BROOK OF; in Moab, and still called wady Sufaf, i. e. willow brook, in a valley with copious springs, just n. of Kerak, and uniting, 3 miles w. n. w. of it, with the wady Ain Feraun, flowing on the s. of Kerak, to form the wady ed-Deraah, or Kerak, which runs by Zoar into the Dead Sea. See Kir-Moab.

Z.

ZAANAIM, ZAANNANNIM, a plain in Naphtali.

ZAANAN, i. e. place of flocks; in Judah.

ZAIR, see Seir.

ZALMON, mt. in Ephraim; see Salmon.

ZALMONAH, i. e. shady; the 41st Israelite station, and apparently on or near the roads, e. of mt. Seir, leading from wady el-Ithm. See Way of the Red Sea.

ZAMARAIM, mt. in Ephraim.

ZAMZUMMIM, early inhabitants of a region of Gad, afterwards dwelt in by Ammonites.

ZANOAH,* Zauua, on the low slope of a hill, 114 miles w. of Jerusalem; another Zanoah, Josh. xv. 56, lay on the mts. of Judah.

ZAPHON, t. of Gad.

ZARED, ZERED, brook and valley; wady el-Ahse and its continuation el-Kurahy and es-Safieh, running between Moab and Gehal, from the s. e. into the s. e. corner of the Dead Sea; the 45th station of Israel.

ZAREPHATH, i. e. smelting-house? see Sarepta.

ZARETH-SHAHAR, t. of Reuben.

ZARTHAN, ZARTANAH, ZARETAN, in the Jordan valley, not far from Bethshean and Succoth.

ZEBOTH, i. e. gazelles or hyenas, a town destroyed with Sodom, and now covered by the Dead Sea.

ZEBOTH, i. e. hyenas; vale and t. in Benjamin.

ZEBULUN; this tribe's lot extended from the Mediterranean to the Sea of Galilee, having Asher and Naphtali n., Issachar and West Manasseh s. It is still a beautiful and fertile country, with some 77 inhabited and 4 uninhabited places.

ZEBULUN, a populous town of Asher, probably yielded to Zebulun, and near Akko.

ZEDAD,* Sudud, now a large village in lat. $33^{\circ} 58'$, long. $37^{\circ} 12'$, in the desert e. of the road from Damascus to Hums (Beth?) and Hamath. It is named as in the n. e. corner of Canaan, Num. xxxiv. 8. Ezek. xlvii. 15. Sudud contains the largest number of Syrians of any place in Syria; they are all Jacobites. Volney places it 58 Eng. miles e. 31° n. of Damascus.

ZELAH, t. in Benjamin.

ZELZAH, t. in Benjamin, to the s. and w., near J.

ZEMARAIM, ZAMARAIM, mt. in Ephraim.

ZEMARITES, their location is probably denoted by the site of the ancient *Simyra*, now Sumra, near the coast of Lebanon, in lat. $34^{\circ} 50'$ or $34^{\circ} 35'$. The Zemarites seem to have dwelt between the Arvadites n., and the Arkites s., or perhaps s. of the Arkites.

ZENAN, t. of Judah, perhaps Zaanan.
 ZEPHATH,* *i. e.* watchtower; see Hormah.
 ZEPHATHAH, *valley*; perhaps the broad wady coming down from Eleutheropolis, to Tell-es-Safieh, 18½ miles w. by s. of J. See Maresnah.
 ZER, t. of Asher.
 ZERED; see Zared.
 ZEREDA, ZARETAN, ZEREDATHAH, ZERERATH, probably the same with Zarthan, which see.
 ZIDDIM, t. of Naphtali.
 ZIDON; see Sidon.
 ZIKLAG, t. of Simcon, but given to David by the king of Gath, after which it belonged to Judah.
 ZIN, a place on the s. border of Judah, and a wilderness s. of Kadesh.
 ZION; the s. w. part of Jerusalem.
 ZIOR, t. of the mts. of Judah.
 ZIPH,* ruins, 2½ miles e. 40° s. of Hebron, on a low hill, or ridge between two small wadys which commence here and run towards the Dead Sea. Broken walls, cisterns and foundations cover a considerable tract, in whose midst is a low, massive, Saracenic building. On top of Tell (*i. e.* hill) Zif, round, and 100 ft. high, 10 minutes

westward, are several cisterns, and a level plot once walled. The WILDERNESS OF ZIPH was probably to the e., and a part of that of Judah, where also we should look for the WOOD ZIPH.

ZIPHON, t. of Naphtali.

ZIZ,* cliff, 1500 ft. high, at least, overhanging the Dead Sea, 15 miles e. by s. of Hebron, at the terrific descent called Nukb Ain Jidy; see Engedi. 'The path, 45 minutes to the fountain, descends by zigzags, often at the steepest angle practicable for horses, and is carried partly along ledges or shelves on the perpendicular face of the limestone cliff, and then down the almost equally steep debris.' From the top of the cliff, the sea is seen laying green before one, 'in its vast deep chasm, shut in on both sides by ranges of precipitous mountains; their bases sometimes jutting out into the water, and again retreating so as to leave a narrow stripe of shore below.'

ZOAN, in Egyptian, *tsani*, *i. e.* low region, *Tanis*, a very ancient city, in lat. 31° 53', long. 31° 50', 1 mile e. of San, 7 miles e. 9° s. of Sin, 21 n. n. w. of Rameses, 614 n. 26° e. of Memphis's centre, 42½ n. 23° e. of Cairo's centre, and 58½ n. 32° w. of Suez. It was on the bank of the Tanitic mouth of the Nile. From Ps.

lxxviii. 12, it would seem that the royal parade ground (see the plan of Thebes, map 17) of Zoan was the scene of the miracles performed by Moses before Pharaoh. The deputation from England to the Jews lately found at San 'immense mounds of brick and pottery, large blocks of granite the remains of some vast temple; two sphynxes,—one in very perfect preservation; and a great many obelisks beautifully carved.'

ZOAR, BELA, ruins on the wady el-Dera'ah, or Kerak, 36 m. s. 36° e. of J., 2 miles from the bay n. of the peninsula on the e. side of the Dead Sea. See Bela.

ZOBAB; see Syria Zobah. It was near Damascus, and seems to have comprehended Hamath, called, thence, Hamath Zobah, and to have extended to the Euphrates. 2 S. viii. 3. 1 K. xi. 23. The Syrian translators, and J. D. Michaelis understand Nisibis, in Mesopotamia, incorrectly, says Gesenius.

ZOHELETH, STONE OF, near and s. e. of J., in wady Kidron, near Enrogel. See Jerusalem, 18.

ZOPHIM, ZUPH; see Ramathaim Zophim.

ZORAH,* Surah, on a high hill, 12½ miles w. of J.

ZUR, t. of Gad.

ZUZIMS; see Zamzumims.

ADDENDA.

ABIMAEL, his tribe is thought to be traced in the *Macl*, or *Mali*, of Theophrastus, the *Minaci* of Strabo, a wandering tribe near Mecca.

ACHZIB, t. in Judah, Josh. xv. 44. Mi. i. 14.

AIN; a place in n. e. Palestine. Num. xxiv. 11.

APHARITES, a tribe whence colonists came to Samaria, Ezra iv. 9. Hiller understands, the *Parrhasii*, a tribe of e. Media; better the Persians themselves.—*Ges.*

ARABIA; the writers of the Old and N. Testament, says Gesenius, included under this name only a tract of country not very extensive, on the e. and s. of Palestine, as far as the Red Sea.

ARCHETITES, from the city Erech.

ARCHITE, of Archi, which see.

ARBITE, prob. of the town of Arab, which see.

ARPAD, a city and region not far from Hamath, well to be distinguished, says Gesenius, from Arvad.

ARPHAHAD, *Arrapachitis*, in n. Assyria, near Armenia, the primitive country of the Chaldeans. From *arph*, boundary, and *had*, i. q. *kasdim*. So Boeh. and Joseph.

ASSYRIA. The name is variously employed by the Hebrews. Assyria proper, in the ancient sense, Gen. x. 11, 22, seems to have comprehended nearly the same countries which Ptolemy (vi. 1.) assigns to Assyria proper, viz., those lying e. of the Tigris, between Armenia, Susiana and Media, and especially Adiabene. Usually, however, it stands for the Assyrian empire, which comprehended also Babylonia (as in Herodotus and Strabo) and Mesopotamia, Is. x. 9, 10, and extended to the Euphrates, the emblem of it, Is. vii. 20. viii. 7. In Gen. ii. 14, the Tigris is made its e. boundary. After the overthrow of the Assyrian empire, the name Assyria continued to be sometimes used of the countries over which that empire had formerly extended, and of the new kingdoms which had taken its place, e. g. of Babylonia, 2 K. xxiii. 29. Jer. ii. 13. Lam. v. 6. Judith i. 5. ii. 1. v. 1; of Persia, Ezra vi. 22, where Darius is called king of Assyria.—*Gesenius*.

ATAROTH, a city in Gad, Num. xxxiii. 3. 34; another, in Ephraim, also called ATAROTH-ADDAR, Josh. xvi. 7. 5. xviii. 13; 'ATAROTH-BEYTH-YOUBAB, *i. e.* crowns of the house of Joab,' tr. 'Ataroth, the house of Joab,' was a city in Judah. 1 Chr. ii. 54.—*Gesen*.

ATHARYM, WAY OF, tr. 'way of the spies,' Num. xxi. 1; a place in the s. of Palestine, at one of the three passes which lead from the lower level up to the table lands of Judah. One of these passes was along the shore of the s. w. extremity of the Dead Sea, ascending by Engedi, up the cliff Ziz, and also at a place farther s.; another at Hormah, wh. see; another, not far from this.

ATROTH-SHOPHAM, a city of Gad.

AZAL, a place near J., lit. hill-side, (?) Zech. xiv. 5.

BAALAH, BALAH, BILIAH, t. in s. Judah, assigned to Simeon.—*Gesenius*.

BAALGAD. 'At Hermon's foot, and near Jordan's sources; not Baalbek, nor Baalhamon, which may be Belamon, in Samaria, Judith viii. 3.—*Gesenius*.

BAALHAZOR, t. near Ephraim, perhaps Hazor, Neh. xi. 33, in Benjamin.—*Gesenius*.

BAAL HERMON, a town and an adjacent mountain near mount Hermon.—*Gesenius*.

BARBARIAN, a foreigner; of different language, 1 Cor. xiv. 11; of a diff. nation, and so used by Jews, Greeks and Romans, Acts xxviii. 2, 4. Rom. i. 14.

BEEROOTH, a Gibeonite city, afterwards of Benjamin; it existed after the Exile, Ezra ii. 25.

BESOR, BROOK; BROOK OF THE WILDERNESS. This is stated in the General Gazetteer, under the article Besor, to be the wady el-Arish, but is, rather, a wady between that of el-Arish and Gaza. See Sihor.

BETH-BARAH, probably Bethabara.

BETH BIREI, perhaps Beth Lebaoth, of Simeon.

BETH-EZEL, town of Judea or Samaria.

BETH GILGAL, the same as Gilgal.

BETHLEHEM, town in Zebulun, Josh. xix. 15.

BEYTH-HAMMERKHAQ, tr. 'place that was afar off,' a place so called, 2 Sam. xv. 17, near the brook Kidron; so Gesenius, who tr. 'house of remoteness.'

BETHAMOTH, *i. e.* 'house of response,' or 'echo,' t. in Judah.

BOCHIM, a place near Gilgal. Judges ii. 1, 5.

CANAAN; at Zeph. ii. 3, it means Philistia, and at Is. xxiii. 11, (where it is tr. 'merchant city,') it means Phenicia, whose inhabitants call themselves Canaan on their coins, and the colonists of this merchant state, the Carthaginians, also so called themselves.

CANAANITES, inhabitants of Palestine, but especially applied at first to the dwellers in the plains, in apposition with Amorites, *i. e.* the people of the mountains, Num. xiii. 30. Josh. xi. 3.

CHUB, Exek. xxx. 5. 'Some understand Cohen, a part of Ethiopia; or Cobium, a town near the Mareotis. Perhaps it should be written NUB, *i. e.* Nubia, and so the Arabic, doubtless in accordance with the Sept., though the word is wanting in one ms. of the Sept.—*Gesen*.

CITY OF SALT; in the desert of Judah, near the Dead Sea. Josh. xv. 62. See Salt, Valley of.

DAVID, CITY OF; ZION; see Jerusalem, 1.

DIBLATH, Ez. vi. 14, a corruption for Riblah.—*Ges*.

DIBLATHAIM; see Beth Diblathaim.

DIKLAIH, a district of Joktanite Arabia, probably abounding in palms; that of the *Minaci*; so Bochart and Gesenius.

DIMONAH, the same with Dilon, in Judah.—*Gesen*.

DISHON, a region of Idumea.

EMIMS, *i. e.* 'terrors,' an ancient people who originally inhabited the land of Moab.

EPHRA, a region and tribe of the Midianites.

EPHRON, t. on the border of Benjamin.

ESAU, mt. SEIR, in Edom; HOUSE, or CHILDREN OF ESAU, *i. e.* Edomites.

GENTILES, THE HEATHEN, THE NATIONS, all people, except the Hebrews.

GETHER, an Aramean region, Gen. x. 23.

GEZER, on the w. border of Ephraim; so Gesenius.

GIBEATH, t. of Benjamin, Josh. xviii. 23.

GILEAD, strictly a region s. of the Jabkok, and city there, Hos. vi. 8, apparently the same with Ramoth Gilead. The name sometimes included from the Arnon to Bashan, thus Gad, Reuben and East Manassah; hence, Ps. lx. 9. cviii. 9, put for Gad and Reuben, though in 1 Sam. xiii. 7, Gad and Gilead are joined. Once, Dent. xxxiv. 1, it comprehends Bashan, and extends over to the n. extremity of Palestine.—*Gesenius*. See Gilead.

GOLAN, a Levite city of refuge in Manassah. Its adjacent region, *Gaulanitis*, Josephus sometimes includes under Bashan, and sometimes puts w. of it, on the upper Jordan and Sea of Gennesareth.

GOMER, a northern people, sprung from Japhet, from which descended Togarmah, (the Armenians,) and mentioned with it in Magog's army. Most probably are to be understood the Cimmerians, inhabiting Crimea, to the mouth of the Danube and Don, and celebrated for their incursions into Asia Minor, in the 6th cent. B. C. The Arabs, by transposition, call this people Kyrin, (whence the modern Krim, Crimea,) and the Euxine, the sea Kyrin.—*Gesenius*.

GRECIANS, Acts vi. 1; rather Hellenists, *i. e.* Hellenizing or Grecising Jews, Jews who used the Greek language, and lived generally out of Palestine. It is opposed to Hebrews, in the narrower sense, *i. e.* Jews who spoke Aramaic, or Syrochaldaic.

HAGARITES, HAGERITES, *i. e.* fugitives, 1 Chr. v. 10, 19, 20. xi. 33. xxvii. 31. Gesenius considers them to be Hagarenes, and the *Agraioti*, of Strabo, in the province now called Bahrein, on the Persian gulf. The tribes east of Jordan took from this numerous and powerful people 50,000 camels, 250,000 sheep, 2000 asses, and slew or enslaved 100,000 of their men; thus exterminating them as a nation from east Syria.

HAVILAH, 'a Joktanite region of Arabia, prob. the *Khaulotaioti* of Strabo, on the Persian Gulf, on whose coast Niebuhr notes a town and district Chawila. Also a Cushite region, Gen. x. 7. 1 Chr. i. 9, to be sought in Ethiopia; most probably the *Aralitae*, on the Sinus Avalites, now Zeila, s. of the straits of Babelmandeb. The LAND OF HAVILAH, Gen. ii. 11, is probably India, in accordance with the ancient usage, in so far as it also embraced Arabia, the Pishon being the Indus.—*Gesen*.

HEBREW; this term was used to and by foreigners, while the term ISRAELITES was in use only among the people themselves; so Gesenius.

HOLON, t. of Moab, Jer. xlviii. 21, perhaps Horon.

HUL, an Aramean region, thought by some to include the district Houle, around (Merom) lake Houle.

IRNAHASH; its site is unknown. 1 Chr. iv. 12.

ISSACHAR; its lot was adjacent to the sea of Galilee.

JABEZ, t. of Judah.

JAVAN, a city perhaps of Yemen, (Arabia Felix,) Ezek. xxvii. 19.

JEKABZEEL, KABZEEL, in s. Judea.

JESHURUN, a poetical name for Israel, expressive of affection and tenderness, and thought to be a national sobriquet of common life, diminutive of the word Israel, or a diminution of *jashur*, *i. e.* upright. Thus it would mean 'dear little Israel,' or 'dear, good little Israel.'

JEVRY, equivalent to Judea, whose limits varied, being first Judah's lot, then Judah's and Benjamin's lots, then South Palestine, and in Hag. i. 1, 14. ii. 8, all Palestine; then, again, the southernmost of Palestine's three divisions. Late travellers say of it, 'In going from Gaza to Jerusalem, scarcely a hill is seen, however rocky and barren, which bears not more or less perfect traces of having been terraced from top to bottom. We often counted 50, 60, and 70 terraces on one rocky hill. No spot was left uncultivated; so that when the vine was planted and trained, "the hills were covered with the shadow thereof." Most of the Judean mountains are stratified in an horizontal direction, suggesting the making of terraces, and the strata appear at such regular distances, that in many cases they are used as the foundation of the dyke or rough wall wh. supports the terrace.'

JOBBAK; its site is unknown. 2 Kings xxi. 19.

JOKMEAM, KIEZAIM, Levite t. of Ephraim; 1 Chr. vi. 53; spelled Jokneam, 1 K. iv. 12, but different from Jokneam, of Zebulun, Josh. xii. 22. xix. 11. xxi. 34.

KHERES, *i. e.* 'Sun,' city, ON, *Heliopolis*, in Egypt, Is. xix. 13; so the Vulgate, Symmachus, Sandias and the Talmudists; the Sept. has 'Akheres.—*Gesenius*. The com. Eng. vers. has 'city of destruction,' but, says Gesenius, following the Hebrew, *usui loquendi*, it is 'city of the sun,' following the Arabic, 'a city preserved.'

KISHION, KEDESH, t. of Issachar; see Kedesh.

MACHBERAH; KABBON, t. in Judah. (?)

NICOPOLIS, on the Nestus, in Thrace; so Wahl.

PLACE THAT WAS AFAR OFF; see Beyth-hammerkhaq.

SIHOR; see Sihor.

TIM; t. of Judah, Josh. xv. 29.

VEDAN, tr. 'Dan also,' Ezek. xxvii. 19. A place in Arabia; so Gesenius and Michaelis.

WAY OF THE SEA, *i. e.* 'region of the Sea' of Galilee; so Gesenius.

INDEX.

SEE ALSO TABLE OF CONTENTS AND GAZETTEER.

- AARON, his tomb, 111.
 Abraham, descent from Noah, 15; call of, 17; manner of life, 17.
 Africa, settlement of, 16; early history, 19, 21, 22; trade of, 23, 38, 29; Periplus of Hanno of N. and W. part of, 40, 41.
 Alexander the Great, 27, 37, 41, 48, 65; plans and death, 66, and note, 68; successors, 66—68, 73, 77, 79, 87, 102.
 America, North, settlement of, 17, 40; its Indians may be like Arabs of Palestine, 48; deserts of, 48, 51, 94, 95, 97; distance of places from Washington, map 15, p. 98; duty of, 99.
 Apostles, places of their missions and deaths, 9, 104, 113, 82.
 Arabs, claim Abraham as father, 17, 27; of the Hauran, ancient and modern, 48—51; Ishmael progenitor of the Bedouin, 27, 32.
 Ararat, Mount, different locations, 12, 14.
 Armenia and Armenians, 10, 14, 16, 18; articles of trade, 38, 56, 60; description of, 62, 68, 89; language of, 56, 96; translation of S.S. into language of, 101.
 Asia, Central, cradle of human race, 14; commerce of, 27, 28, 38, 36, 37, 41; first and fittest in capability to support man, 57; difference between nations on N. and on S. declivities of, 57; successes of Alexander in, 68; Daniel's prophecies of, 68, 80.
 Assyria, empire of, power of, 41; different from Chaldee Babylonian, 41; king of conquers Samaria, 47; establishment of, 47; history, distinction between ancient and modern, 59; dynasties, historical places of, 60.
 Athens, city of, situation, history and description of, 111, 98, 84, 76—81; plan of and ruins, map 17, p. 114; connection with New Testament, 113; Paul at, 115; distance from Washington, map 15, p. 98. Gazetteer.
 Atlantic Ocean, navigation of, 40, 102.
 BABEL, dispersion of men at, 14.
 Babylon, empire of distinct from Assyria, 41, 46; origin, 57; history and historical places of, 60; plan of ruins, map 17, p. 114; description of, 105; language, 61; Gazetteer.
 Bible, its grand object and worth, 5; spread by universal language of Greece, 80, 87; connection with seamen and temperance, 86; character, 91; efforts for diffusion, 92; table of languages in which it was written or first translated, 100; the Hindoo, note, 42.
 — Atlas and Scripture Gazetteer, design and description of, 5.
 — Chronology, 17.
 Biblical knowledge, progressive diffusion of, 5, 91.
 CÆSARS, table of family of, 110.
 Canaan, or Palestine, defined by Moses, 30; first mentioned in profane history, 30; its earliest people, descent, location, conquest by Hebrews, 30, 32, 33; description of the different parts of, 32; tenure of modern farmers of, 32; division by Joshua among the tribes, extent, population, average allotment, tenure from God, permanent division secured by Agrarian laws, 33; may revive and again become a route of great commerce, 28; area of, note, 33; modern divisions and traces of ancient, 69; works on, 132.
 Captivities, of Judah, 46, 47;—of Israel, 47, 48.
 Carthage, city of, 38; its trade, 40.
 Catholics, Roman, 10, 56, 86, 89; missions of, 91, 95, 102, 115, 117, 118.
 — Maronite, 90; converts from to protestantism in 1846, 90.
 China, early population of, 17, 92; known to Solomon, 42; route of its trade in silk, &c., history, 42.
 Commerce, ancient, entrepôts of in temples of Egypt, protection of, 23, 45; various entrepôts of, 27, 38, 40, 42, 49; ancient routes of, 27, 28, 38, 42, 87; modern resumption of ancient routes of, between Africa, Asia, Europe, 28, 90; of Solomon's time, 36; of Tyre and Sidon, 37, 110; Erythrean or S. of Asia, 41; of Mediterranean, ancient and modern, 85, 86.
 Crusaders, first, 53, 79; in Greece, 80, 89, 97.
 DAMASCUS, city and plain of, see Gaz.; 16, 26—28, 36, 38, 41, 45, 49, 50, 52; connection with Paul, and description of in modern times, 82, 89; distance from Washington, map 15, p. 98.
 David, king of Judah, and of the other tribes; his policy and success at home and conquests abroad; extent and boundaries of his kingdom, 36.
 Dead Sea, lower than the Mediterranean and Red; supposed former extent, 26, 32, 49.
 Druses, sect of, country of, 48, 49, 53, 89; account of them; wars in 1846, 90.
 Eden, garden of, supposed localities, 11, 12; map 1, p. 13.
 Edom, country of, geology of, 26; history of, 27; connection with Bible, 28; inhabitants of carriers for other nations, 28; descended from Esau, 27, 45, 46, 110.
 Egypt, country of, first location of, 19; colonies of civilizing priests of, monuments, and reconciliation of them with Bible records; organization of ranks of people of; details of its ancient advancement; remarkable state and influence of at Exodus of the Israelites; colonization, age of, 19, 21; capitals of; other cities and regions of, mentioned in Bible; Hieroglyphics; priests of, guardians of, trade, 22; temples of, depots of, merchandise; settled society of, according to the Bible; complete view of its state and resources, by French savans of Napoleon; history of, from Heeren, 23, 41; English route to India, and prospective uses of Egypt; permission from Pasha, 1846, to erect a Christian church, 28; Arabic, present native language of, 56; description, 64; Græco-Egyptian kings of, 68, 108, 109; coin and measures of, 120.
 Europe, first settlement of, 17; ancient trade of, 38.
 Exodus, of Israelites from Egypt, influence of on other nations and the world, 21; description of, with stations, 24, 25; table of, with explanation, 29, 98.
 GREECE, and Greeks, cotemporary with Solomon, migrations and numerous colonies, 41; origin, 18, 41; names of in Bible, among Hindoos, &c.; states like the feudal ones of Europe, 42; of the Old and of the New Testament; boundaries, religion, colonies of Ionia; modern state, 76—81; Scripture connection, 80, 81; note, 82, 87, 102, 110, 115; Table of money and measures of, mentioned in Bible, 120.
 Greek Church, 10, 56, 80, 84, 89.
 HALE'S Dr., Chronology of kings of Judah and Israel, 43.
 Hanno, the Carthaginian, Periplus or voyage of, 40.
 Hauran, district of, description of it, and of its ancient and modern inhabitants, 48—51.
 Herod the Great, 74; table of family of, 75.
 Hesiod, 45.
 Homer, 45.
 IDOLATRY, origin and first form of, 16; of Jews, 36, 46; of Egypt, 22; of Zerdusht, 57; all kept primitive ideas of the true religion, note, 57; of Greece, 76, 113, 32.
 India, early history of; traditions of first ages of the world; great poems of, 42; ancient tradition of, 38, 42.
 Ionia, country and cities of, 79.
 Israel, tribes of, partition of Canaan among, 33, 69; list of, and boundaries of, map 4, p. 34; first rivalries of; early civil difficulties within and without; first king; sins and sorrows under the Judges, 35; cotemporary countries, 41; independent legislation of, 43.
 — kingdom of, causes of revolt and division of the tribes; difficult reconciliation of the chronology of its kings with that of Judah, 43; chronology and list of kings of, 43, 47; confirmation of list of kings by Josephus, 43; history of, 47.
 JERUSALEM, city of, view of, 2; description of, 9; ruins; called Ælia by the Romans; Christian church reestablished, 52; first pilgrimages of Christians to; description of the buildings and architecture of; church of Holy sepulchre at, 53; ruins and present appearance; identity of interesting sites, 54; present inhabitants of; Jews' place of weeping; sects and convents of Christians there; English missions; Jewish Christian church erecting 1843, 56; plan of, and environs of, map 7, p. 55, 97; list of books on, 132; Arabic present native language at; different languages spoken at; modern population of, 56; distance from Washington, map 15, p. 98. Gazetteer.
 Jews, see Israel, Jerusalem, Judah, Canaan, ancestors, Shem; Abraham, 15, 17; Eber, 18; manners, 17; number in Egypt; exodus and wanderings; civilization they brought from Egypt, 21; wars in Canaan, 30—32; apportionment of conquered Canaan; tenure of their lands; agrarian laws; national militia, 33; theocracy, 35, 69; corruptions, jealousies, rebellions, civil wars, idolatries, changes of civil government, 35; prosperity under David and Solomon, evil or good as they did or did not obey God, 36—39; separation into the kingdoms of Judah and Israel; fluctuations, captivities and return, 45—48; terrible destruction by king of Syria, and by the Roman, Titus; forbidden, under pain of death, to approach Jerusalem, 52; that restriction withdrawn by Constantine, so they may approach once a year; attempt to rebuild the temple; privileges granted by Mahomedans, 53; their modern quarters in Jerusalem; number in the city; Arabic their native language there, 56; philosophy of their history, 69; history from the captivity to the birth of CHRIST, 69—75; worship in synagogues, 82, 84, 85; black, 92, 97; tables of money, weight, time, measures of, mentioned in Bible, 120; explanation of names of months and coins of, 119.
 Josephus, confirms Dr. Hales' list of kings of Judah and Israel, 43, 73—75, 120.
 Judah, kingdom of, see Israel and Jews, origin of; difficult chronology of, 43; list of kings of, 45; history of, 45, 46; cotemporary profane authors, 45; conquests, idolatries, captivities, 46, 47; fulfilment of prophecies, 47; first treaty between Israel and, 45.
 KORAN, 48.
 LANGUAGES, hieroglyphics, 22; Arabic, different nations who speak it, 27; do. native in Jerusalem, Egypt and Syria; Italian, Greek, and Armenian spoken in Jerusalem, 56; of ancient nations; inquiry concerning arrow-headed characters, &c.; Sanscrit, Zend, Celtic, 61, 109; table of classification of all, 96; table of, in which the Bible, or parts, were written or first translated, 100.
 Levites, cities allotted to them, 35.

- MACCABEES, family of, origin of and history, 74, 81; note, 32.
- Medes, empire of, 61; see Persia; succession of kings, 66.
- Memphis, city of, 22; see Gazetteer.
- Mesopotamia, region of, fertility, early empires, 57.
- Missions, Christian, permission to erect an English Episcopal church in Egypt, 1846, 28; English at Jerusalem, 56; American in Greece, 81; of Paul, 82, 86, 113; travels of Jesus Christ, with table of same, 86; starting point of, 87; nourish education, 92, 94; ancient and modern Catholic and Protestant, 94; of Roger Williams, and Eliot, 94; European and American; histories of, 95; revival in U. S., 97, 99; diffusion of Bible by, 100; of apostles, 104.
- Moses, the true father of history, 5, 10; science corroborates his accounts, 15, 22, 24; inspiration, 92.
- NABATHEANS, 27; language of, 89.
- Nineveh, city of, 60; language of, 61; plan of ruins, map 17, p. 114; description of, 105; excavations of in 1845.
- Noah, immediate descendants of, and their settlements, 15—17; time consumed in their migrations, 17; their character, 57, 92.
- OPHIR, country of, its location, 40.
- РАТМОС, view of, 2; described, 9.
- Peleg, 17; table of God's partition of the world in his days, 18.
- Persia, nation of, had the earliest and greatest influence on Europe; religion of Zerdusht still recognized there; intellectual character of its remains, 57, 61; table of satrapies of, and description of the countries, 62—65, 72, 73, 106, 109, 112; coin of, 120.
- Persepolis, city of, see Gazetteer; ruins and description of, 108; plan of, map 17, p. 114.
- Petra, city of, see Gazetteer, color of rocks, 26; entrepot between Europe and Asia, 26, 28; ruins and description of, 110; plan of, map 17, p. 114.
- Philistines, 32, 45.
- Phœnicians, their commerce and colonics, 40; see Tyre and Sidon, Carthage, Tarshish, Ophir; nautical character, 41; colonies and navigation, 85.
- Pilgrims, route of Mohamedan, 28; first of Christian to Jerusalem, 53.
- REFUGE, cities of, in Canaan and their use, 35.
- Rome, city and empire of, 28, 37, 48; conqueror of Jerusalem, 52; do. of successors of Alexander, 68, 72, 74, 79, 80; its common government spread the Christian religion, 80, 87, 104; connected with Paul, 85, 118; with Peter, 118; sketch of; civil changes; rise and fall; extent, and countries subject to; divisions of; official statistics of; geographical knowledge of inhabitants of, 102, 103; mentioned in Bible; channel of modern civilization; establishment of Christianity as the religion of, or of the known world, 104, 110, 112; origin and history of city, 115; plan of and ruins of, and description, map 17, p. 114; character of its architecture, 116, 117; modern Christianity there, 117; table of money and measures of, 120; distance from Washington, map 15, p. 98.
- SAMARIA, city of, taken by Assyrians, 47; origin of hatred between inhabitants of and Jews, 48; history of, 48; do. present remnant of at Nabulus, and ruins of their temple to JEHOVAH, 48.
- Saul, first king of Israel, 35; his character, reign and errors, 35.
- Seven Churches, views of, 2; description, 9; allegorical character, 9.
- Sidon, city of, great antiquity, 37; history of, 37; connection with New Testament, 37, 110.
- Silk, mentioned by Solomon, Ezekiel, Aristotle, Ptolemy; part of trade of China and of India, 42.
- Sinai, Mt., region about described, 26; distance from Washington, map 15, p. 98.
- Solomon, his reign, its intellectual and economical character, 35; description of his gorgeous levee, 36; his throne and age a culminating point of religion and philosophy; distant points of its influence, 68.
- Syria, cotemporary with Solomon; its kings and extent; first consolidated, 41; may again become route of great trade, 28; Arabic present native language, 56; Græco-Syrian kings, 68; modern extent; character of; important position connected it with every great movement of humanity; second birth-place of mankind; starting point of God's religion, 87; population and divisions, 89; hopes of resuscitation, 89, 90.
- TARSHISH, city of, 38; its location, trade; use of the word in the Bible, 40.
- Temple of JEHOVAH at Jerusalem, finished, 36; burned by Assyrians, 46; its rebuilding the origin of hatred between Jews and Samaritans; do. built at Mt. Gerizim by Samaritans, 48; plundered by Shishak; destroyed by Titus, 52; description of it in its glory, 54; abortive attempt to rebuild, 53, 72.
- Thebes, city of, 22; Gazetteer; ruins and description, 108; plan of, map 17, p. 114.
- Turks, 9, 17, 48, 53, 79; in Greece, 80; liberality and reforms, 28, 84, 81, 84, 85, 90; in Syria, 89, 90, 97, 112.
- Tyre, city of, commerce and wealth, 36, 38; limited territory; origin; colony for trade; sieges; history of; connection with New Testament, 37; kings of, 37, 45; articles of trade, 38, 110.
- WORLD, before the flood, 11.
- after the flood, 12, 16, 17; table of partition of in Peleg's days, 18. See Table of Contents.
- Writers, on Jerusalem, Palestine and its vicinity, 132.
- ZERDUSHT, his religion still recognized in Persia, 57.

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